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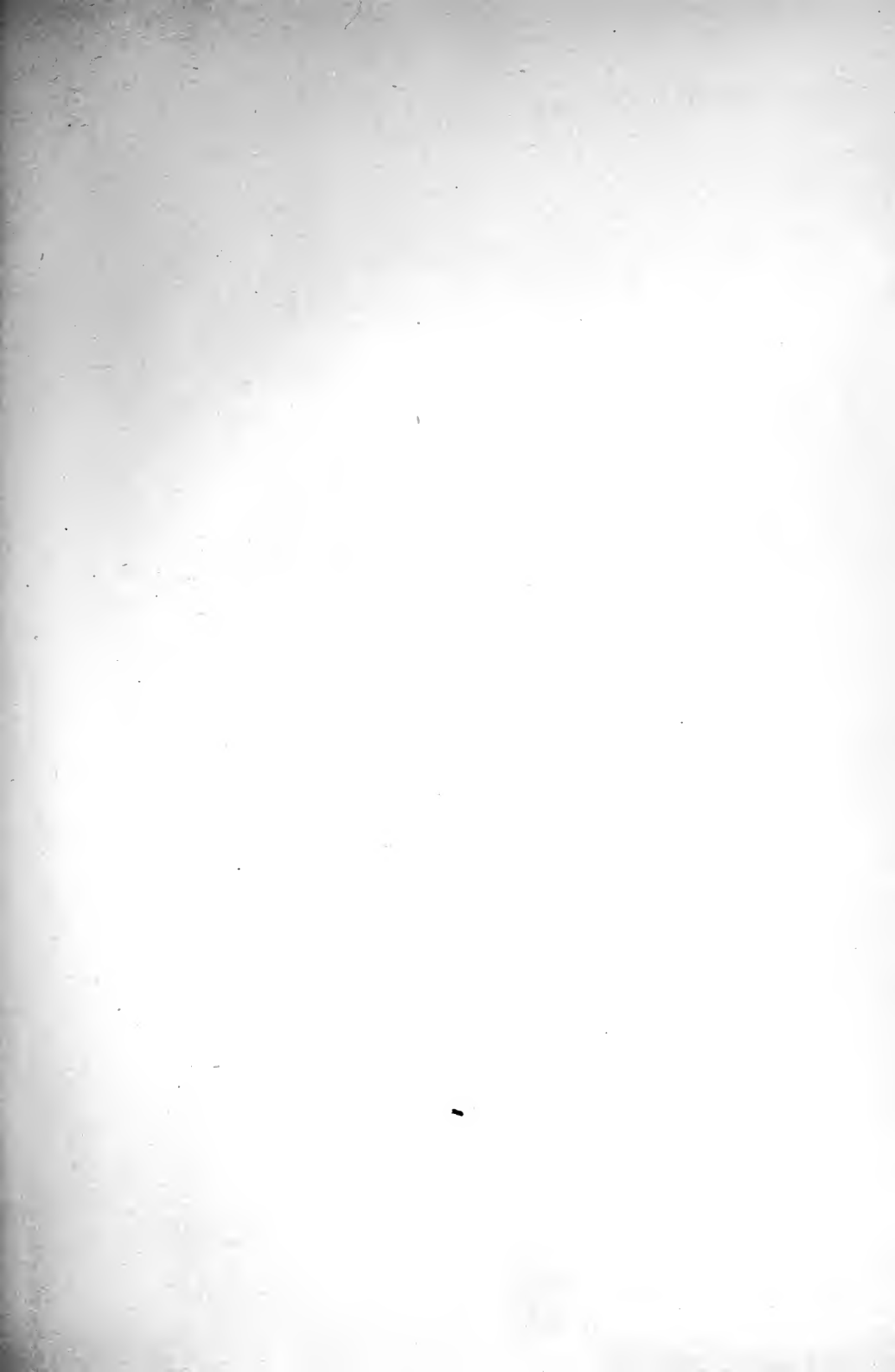
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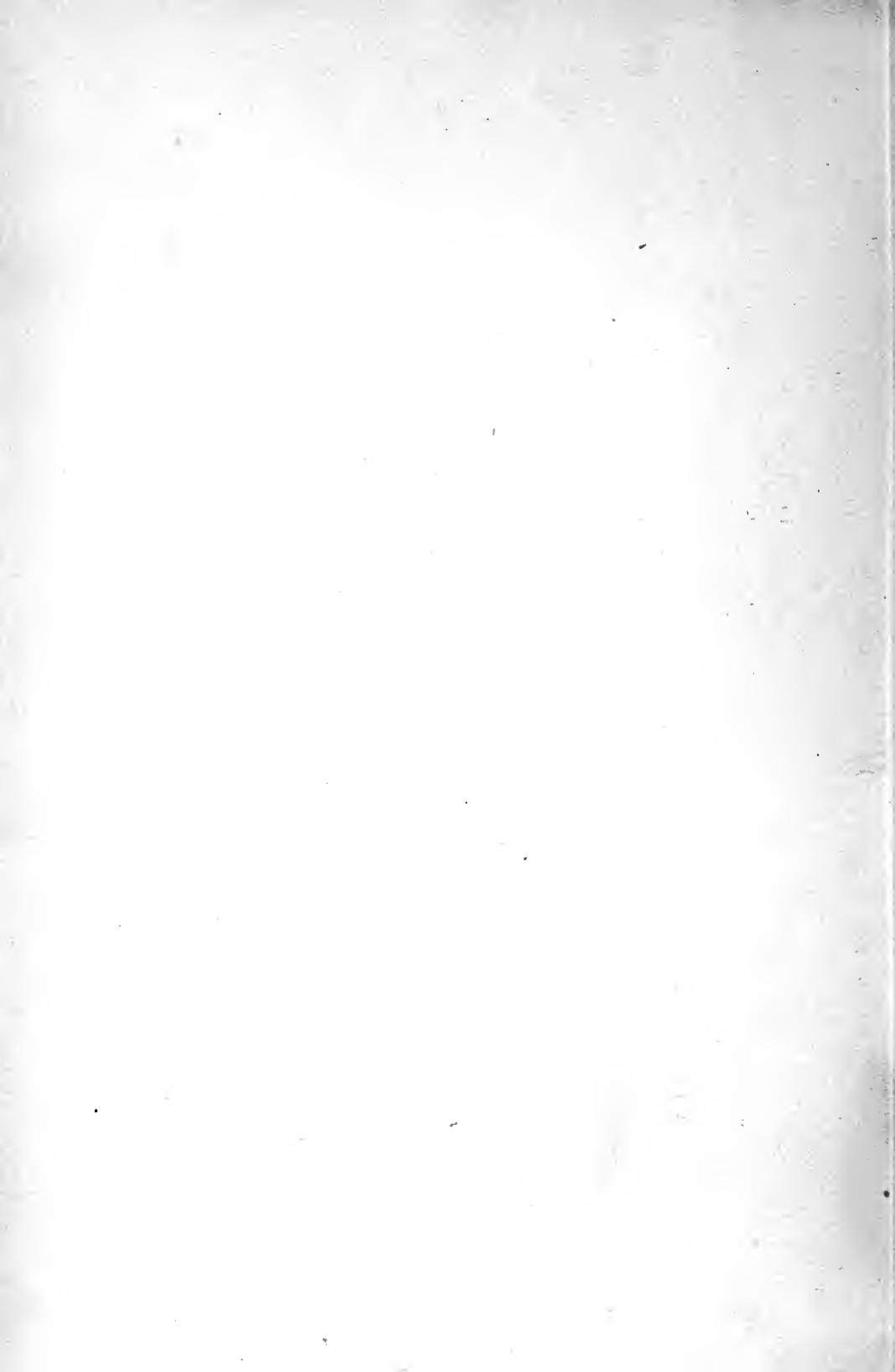


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"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



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THE DISCIPLINE OF THE SECRET.

THE term, *Disciplina Arcani*, or Discipline of the Secret, appears to have been first employed in the latter part of the seventeenth century to denote that law or custom of the early Church which forbade the disclosure of the mysteries of the Christian Religion to the catechumen and the heathen. According to the Abbé Batiffol,¹ it was the Calvinist Jean Daillé who first used the term in a work published at Geneva in 1686.² But Probst, in his *Kirchliche Disciplin in den drei ersten christlichen Jahrhunderten*, p. 306, shows that it had been used nine years before by the German author, Meier, in a work published at Helmstadt.³

It matters little, however, when the term originated, or with whom: it is the thing denoted by it and its origin that we are interested in. The learned French Abbé, in the work just cited, maintains that the Discipline of the Secret was but a catechetical or pedagogical rule,⁴ and that it was not established till the third century.⁵

Now, a pedagogical rule the Discipline of the Secret admittedly was, in a certain sense. It had to do with instruction in the mysteries of religion. It prescribed the time and place and manner of initiation into these mysteries, and defined the class of persons to whom they were to be communicated. But the obligation of secrecy attached to the initiation serves to mark off the

¹ *Études d'Histoire et de Théologie Positive*. Paris, 1902.

² *De usu Patrum ad ea definienda religionis capita quae sunt hodie controversa*.

³ *De Recondita Ecclesiae Theologia*.

⁴ P. 32.

⁵ P. 25.

Discipline of the Secret from ordinary pedagogical rules. The aim of such rules is to impart instruction. The Discipline of the Secret, on the other hand, aimed at safeguarding the mysteries by withholding them from the profane. When, therefore, the Abbé declares that it was "a catechetical rule, and nothing but a catechetical rule,"⁶ he leaves out of account the essential and distinctive feature of this Discipline, to wit, the obligation of secrecy it imposed on those who lived under it.

A pedagogical rule serves but to guide the intellect; the Discipline of the Secret was a bond upon the conscience. So strict, so sacred a bond did the early Christians deem it that they were ready to lay down their lives rather than break it. Because of his refusal to reveal the mysteries Alexander First, Pope and Martyr, was put to death under Trajan, A. D. 117 (*Cf.* Bollandists' *Acta Sanctorum*, May 3d). Tertullian speaks of the heretics of his day as "without discipline," because "that which is holy they will cast to the dogs, and their pearls, false though they be, they will fling to the swine."⁷ Therefore the "discipline" of the Church in the time of Tertullian required the faithful to conceal the mysteries. "Let no one write the Symbol," says the author of the *Explanatio*. And the reason he gives is, "because such is the tradition."⁸ That this tradition of secrecy grew out of Christ's injunction not to give that which is holy unto dogs, or cast the pearls of His religion before swine, is attested, among others, by Tertullian,⁹ St. Clement of Alexandria,¹⁰ Eusebius,¹¹ and St. Cyprian.¹² "We are ordered," to cite but the words of the last-mentioned, "to keep that which is holy within our own knowledge, and not expose it to be trodden on by swine and dogs." Those, therefore, who lived under the Discipline of the Secret were persuaded that it was no mere catechetical or pedagogical rule, but a law binding upon the conscience and based on a tradition handed down from Christ and His Apostles. And they are our only competent witnesses as to its character.

Nor is the Abbé on surer ground when he says that the Dis-

⁶ P. 32

⁷ *De Praesc.* 41.

⁸ Migne, tom. 17; col. 1160.

⁹ *Ad Uxor.* 1, 2; c. 5.

¹⁰ *Strom.* 1, 1; n. 12.

¹¹ *Præp. Evang.* 1, 12; c. 7.

¹² *Lib ad Demet.*, n. 7.

cipline of the Secret did not exist before the third century. Already in the early part of the second century Pope Alexander First, as we have seen, died a martyr to that discipline. Tertullian and Clement of Alexandria witness to the existence of it in their day. It furnishes the keynote of the *Stromata*, Clement's greatest work, which is avowedly written only for "the gnostic," that is, the one who has been initiated in the mysteries of the Christian religion. Now, both of these writers flourished in the latter part of the second century, and the *Stromata* of Clement was composed in the last decade of that century. It is therefore simple matter of historical fact that the Discipline of the Secret existed in the Church before the end of the second century. When did it originate, then? Neither Clement nor Tertullian tells us in so many words. But they both assume as something that does not admit of question that the Christian is bound to withhold the mysteries from the uninitiated, and they both assign as the reason why he is so bound that Christ forbade His disciples to give that which is holy unto dogs, or cast their pearls before swine. They thus trace the rule of secrecy, not to any positive enactment of the Church respecting the catechumenate, but to the precept of Christ—a precept, it may be well to point out, which did not lie in abeyance for nigh two hundred years and then suddenly come into operation, but existed in all its force from the first.

The existence of the Discipline of the Secret before the time of Clement and Tertullian may be shown conclusively from the way the Symbol was handed on from one generation to another. Historical investigation of the origin of the Creed has established the fact that the Old Roman Symbol was in use at least from 150 A.D. "This symbol," are the words of Harnack, "we unhesitatingly trace back to about the middle of the second century."¹⁸ But nowhere is it found in writing earlier than the fourth century. Why is this? Because it came within the Discipline of the Secret. So we are assured by the Fathers of the fourth century, both in the East and in the West. And so much is plain from the nature of the case, seeing that no writings contain it. The Symbol, then, from the first was guarded by the rule of secrecy.

¹⁸ *The Apostles' Creed*, p. 70.

Irenæus and Tertullian describe it for us, but never give us the very words. They purposely refrain from doing so, as is manifest from the studied care with which they vary the form of what they affirm to be an unvarying Rule of Faith. "Neither Irenæus nor Tertullian," says Zahn, "has given the exact form of their rule of truth. They were kept back by the principle maintained for hundreds of years in the Church that this confession should not be written with pen and ink, but should be imprinted on the heart and memory."¹⁴ Irenæus composed his immortal work *Against Heresies* several years before the close of the second century. The principle that kept him from giving us a formal Creed in writing was in operation, therefore, before the third century. And it goes without saying that it was no mere pedagogical rule.

In *An Introduction to the Creeds*, p. 8, Burn accepts as proved from the New Testament the existence, in the Apostolic Church, of "an outline of teaching (τύπος διδαχῆς, Rom. 6: 17) upon which apostolic preachers and writers were agreed." How comes it that this "outline" is nowhere set forth in the New Testament itself? A most important formulæ it unquestionably was, and of altogether exceptional authority as a statement of Christian doctrine, having been "delivered by the eye-witnesses and servants of the Word," to quote the phrase employed by the Greek Fathers at the Trullan Council to express their belief in the Apostolic authorship of the Creed. A formula such as this must have been the very norm and mould of "the Faith once delivered to the saints." Why, then, do the Apostolic writers, every one, refrain from reproducing it in their writings? In the very *Epistle to the Romans*, in which he alludes to this "outline of teaching," St. Paul himself finds space for such matters of trifling importance as the salutations that take up the greater part of the last chapter. But the "outline," or "form," or "pattern" of doctrine, which he speaks of as having been delivered to the Roman neophytes on the day that they were "buried together with Christ in baptism" (*Ib.* v. 4), he nowhere in any of his writings sets before us.

Of this singular reticence on the part of the Apostolic writers the Fathers of the fourth century give a very simple, and, it should seem, a very satisfactory explanation. They tell us that

¹⁴ *The Apostles' Creed*, p. 43.

the Apostles, before their separation, agreed upon the "outline of teaching" known as the Symbol or Apostles' Creed; that they delivered this Creed orally to converts on the eve of their baptism; that they were careful not to commit it to writing because they meant it to be the watchword of the soldiers of Christ in their warfare with the pagan world. They tell us, in short, that the Apostles themselves instituted the Discipline of the Secret, and that it served from the first to safeguard their Symbol. This ancient tradition of the Church furnishes us with a key for the solution of what otherwise remains a mystery to New Testament readers. The explanation it affords, too, taken simply as an hypothesis put forward to account for phenomena, is eminently scientific. It fits all the known facts, and, moreover, holds the field without a rival.

Let us now examine the grounds on which the Abbé Batiffol bases his contention that the Discipline of the Secret was unknown in the first two centuries. He points, at the outset (p. 16), to the fact that Celsus shows himself better acquainted with the doctrines and sacred books of the Christians than any other pagan writer, and concludes that since a pagan possessed the opportunity of making such a scrutiny, there could have been no law of secrecy in his day. But this is to misconceive the state of the question. It was from writings Celsus derived his knowledge of Christianity, and writings did not, and from the nature of the case scarce could, come within the Discipline of the Secret. In matter of fact, Celsus himself bears witness to the existence of this rule of secrecy among the early Christians. Origen (*Contra Celsum*, I, 1) tells us that he made it one count of his charge against the Christians that they "entered into secret associations with one another contrary to law" (Or. 1), and again, that they "teach and practise their favorite doctrines in secret" (n. 3). Origen's defence is not a denial of the allegation, but a justification of the conduct of his fellow Christians, on the ground that the laws which proscribed their worship were unjust and tyrannical.

In the second place, the Abbé cites the instance of the apostates from Christianity interrogated by Pliny the Younger, who, he says, "revealed everything spontaneously, even the Eucharist" (p. 17). But the instance is an unfortunate one; for even if it

were shown that those apostates revealed the mysteries, it would be nothing to the purpose, seeing that this is just what apostates might be expected to do. In point of fact, however, as is plain from Pliny's Letter, the apostates in question did nothing of the kind. They did but declare, by way of showing their innocence, that they had bound themselves by oath, not to commit crime, but rather to forbear from the commission of it. And it would be passing strange if the pagan Pliny could discern an allusion to the mystery of the Eucharist in that "common and harmless food" which they said they used to take at their second reunions, when the commentators to-day discern in it rather a reference to the "agape or love-feast." (Cf. *Selections from the Letters of the Younger Pliny*, edited with Notes and Index by George O. Holbrooke, M. A.)

"The Apologies of St. Justin," further argues the Abbé, "disguise nothing, be it in the teaching or worship of the Church; and the Eucharist particularly is revealed by him in its rite and its doctrinal meaning" (p. 18). There is no discipline so strict but that it may in some instances be relaxed; no rule so rigidly enforced, but that it admits of exceptions. To cite an instance in point. While the Vatican Council sat, the Bishops who took part in it were sworn to secrecy in regard to what took place at its sessions. But Pius IX released Cardinal, then Archbishop, Manning from his oath, in order that he might disabuse the British Government of certain false and mischievous notions respecting the scope of the doctrine of Papal infallibility, which the opponents of it had been at some pains to engender. So the renowned Christian apologist, St. Justin, may well have been dispensed from the rule of secrecy as far as was needful to enable him to disabuse the Roman Emperor and Senate of prejudices that could not but have been aroused in their minds by the wicked calumnies everywhere spread abroad against Christians at that day. St. Justin himself, in this same *Apology*, bears indirect testimony to the existence of a rule of secrecy among the Christians. "That you may understand," are his words to the Emperor, "that promiscuous intercourse is not one of our mysteries, etc."¹⁵ Therefore, he admits that Christians had their "mysteries," and only denies that these mysteries were such as the current pagan

¹⁵ I *Apol.*, n. 29.

calumny represented them to be. Now, as Tertullian has it, "the fealty of silence is ever due to mysteries," and of old, the same Tertullian also bears witness, it was a universal custom in religious initiations to keep the profane aloof.¹⁶

The Abbé tries to make out that even Tertullian himself knew nothing of a rule of secrecy in the early Church. And, singular to say, he rests his case on the very passage from which the words just cited have been taken. Now Tertullian no more denies than Justin does that Christians had their "mysteries" and their "religious initiations" from which they kept the profane aloof. He does not deny, as St. Justin denies, the atrocious crimes charged against Christians in connection with these mysteries.¹⁷ He complains that the officers who put Christians to death never attempt to ascertain whether they are guilty of these alleged crimes or not. "A far other duty," he says, "you impose on the executioner in the case of Christians; not to make them confess what they do, but to make them deny what they are." Then jurist and pleader that he is, he proceeds to show that pagans neither did nor could know of the existence of the crimes they were in the habit of charging the Christians with. For how could they know? The Christians themselves would not make known such crimes, supposing them to be guilty of them; and this "even from the very idea of the thing, the fealty of silence being ever due to mysteries." It follows, then, it must be strangers who make them known. "And whence have they their knowledge, when it is also a universal custom in religious initiations to keep

¹⁶ *Apologeticus*, n. 7.

¹⁷ One of the most persistent of these calumnies was that Christians, in celebrating their mysteries, were in the habit of eating bread that had been dipped in the blood of a slain child. "Come, plunge your knife into the babe," writes Tertullian (*Apologeticus*, n. 8) in the course of his refutation of this calumny, "enemy of none, accused of none, . . . receive the fresh young blood, saturate your bread with it, freely partake." It is interesting to note that to this very day in the East, where the faithful receive the Holy Communion under both species, the sacred particle is put in a sort of spoon, which is first dipped in the consecrated chalice, and then administered. May not this have been the source whence sprang the calumny above referred to? The belief of Christians that the chalice contained the Blood of the Saviour would lend itself, under pagan manipulation, to a travesty of this kind. The element of truth in the Christian mystery would be magnified and distorted by that "rumor" of which Tertullian speaks, into so monstrous a shape.

the profane aloof, and to beware of witnesses." Tertullian therefore concludes that pagans have no more trustworthy source of information about the matter than mere rumor; and "every one," he says, "knows what sort of a thing rumor is." He thus assumes the existence of the discipline of secrecy and rests his argument upon it. The Abbé tells us that Tertullian does but "argue on the supposition of his adversaries, a supposition which he does not admit." The supposition of his adversaries, in this instance, however, is not secrecy, but crime committed in secret; and this, so far from supposing even for the sake of argument, he denies utterly. That Tertullian himself witnesses to the existence of the Discipline of the Secret in his time has been pointed out above, and is shown at greater length in a work lately published by the present writer.¹⁸

The Abbé has failed to weigh carefully the words of Irenæus (Bk. 3; 3; 1) and Tertullian (*De Praesc.* 26), or he would not have taken them to exclude the rule of secrecy. Both the one and the other of those ancient writers are arguing, in the places referred to, against the Gnostics who pretended that the Apostles had in secret taught their peculiar tenets. It is this they deny, not the reserve wisely imposed upon Christians with regard to the mysteries.

Irenæus points out that, if the Apostles knew of any such hidden mysteries as the heretics reserved for the few, "they would have delivered them to those especially to whom they were entrusting the Churches themselves," and goes right on to show (n. 2) that the successors of the Apostles Peter and Paul, in the Roman Church, "neither taught nor knew any such thing as they [the heretics] fondly devise." "Much less," are the words of Tertullian, "when Churches were advanced in the faith, would they [the Apostles] have withdrawn from them anything for the purpose of communicating it separately to some few others," from whom, forsooth, it would have been handed on to the Gnostics. There is question throughout of the secret tenets of the heretics, which they would fain trace to an apostolic origin.

Lastly, the Abbé tries to discredit the testimony of St. Clement of Alexandria. The way he does it is not clearly distinguishable

¹⁸ *The Symbol of the Apostles*, Introduction and Chapter VI.

from a device said to be employed at times by pleaders in the courts whose case is bad. He tells us that under Clement there came, in the domain of Christian literature, "a veritable invasion of pagan vocables." And, having cited some specimens, he proceeds to berate the unhappy employer of them in this fashion :

"Eleusinian phraseology is for the first time used, in speaking of the things of the Kingdom of God, with an absolute want of taste, by that unskilful syncretist, Clement ; and, by a still more grievous abuse, is applied even to the liturgy itself."

And yet the martyred Bishop of Alexandria held it to be "a matter of religion not to cast the pearls before swine, as it is said."¹⁹ The Abbé might at least have given him credit for being in good faith. And the acknowledgment should have been made, in the interest of truth and fair-dealing, that Clement's testimony to the existence of the Discipline of the Secret is decisive, notwithstanding the multitude of "pagan vocables" laid under tribute in the rendering of it. So much will be plain to any one who reads the *Stromata*.

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN THE ARCHDIOCESE OF BOSTON.

SHORTLY after my appointment to the office which I now hold, I was presented, at a clerical gathering, to one of the pastors from a neighboring diocese, being introduced as the "Director of the Society for the Propagation of the Faith."

"The what?" exclaimed my new-found friend. "What in the name of heaven is that? I suppose this is another of our religious fads. God help us! What is the Church coming to?"

My time was short because the signal for the service was about to be given, so I quietly collected a few thoughts, and told the good priest that the organization which I had the honor to represent, far from being a "new fad," was older than himself; that the spirit for which it stood went back 1900 years to the command of Christ, "Go, teach all nations"; "Preach the Gospel

¹⁹ *Strom.* I, I ; c. 12.

to every creature"; that this Society had already helped to support his diocese and mine in earlier years and harder times; and that if he did not know anything about the work, he should really blame himself for it.

The occasion was a funeral; just then the Master of Ceremonies clapped his hands, the organ prelude began, and with composed faces we two marched out in silence on to the sanctuary.

When the services were over we met again. A third priest, who meant well and knew both of us, set about the task of introducing us again. The situation was a trifle embarrassing, I confess, but, to the credit of my recent acquaintance be it said, he soon found a chance to whisper into my ear: "I have been thinking about that business during the services, and I guess I was a little off on the subject. Come up and visit me some time."

That was all. This worthy priest had managed to hear Mass, say his office, and reason out the fact that the Society for the Propagation of the Faith is not a "fad." "O! blessed distractions!" I murmured, as we shook hands cordially and separated at the church door in a teeming rain.

After reflecting on the occurrence, I came to the conclusion that this priest's ignorance of my special work was, after all, not so surprising.

Most of us know, that the Society for the Propagation of the Faith has something to do with Foreign Missions, but we are so much taken up with parish needs and parish duties that we often fail to direct our attention to remote districts, and, except in a vague and general way, are not concerned with the condition of our fellow-priests who minister therein nor are we particularly interested in their labors.

Perhaps, too, the seminaries have not, as a rule, emphasized sufficiently the character of Foreign Mission work and the necessary dependence of our missions upon Home resources.

Our dogma classes, it is true, bring out strongly enough the mark of Catholicity—a mark which we linger on with all due affection in our sermons and instructions. Church History gives long lists of Apostles who labored and died to bring the Gospel to heathen peoples; the Spiritual Readings are occasionally occu-

pied with the life of a martyr; but too often students are left under the impression that angels ministered to these Apostles, or, at least, that all the elements, material as well as spiritual, which contributed to their success had been found in their new and strange surroundings.

To make clear at once, therefore, the aim of the Society for the Propagation of the Faith, we may say that it is a *provider* of alms and prayers for the foreign missions of the Catholic Church. As a Society it is not to be identified with any of the home seminaries or religious houses which train men and women for the missions, nor should it be confounded with the Congregation of the Propaganda at Rome, which is concerned with only the administration of missions, and not with their support. The seminaries and religious houses have all they can do to educate their students, while the revenues of the Propaganda, amounting to about \$135,000., annually, are hardly enough to maintain its personnel and its colleges.

Beyond their steamer tickets and a change of clothing, our missionaries bring little or nothing to their field of labor. They go, as a rule, into missions which are not, and cannot be, for some considerable time, self-supporting, and it will require from us only a little thought to realize the need of some provision to help them to carry on their work.

In the first place, we cannot expect Almighty God to mysteriously supply present-day apostles with the necessities of life. While miracles were frequent in the early history of the Church, and will always remain one of her distinguishing marks, God wishes us to make use of our natural resources, and the Church to-day is numerous and rich enough to support her apostles, if priests and people will coöperate. Francis Xavier, Saint though he was and instrument of many miracles, owed not a little of his success, under God, to generous supplies of Spanish gold.

Again, we cannot look to-day for government subsidies, and although kings may, for one reason or another, encourage missionary effort, their purse-strings are usually closed to the Church's need. In this our day, God has substituted the people for the kings, and the rich and poor of the Catholic world are called to the honor of extending the kingdom of Christ by aiding His Apostles and Martyrs according to their means.

To give form to this popular movement several societies were founded in the last century. These were especially the Association of the Holy Childhood, the Association of Oriental Schools in France, the Society of St. Francis Xavier in Aix-la-Chapelle, that of St. Peter Claver in Salzburg, the Leopoldsverein in Austria, and the Ludwigsmissionsverein in Bavaria. All of these, however, and several smaller societies attached to Foreign Mission seminaries, are of a local character or have a limited aim, being devoted to missionaries of a certain nationality only, or, to special classes, such as the Holy Childhood Society, which was organized to supply the needs of pagan children.

The Society for the Propagation of the Faith is unique, being in every sense of the word *Catholic*—intended to assist the apostolate throughout the world. Its interest extends to our entire missionary army, comprising 65,000 men and women (made up of 15,000 priests, 5,000 brothers, 45,000 nuns), who are waging our battles now beyond the frontiers of civilization, struggling to take away the blush of shame which the world's census brings to the cheek of every fervent Catholic, when he reads that to-day, out of a population of 1,500,000,000, more than 1,000,000,000 of our fellow-beings have never heard of Jesus Christ. To secure alms and prayers for these heroes and heroines is, then, the aim of the Society for the Propagation of the Faith.

The story of the origin of this Society, as told in his *Miscellanea*, by Frederick Ozanam, the well-known founder of the St. Vincent de Paul Society, is an interesting one. Briefly, the Society was founded in the year 1822. The occasion of its birth was the extreme need of a diocese in the United States (New Orleans), whose newly-consecrated bishop, returning from Rome in 1815, had stopped at Lyons on his way, and appealed for some organized form of help. One Madame Petit, a former resident of the United States, took up the idea, but it remained for a young woman, named Mlle. Jaricot, also of Lyons, to begin the work in earnest. Miss Jaricot's brother, a seminarian, had interested her in the cause of Foreign Missions, and in 1820 she began to enlist members, who gave one cent a week, and who soon numbered more than one thousand.

On May 3, 1822, the Feast of the Finding of the True Cross,

the Society was formally organized. It was soon enriched by Pius VII with many indulgences, and received encouragement from all the Bishops of France and from the prelates of other countries, so that it spread gradually into Belgium, Switzerland, Germany, Italy, the United States, Great Britain, Spain and Portugal.

Since its formation it has collected and dispersed \$68,355,359.32. This result has been effected largely through the mite offerings gathered by thousands of Promoters, who collect from so many members a monthly alms of 5 cents, asking also a short daily prayer for the missions. The money, after passing through the hands of Parochial, Diocesan, and General Directors (where such exist), is sent to distributing centres at Paris and Lyons. The Councils, one of which is at each of these centres, are composed of priests and well-trying Catholic laymen, who serve without any pay through devotion to the cause. These councils receive applications from Bishops, Vicars-Apostolic, and Superiors of religious orders in all parts of the missionary world, and the labor thus occasioned by the examination of different appeals is divided between the two, while the distribution is made annually with the consent of both.

Of the entire amount collected by the Society for the Propagation of the Faith more than ten millions of dollars (\$10,000,000) have come to America, out of which six millions and upwards found its way to needy churches in the United States. The bulk was distributed in Asia, Africa, and Oceanica.

The principal contributors to this sum total have been—France, which gave \$43,640,081.20; Germany and Austria, which together gave \$6,033,117.40; Italy, \$5,382,345.00; Belgium, \$3,701,140; Great Britain and Ireland, \$2,362,573.32.

The Catholic people of many other countries have contributed more or less generously, and some of the poorest missions have taken their place in the rank of benefactors.

This idea of receiving a little help from the needy has always been encouraged by the Society—since individual charity is thereby stimulated and the Communion of Saints more fully realized. Thus, Corea last year gave to the Society \$107.77, while it received \$7,740.61; and the Sandwich Islands gave \$953.49, and was benefited by a grant of \$8,800.

The Church in the United States has given—beginning as early as 1833—\$1,282,829.44. We must admit that this contribution from our own country is comparatively small, even if we lose sight, for the moment, of our indebtedness. It is true that we have been much engrossed with the influx of many peoples, and with varying conditions; but in many places we have been prosperous, and few of us can deny that we could have done more. If countries which have received the faith should, before helping destitute missions, wait until they themselves were absolutely free from burdens, there would soon be an end to the story of Catholic Foreign Missions.

The lack of effort in the United States has not been due to the thoughtlessness on the part of our spiritual leaders in the hierarchy, for in all three Plenary Councils of Baltimore the Archbishops and Bishops have expressed their purpose to establish the Society for the Propagation of the Faith in the various dioceses throughout the country, and have openly acknowledged that the offerings from this Society have had a considerable share in the development of the Church in America.

Again, on the occasion of the annual meeting which the Archbishops held in October, 1897, at the Catholic University, Washington, the systematic establishment of the Society for the Propagation of the Faith was formally authorized and encouraged by the prelates assembled. In accordance with the resolution taken at this meeting the Archbishop of Boston at once commissioned a priest to undertake the systematic organization of the Society throughout the Archdiocese, and the Rev. Joseph V. Tracy, D.D., then Professor of Scripture at St. John's Seminary, Brighton, began the work. During five years Dr. Tracy visited different parishes, addressing the congregations at the various Sunday Masses and calling for Promoters.

The result of the work which Dr. Tracy accomplished, while still fulfilling his duties as professor, was the establishment of more than one hundred branches with a total of at least 4000 promoters. So that out of the entire contribution made last year by the United States (\$85,408.44) the Archdiocese of Boston stood easily in the lead, with \$28,086.31 to its credit. This amount included a legacy (with interest) of \$5,587.50 together with several special offerings and perpetual memberships.

A further result has been the increase, by one hundred per cent., of our annual contribution to Home Missions among the *Negroes and Indians*, since, according to an agreement reached at the meeting of the Archbishops in 1897, the Society for the Propagation of the Faith, whenever it has been systematically established, should yield its share (one half) of the ordinary Lenten Collection to the Negro and Indian Missions. This, too, has been done in Boston, and while both good works have benefited, no one has complained of any extra burden, and no parish has been the poorer for its coöperation. On the contrary, the new interest aroused in the Church abroad has decidedly benefited our works at home, as the experience of many priests can testify.

This success is due to the zeal of the first Diocesan Director, aided by the generous sympathy of many pastors and parochial directors; but the results, thus far obtained, can be largely ascribed, under God, to the constant and widely known encouragement of His Grace, Archbishop Williams, and it is a somewhat singular coincidence that he, who has proved himself a father to the Society for the Propagation of the Faith in this new land that promises so well for the development of our holy faith, should have been born in the very year when the Society was organized (1822). In February last Dr. Tracy was appointed by the Archbishop to the pastorate of St. Anthony's Church in Boston, and in further recognition of his zealous labors, he has since been honored by the Propaganda with the title and privileges of a Missionary Apostolic.

His successor in the work lives at the Episcopal residence and is expected to devote his energies solely to the extension of this work.

There are, of course, difficulties to be met, and perhaps the most serious of all will be to keep up the interest of the people once it is aroused. We are especially handicapped in the United States because we are so poorly represented in the foreign missionary field. Any one who has lived in France or in other Catholic districts of Europe can understand at once how love for the missions is stimulated by the departure of young men and women for distant fields.

It is a common experience in Paris to-day to see groups of

students from the celebrated House of Foreign Missions in the Rue du Bac taking their brisk walks through the city. Perhaps the *bon vivants* smile disdainfully as these young men pass, and the anti-clericals scowl, but to Catholic Paris they are the heroes of our modern life and everybody loves them.

Three hundred seminarians are at present in this one Mission House. These and scores of others will soon join the thousands already in the field and, though the world at large will forget them, many will recall their need and respond through the Society for the Propagation of the Faith to the appeal which is regularly made for their support.

In France nearly every little village has its *Jean* and its *Marie* far away, each in some remote mission. "Jean" writes letters home, and "Marie" too, and the old people weep and press the tear-stained pages to their lips. These letters are read over and over and circulated among the neighbors, so that the entire community catches and keeps a vital interest in "Jean" and "Marie" in particular and in foreign missions generally. These helps to the missionary spirit cannot be ours until we too begin to send apostles to distant lands, and that day cannot come too soon.

In the meantime our *Catholicity* should urge us to help missionaries whatever their nationality may be. We need priests in our own country, it is true; but while charity begins at home, it should not end there, as it too often does. In regard to the nation as in regard to the diocese, the parish, or the individual, the principle is always the same,—“unless charity expands, it will die.”

Already appeals have been made for English-speaking Catholic priests to minister in China and elsewhere to the constantly increasing number of travellers, and to exercise, at the same time, an influence over the natives, many of whom wish to learn the English language. When such appeals are heeded, and our young men and women begin to take their places in the ranks of the soldiers of Christ on the battlefield of foreign missions, the task of keeping up the people's interest in the Society for the Propagation of the Faith will be a comparatively easy one.

For the present we must content ourselves with the means at hand; allusion to the great missionary work of the Church should be frequently made in sermons, instructions and lectures, as also

in magazines and newspapers.¹ The people should be encouraged to read missionary literature, especially the *Annals*, which continue for us the "Acts of the Apostles" and record the history of the Church to-day for the benefit of future generations.

Other methods of keeping up the interest of the faithful in the Mission cause will naturally suggest themselves to earnest priests, but it can be readily seen that much depends on the parochial director and the encouragement of the pastor in whose parish a branch has been formed.

For the past few years, under the care of the Diocesan Director of the Society, an Academia has been conducted at St. John's Seminary, Brighton, which has already borne fruit. While not limited to the discussion of Foreign Missionary work, this Society is intended primarily to strengthen the missionary idea in the minds of seminarians. The membership, though voluntary, includes nearly all the students, who meet once a month to hear and discuss papers, and who contribute also their alms and prayers as members of the Society for the Propagation of the Faith.

The interest displayed thus far at these meetings is a very hopeful element in the development of this great work—since the hearts of our future priests are being deepened as their view of the World-Church becomes wider.

We have been occupied so far with the work of the Catholic Church. I should like to draw attention for a moment to what *Protestants* are doing to propagate heresy in foreign mission fields.

A "Centennial Survey of the Work of Protestant Foreign Missions," published recently, gives some very careful compilations which are well worthy of study. Confining ourselves to general results, we find that at present the annual income from various sources throughout the world, devoted to Protestant Foreign Missions is \$20,079,698, of which amount the American Continent contributes \$6,820,473. The number of missionaries (Protestant), including the regularly ordained, laymen and women, physicians

¹ In Boston, for example, it may be noted, the *Sacred Heart Review* in its weekly issue regularly devotes a page to the Society for the Propagation of the Faith, and the columns of *The Pilot* are always open to its communications. Other Catholic weeklies and magazines also notice the work.

(male and female, married and unmarried), is 18,682, 5,203 of whom go from the American Continent. Add to the total 79,396 native helpers, ordained and unordained, and we get a fairly accurate estimate of the numerous personnel sustained by Protestant charity. These figures may startle us, but at the same time they ought to edify us. They have been reached by much self-denial and earnest work, and they represent, not only the offerings of the wealthy, but of the poor as well, and the co-operation, almost to a man, of the ministers in the home churches of various denominations, one of whom writes in the preface of the book: "As for the man who shall enter the apostolate at home, he cannot be an able minister of the Lord Jesus until his torch has been kindled at this altar (missions), his lip touched with this living coal. Deny him this access in the days of his ministerial training, neglect to teach him how to lift up his eyes, and look upon the wide harvest field of the world, omit to conquer him with the missionary idea, and he goes forth to his life-work, lagging behind the eager spirit of his time, condemned in an age of Catholicity to lead a life of provincialism."

I feel, in closing, that it is due to Catholic France to acknowledge the debt of gratitude which the Church owes to that now unhappy country. We have already seen that France has contributed more than two-thirds of all the money which has been sent to our Foreign Missions. Father Louvet, in his work, *Les Missions Catholiques*, states that "two-thirds of the missionary priests are French, and four-fifths of the brothers and sisters come from France." To France, then, more than to any other country the Church is indebted for her progress in Foreign Missions, and the unvarying principle of supernatural life, either of men or nations, should persuade us that such devotion will yet compel the government of that unhappy country to react in God's good time, that she may take her place again as the eldest daughter of the Church, appearing among Catholic nations perhaps as the comeliest of all.

In the present persecution many centres of devotion have been withdrawn and the annual income for the Missions will of necessity be diminished. Already last year's report shows a falling off, which may be more pronounced this year. Still, the missionary

cause is too deeply rooted in the blood of the French people to allow their interest ever to be *lost*. The work will not die in France, but it may be badly crippled, and this will be unfortunate indeed, because the missions are already handicapped for lack of funds. Recently in Japan, in a district of 13,500,000, where the Catholics number only 4,273, with one bishop and 27 priests, and where the Church has secured a favorable recognition, the Bishop had to refuse the offer of several young priests to come to his aid for the simple reason that he could not support them. It should not be said of us that while the harvest is ripe and laborers are at hand we, through our indifference, deny to these the nourishment due to their bodies and the instruments wherewith to work. France has led the way. It is for us to follow. The command of Christ, "Go, teach all nations," did not fall on one nation alone, but upon every Christian man and woman according to his or her opportunities in life. Christ loves the heathen, who up to now has never heard of Him, as much as He loves us. He died for *all*, He wished to bring *all* within one fold, to make *all* men members of His body, which is the Church. The development of that body in its entirety depends upon the coöperation of *all* its members.

As priests of Christ we ought to leave no stone unturned to help our missionaries carry the torch of Christ's revelation to the people that sit in darkness. To urge our people to give a trifle of alms and a whispered prayer for so sublime a cause is certainly not asking much—yet when this mite and this ejaculation come from the multitudes of Catholic faithful in all lands, the citadel of God's heart is attacked so that He must give ear to the call of His Universal Church, and grace will flow more abundantly to nourish the seed-sowing of our Apostles.

Thus while we light the souls of others from the lamp of our own faith we quicken our love and that of the faithful.

We should not be content until every peopled hillside on this earth has heard the blessed message of God to man, and sanctuary lamps gleam, countless as myriad stars, stained deep red in martyrs' blood if need be,—within peaceful reach of every living man for whom Jesus Christ has died.

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FATHER GREGOR MENDEL.—A NEW OUTLOOK IN HEREDITY.

SCIENTIFIC progress does not run in cycles of centuries, and as a rule it bears no relationship to the conventional arrangement of years. As has been well said,—for science a new century begins every second. There are interesting coincidences, however, of epoch-making discoveries in science corresponding with the beginning of definite eras in time that are at least impressive from a mnemonic standpoint, if from no other.

The eve of the nineteenth century saw the first definite formalization of the theory of evolution. Lamarck, the distinguished French biologist, stated a theory of development in nature which, although it attracted very little attention for many years after its publication, has come in our day to be recognized as the most suggestive advance in biology in modern times.

As we begin the twentieth century, the most interesting question in biology is undoubtedly that of heredity. Just at the dawn of the century, three distinguished scientists, working in different countries, rediscovered a law with regard to heredity which promises to be even more important for the science of biology in the twentieth century than was Lamarck's work for the nineteenth century. This law, which, it is thought, will do more to simplify the problems of heredity than all the observations and theories of nineteenth-century workers, and which has already done much more to point out the methods by which observation, and the lines along which experimentation shall be best directed so as to replace elaborate but untrustworthy scientific theorizing by definite knowledge, was discovered by a member of a small religious community in the little known town of Brunn, in Austria, some thirty-five years before the beginning of the present century.

Considering how generally, in English-speaking countries at least, it is supposed that the training of a clergyman and more particularly of a religious unfits him for any such initiative in science, Father Mendel's discovery comes with all the more emphatic surprise. There is no doubt, however, in the minds of many of the most prominent present-day workers in biology that his discoveries are of a ground-breaking character that will furnish substantial foundation for a new development of scientific knowledge with regard to heredity.

Lest it should be thought that perhaps there is a tendency to make Father Mendel's discovery appear more important here than it really is, because of his station in life, it seems desirable to quote some recent authoritative expressions of opinion with regard to the value of his observations and the importance of the law he enunciated, as well as the principle which he considered to be the explanation of that law.

In the February number of *Harper's Monthly* for 1903, Professor Thomas Hunt Morgan, Professor of Biology at Bryn Mawr, and one of the best known of our American biologists, whose recent work on *Regeneration* has attracted favorable notice all over the world, calls attention to the revolutionary character of Mendel's discovery. He considers that recent demonstrations of the mathematical truth of Mendel's Law absolutely confirm Mendel's original observations, and the movement thus initiated, in Professor Morgan's eyes, gives the final *coup de grace* to the theory of natural selection. "If," he says, "we reject Darwin's theory of natural selection as an explanation of evolution, we have at least a new and promising outlook in another direction and are in a position to answer the oft-heard but unscientific query of those who must cling to some dogma: if you reject Darwin, what better have you to offer?"

Professor Edmund B. Wilson, the Director of the Zoological Laboratory of Columbia University, called attention in *Science* (December 19, 1902) to the fact that studies in cytology, that is to say, observations on the formation, development, and maturation of cells, confirm Mendel's principles of inheritance and thus furnish another proof of the truth of these principles.

Two students working in Professor Wilson's laboratory have obtained definite evidence in favor of the cytological explanation of Mendel's principles, and have thus made an important step in the solution of one of the important fundamental mysteries of cell development in the very early life of organisms.

In a paper read before the American Academy of Arts and Sciences last year, Professor W. E. Castle, of Harvard University, said with regard to Mendel's Law of Heredity:

"What will doubtless rank as one of the greatest discoveries in the study of biology, and in the study of heredity, perhaps the greatest, was made by Gregor

Mendel, an Austrian monk, in the garden of his cloister, some forty years ago. The discovery was announced in the proceedings of a fairly well-known scientific society, but seems to have attracted little attention, and to have been soon forgotten. The Darwinian theory then occupied the centre of the scientific stage, and Mendel's brilliant discovery was all but unnoticed for a third of a century. Meanwhile, the discussion aroused by Weissmann's germ plasm theory, in particular the idea of the non-inheritance of acquired characters, put the scientific public into a more receptive frame of mind. Mendel's law was rediscovered independently by three different botanists, engaged in the study of plant hybrids,—de Vries, Correns, and Tschermak, in the year 1900. It remained, however, for a zoologist, Bateson, two years later, to point out the full importance and the wide applicability of the law. Since then the Mendelian discoveries have attracted the attention of biologists generally.”¹

Professor Bateson, whose book on Mendel's Principles of Heredity is the most popular exposition in English of Mendel's work, says that an exact determination of the laws of heredity will probably produce more change in man's outlook upon the world and in his power over nature than any other advance in natural knowledge that can be clearly foreseen. No one has better opportunities of pursuing such work than horticulturists and stock-breeders. They are daily witnesses of the phenomena of heredity. Their success also depends largely on a knowledge of its laws, and obviously every increase in that knowledge is of direct and special importance to them.

After thus insisting on the theoretic and practical importance of the subject, Professor Bateson says:

“As regards the Mendelian principles which it is the chief aim of this introduction to present clearly before the reader, it may be said that by the application of those principles, we are enabled to reach and deal in a comprehensive manner with phenomena of a fundamental nature, lying at the very root of all conceptions not merely of the physiology of reproduction and heredity, but even of the essential nature of living organisms; and I think that I use no extravagant words when, in introducing Mendel's work to the notice of the Royal Horticultural Society's Journal, I ventured to declare that his experiments are worthy to rank with those which laid the foundation of the atomic laws of chemistry.”

Professor L. H. Bailey, who is the Director of the Horticultural Department at Cornell University and the editor of the authoritative *Encyclopædia of Horticulture*, was one of the first of

¹ This paper was originally published in part in the *Proceedings of the American Academy of Arts and Sciences*, vol. xxxviii, No. 18, January, 1903. It may be found complete in *Science*, for September 25, 1903.

recent scientists to recall attention to Mendel's work. It was, we believe, because of a reference to Mendel's papers by Bailey that Professor de Vries was put on the track of Mendel's discoveries and found that the Austrian monk had completely anticipated the work at which he was then engaged. In a recent issue of *The Independent*, of New York, Professor Bailey said :

"The teaching of Mendel strikes at the root of two or three difficult and vital problems. It presents a new conception of the proximate mechanism of heredity. The hypothesis of heredity that it suggests will focus our attention along new lines, and will, I believe, arouse as much discussion as Weissmann's hypothesis, and it is probable that it will have a wider influence. Whether it expresses the actual means of heredity or not, it is yet much too early to say. But the hypothesis (which Father Mendel evolved in order to explain the reasons for his law as he saw them) is even a greater contribution to science than the so-called Mendel's Law as to the numerical results of hybridization. In the general discussion of evolution Mendel's work will be of the greatest value because it introduces a new point of view, challenges old ideas and opinions, gives us a new theory for discussion, emphasizes the great importance of actual experiments for the solution of many questions of evolution, and then forces the necessity for giving greater attention to the real characters and attributes of plants and animals than to the vague groups that we are in the habit of calling species."

It is very evident that a man of whose work so many authorities are agreed that it is the beginning of a new era in biology, and especially in that most interesting of all questions, heredity, must be worthy of close acquaintance. Hence the present sketch of his career and personality, as far as they are ascertainable, for his modesty, and the failure of the world to recognize his worth in his lifetime, have unfortunately deprived us of many details that would have been precious.

ABBOT MENDEL.

Gregor Johann Mendel was born July 27, 1822, at Heinzen-dorf, not far from Odrau, in Austrian Silesia. He was the son of a well-to-do peasant farmer, who gave him every opportunity of getting a good education when he was young. He was educated at Olmutz, in Upper Austria, and after graduating from the college there, at the age of 21, he entered as a novice, the Augustinian Order, beginning his novitiate in 1843 in the Augustinian monastery Königenkloster, in Altbrunn. He was very successful in his

theological studies, and in 1846 he was ordained priest. He seems to have made a distinct success as a teacher, especially of natural history and physics, in the higher Realschule in Brünn. He attracted the attention of his superiors, who were persuaded to give him additional opportunities for the study of the sciences, particularly of biological science, for which he had a distinct liking and special talents.

Accordingly, in 1851 he went to Vienna for the purpose of doing post-graduate work in the natural sciences at the university there. During the two years he spent at this institution he attracted attention by his serious application to study, but apparently without having given any special evidence of the talent for original observation that was in him. In 1853 he returned to the monastery in Altbrünn, and at the beginning of the school year became a teacher at the Realschule in Brünn. He remained in Brünn for the rest of his life, dying at the comparatively early age of 62, in 1884. During the last sixteen years of his life he held the position of abbot of the monastery, the duties of which prevented him from applying himself as he probably would have desired, to the further investigation of scientific questions.

The experiments on which his great discoveries were founded were carried out in the garden of the monastery during the sixteen years from 1853 to 1868. How serious was his scientific devotion may be gathered from the fact that in establishing the law which now bears his name, and which was founded on observations on peas, some 10,000 plants were carefully examined, their various peculiarities noted, their ancestry carefully traced, the seeds kept in definite order and entirely separate, so as to be used for the study of certain qualities in their descendants, and the whole scheme of experimentation planned with such detail that for the first time in the history of studies in heredity, no extraneous and inexplicable data were allowed to enter the problem.

Besides his work on plants, Mendel occupied himself with other observations of a scientific character on two subjects which were at that time attracting considerable attention. These were the state and condition of the ground-water,—a subject which was thought to stand at the basis of hygienic principles at the time and which had occupied the attention of the distinguished Pro-

fessor Pettenkofer and the Munich School of Hygiene for many years,—and weather observations. At that time Pettenkofer, the most widely known of sanitary scientists, thought that he was able to show that the curve of frequency of typhoid fever in the different seasons of the year depended upon the closeness with which the ground-water came to the surface. Authorities in hygiene generally do not now accept this supposed law, for other factors have been found which are so much more important that, if the ground-water has any influence, it can be neglected. Mendel's observations in the matter were, however, in line with the scientific ideas of the time and undoubtedly must be considered of value.

The other subject in which Mendel interested himself was meteorology. He published in the journal of the Brünn Society of Naturalists a series of statistical observations with regard to the weather. Besides this he organized in connection with the Realschule in Brünn a series of observation stations in different parts of the country around; and at the time when most scientists considered meteorological problems to be too complex for hopeful solution, Mendel seems to have realized that the questions involved depended rather on the collation of a sufficient number of observations and the deduction of definite laws from them than on any theoretic principles of a supposed science of the weather.

The man evidently had a genius for scientific observations. His personal character was of the highest. The fact that his fellow-monks selected him as abbot of the monastery shows the consideration in which he was held for tact and true religious feeling. There are many still alive in Brünn who remember him well, and cannot say enough of his kindly disposition, the *fröhliche Lebenswürdigkeit* (which means even more than our personal magnetism), that won for him respect and reverence from all. He is remembered, not only for his successful discoveries, and not alone by his friends and the fellow-members of the Naturalist Society, but by practically all his contemporaries in the town; and it is his lovable personal character that seems to have most impressed itself on them.

He was for a time the president of the Brünn Society of Naturalists, while also abbot of the monastery. This is, per-

haps, a combination that would strike English-speaking people as rather curious, but seems to have been considered not out of the regular course of events in Austria.

Father Mendel's introduction to his paper on plant hybridization, which describes the result of the experiments made by him in deducing the law which he announces, is a model of simple straightforwardness. It breathes the spirit of the loftiest science in its clear-eyed vision of the nature of the problem he had to solve, the factors which make up the problem, and the experimental observations necessary to elucidate it. We reproduce the introductory remarks here, from the translations made of them by the Royal Horticultural Society of England.² Father Mendel said at the beginning of his paper as read on the eighth of February, 1865 :

"Experience of artificial fertilization such as is effected with ornamental plants in order to obtain new variations in color, has led to the experiments the details of which I am about to discuss. The striking regularity with which the same hybrid forms always reappeared whenever fertilization took place between the same species, induced further experiments to be undertaken, the object of which was to follow up the developments of the hybrid in a number of successive generations of their progeny.

"Those who survey the work that has been done in this department up to the present time will arrive at the conviction that among all the numerous experiments made not one has been carried out to such an extent and in such a way as to make it possible to determine the number of different forms under which the offspring of hybrids appear, or to arrange these forms with certainty, according to their separate generations, or to ascertain definitely their statistical relations."

These three primary necessities for the solution of the problem of heredity—namely, first, the number of different forms under which the offspring of hybrids appear; secondly, the arrangement of these forms, with definiteness and certainty, as regards their relations in the separate generation; and thirdly, the statistical results of the hybridization of the plants in successive generations, are the secret of the success of Mendel's

² The original paper was published in the *Verhandlungen des Naturforschervereins* in Brünn, *Abhandlungen*, iv, that is, the proceedings of the year 1865, which were published in 1866. Copies of these transactions were exchanged with all the important scientific journals, especially those in connection with important societies and universities throughout Europe, and the wonder is that this paper attracted so little attention.

work, as has been very well said by Bateson, in commenting on this paragraph in his work on Mendel's Principles of Heredity. This was the first time that anyone had ever realized exactly the nature of the problems presented in their naked simplicity. "To see a problem well is more than half to solve it," and this proved to be the case with Mendel's straightforward vision of the nature of the experiments required for advance in our knowledge of heredity.

While Mendel was beginning his experiments almost absolutely under the guidance of his own scientific spirit, and undertaking his series of observations in the monastery garden without any reference to other work in this line, he knew very well what distinguished botanists were doing in this line and was by no means presumptuously following a study of the deepest of nature's problems without knowing what others had accomplished in the matter in recent years. In the second paragraph of his introduction he quotes the men whose work in this science was attracting attention, and says that to this object numerous careful observers, such as Kölreuter, Gärtner, Herbert, Lecoq, Wichura and others, had devoted a part of their lives with inexhaustible perseverance.

To quote Mendel's own words:

"Gärtner, especially in his work, *Die Bastarderzeugung im Pflanzenreiche*,³ has recorded very valuable observations; and quite recently Wichura published the results of some profound observations on the hybrids of the willow. That so far no generally applicable law governing the formation and development of hybrids has been successfully formulated can hardly be wondered at by anyone who is acquainted with the extent of the task and can appreciate the difficulties with which experiments of this class have to contend. A final decision can only be arrived at when we shall have before us the results of the changed detailed experiments made on plants belonging to the most diverse orders. It requires some courage indeed to undertake a labor of such far-reaching extent; it appears however, to be the only right way by which we can finally reach the solution of a question the importance of which can not be overestimated in connection with the history of the evolution of organic forms.

"The paper now presented records the results of such a detailed experiment. This experiment was practically confined to a small plant group, and is now after eight years' pursuit concluded in all essentials. Whether the plan upon which the separate experiments were conducted and carried out was the best suited to attain the desired end is left to the friendly decision of the reader."

³ The Production of Hybrids in the Vegetable Kingdom.

OBSERVATIONS AND DISCOVERIES.

Mendel's discoveries with regard to peas and the influence of heredity on them, were founded on very simple, but very interesting observations. He found that if peas of different colors were taken, that is to say, if, for instance, yellow-colored peas were crossed with green, the resulting pea seeds were in the great majority of cases of yellow color. If the yellow-colored peas obtained from such crossing were planted and allowed to be fertilized only by pollen from plants raised from similar seeds, the succeeding generation, however, did not give all yellow peas, but a definite number of yellow and a definite number of green. In other words, while there might have been expected a permanence of the yellow color, there was really a reversion in a number of the plants apparently to the type of the grandparent. Mendel tried the same experiment with seeds of different shape. Certain peas are rounded and certain others are wrinkled. When these were crossed, the next generation consisted of wrinkled peas, but the next succeeding generation presented a definite number of round peas besides the wrinkled ones, and so on as before. He next bred peas with regard to other single qualities, such as the color of the seed coat, the inflation or constriction of the pod, as to the coloring of the pod, as to the distribution of the flowers along the stem, as to the length of the stem, finding always, no matter what the quality tested, the laws of heredity he had formulated always held true.

What he thus discovered he formulated somewhat as follows: In the case of each of the crosses the hybrid character, that is, the quality of the resultant seed, resembles one of the parental forms so closely that the other escapes observation completely or can not be detected with certainty. This quality thus impressed on the next generation, Mendel called the dominant quality. As, however, the reversion of a definite proportion of the peas in the third generation to that quality of the original parent which did not appear in the second generation was found to occur, thus showing that, though it cannot be detected, it is present, Mendel called it the recessive quality. He did not find transitional forms in any of his experiments, but constantly observed that when plants were bred with regard to two special qualities, one of those

qualities became dominant in the resultant hybrid, and the other became recessive, that is, present though latent and ready to produce its effects upon a definite proportion of the succeeding generation.

Remembering then that Mendel means by hybrid the result of the crossing of two distinct species, his significant discovery has been stated thus: The hybrid, whatever its own character, produces ripe germ cells, which bear only the pure character of one parent or the other. Thus, when one parent has the character "A," in peas, for example, a green color, and the other the character "B," in peas once more a yellow color, the hybrid will have in cases of simple dominance the character "AB" or BA, but with the second quality in either case not noticeable. Whatever the character of the hybrid may be, that is to say, to revert to the example of the peas, whether it be green or yellow, its germ cells when mature will bear either the character "A" (green), or the character "B" (yellow), but not both.

As Professor Castle says: "This perfectly simple principle is known as the law of segregation, or the law of the purity of the germ cells. It bids fair to prove as fundamental to a right understanding of the facts of heredity, as is the law of definite proportions in chemistry. From it follow many important consequences."

To follow this acute observer's work still further—by letting the crossbreds fertilize themselves, Mendel raised a third generation. In this generation were individuals which showed the dominant character and also individuals which presented the recessive character. Such an observation had of course been made in a good many instances before.

But Mendel noted—and this is the essence of the new discovery in his observations—that in this third generation the numerical proportion of dominants to recessives is in the average of a series of cases approximately constant,—being, in fact, as three to one. With almost absolute regularity this proportion was maintained in every case of crossing of pairs of characters, quite opposed to one another, in his pea plants. In the first generation, raised from his crossbreds, or, as he calls them, hybrids, there were seventy-five per cent. dominants and twenty-five per cent. recessives.

When these plants were again self-fertilized and the offspring of each plant separately sown, a new surprise awaited the observer. The progeny of the recessives remained pure recessive; and in any number of subsequent generations never produced the dominant type again, that is, never reverted to the original parent, whose qualities had failed to appear in the second generation. When the seeds obtained by self-fertilizing the plants with the dominant characteristics were sown, it was found by the test of progeny that the dominants were not all of like nature, but consisted of two classes—first, some which gave rise to pure dominants; and secondly, others which gave a mixed offspring, composed partly of recessives, partly of dominants. Once more, however, the ratio of heredity asserted itself and it was found that the average numerical proportions were constant. Those with pure dominant offspring being to those with mixed offspring as one to two. Hence it was seen that the seventy-five per cent. of dominants are not really of identical constitution, but consist of twenty-five per cent. which are pure dominants and fifty per cent. which are really crossbreds, though like most of the crossbreds raised by crossing the two original varieties, they exhibit the dominant character only.

These fifty crossbreds have mixed offspring, these offspring again in their numerical proportion follow the same law, namely, three dominants to one recessive. The recessives are pure like those of the last generation, but the dominants can, by further self-fertilization and cultivation of the seeds produced, be again shown to be made up of pure dominant and crossbreds in the same proportion of one dominant to two crossbreds.

The process of breaking up into the parent forms is thus continued in each successive generation, the same numerical laws being followed so far as observation has gone. As Mendel's observations have now been confirmed by workers in many parts of the world, investigating many different kinds of plants, it would seem that this law which he discovered has a basis in the nature of things and is to furnish the foundation for a new and scientific theory of heredity, while at the same time affording scope for the collection of observations of the most valuable character with a definite purpose and without any theoretic bias.

The task of the practical breeder who seeks to establish or fix a new variety produced by crossbreeding in a case involving two variable characters is simply the isolation and propagation of that one in each sixteen of the second generation offspring which will be pure as regards the desired combination of characters. Mendel's discovery, by putting the breeder in possession of this information enables him to attack this problem systematically with confidence in the outcome, whereas hitherto his work, important and fascinating as it is, has consisted largely of groping for a treasure in the dark. The greater the number of separately variable characters involved in a cross, the greater will be the number of new combinations obtainable; the greater too will be the number of individuals which it will be necessary to raise in order to secure all the possible combinations; and the greater again will be the difficulty of isolating the pure, that is, the stable forms in such as are similar to them in appearance, but still hybrid in one or more characters.

The law of Mendel reduces to an exact science the art of breeding in the case most carefully studied by him, that of entire dominance. It gives to the breeder a new conception of "purity." No animal or plant is "pure," simply because it is descended from a long line of ancestors, possessing a desired combination of characters; but any animal or plant is pure if it produces *gametes*—that is, particles for conjugation of only one sort—even though its grandparents may among themselves have possessed opposite characters. The existence of purity can be established with certainty only by suitable breeding tests, especially by crossing with recessives; but it may be safely assumed for any animal or plant, descended from parents which were like each other and had been shown by breeding tests to be pure.

This naturally leads us to what some biologists have considered to be the most important part of his work—the theory which he elaborated to explain his results, the principle which he considers to be the basis of the laws he discovered. Mendel suggests as following logically from the results of his experiments and observations a certain theory of the constitution of germinal particles. He has put this important matter so clearly himself and with such little waste of words that it seems better to quote

the translation of the passage as given by Professor Bateson,⁴ than to attempt to explain it in other words. Mendel says :

"The results of the previously described experiments induced further experiments, the results of which appear fitted to afford some conclusions as regards the composition of the egg and pollen-cells of hybrids. An important matter for consideration is afforded in peas (*pisum*) by the circumstance that among the progeny of the hybrids constant forms appear, and that this occurs, too, in all combinations of the associated characters. So far as experience goes, we find it in every case confirmed that constant progeny can only be formed when the egg-cells and the fertilizing pollen are of like character, so that both are provided with the material for creating quite similar individuals, as is the case with the normal fertilization of pure species.

"We must therefore regard it as essential that exactly similar factors are at work also in the production of the constant forms in the hybrid plants. Since the various constant forms are produced in one plant, or even in one flower of a plant, the conclusion appears logical that in the ovaries of the hybrids there are formed as many sorts of egg-cells and in the anthers as many sorts of pollen-cells as there are possible constant combination forms, and that these egg- and pollen-cells agree in their internal composition with those of the separate forms.

"In point of fact, it is possible to demonstrate theoretically that this hypothesis would fully suffice to account for the development of the hybrids in the separate generations, if we might at the same time assume that the various kinds of egg- and pollen-cells were formed in the hybrids on the average in equal numbers."

Bateson says in a note on this passage that this last and the preceding paragraph contain the essence of the Mendelian principles of heredity. Mendel himself, after stating this hypothesis, gives the details of a series of experiments by which he was able to decide that the theoretic considerations suggested were founded in the nature of plants and their germinal cells.

MENDELISM AND DARWINISM.

It will, of course, be interesting to realize what the bearing of Mendel's discoveries is on the question of the stability of species as well as on the origin of species. Professor Morgan in his article on Darwinism in the *Light of Modern Criticism*, already quoted, says the important fact (with regard to Mendel's law) from the point of view of the theory of evolution is that "the new species have sprung fully armed from the old ones, like Minerva from the head of Jove." "From de Vries' results," he adds,

⁴ Bateson : *Mendel's Principles of Heredity*. Cambridge : The University Press. 1902.

"we understand better how it is that we do not see new forms arising, because they appear as it were fully equipped over night. Old species are not slowly changed into new ones, but a shaking up of the old organization takes place and the egg brings forth a new species. It is like the turning of the kaleidoscope, a slight shift and the new figure suddenly appears. It needs no great penetration to see that this point of view is entirely different from the conception of the formation of new species by accumulating individual variations, until they are carried so far that the new form may be called a new species."

With regard to this question of the transformation of one species into another, Mendel himself in the concluding paragraphs of his article on hybridization seems to agree with the expressions of Morgan. He quotes Gärtner's opinion with apparent approval: "Gärtner, by the results of these transformation experiments was led to oppose the opinion of those naturalists who dispute the stability of plant species and believe in a continuous evolution of vegetation. He perceives in the complete transformation of one species into another, an indubitable proof that species are fixed within limits beyond which they can not change." "Although this opinion," adds Mendel, "can not be unconditionally accepted, we find on the other hand in Gärtner's experiments a noteworthy confirmation of that supposition regarding the variability of cultivated plants which has already been expressed." This expression of opinion is not very definite, and Bateson, in what Professor Wilson of Columbia calls his "recent admirable little book on Mendel's principles," adds the following note that may prove of service in elucidating Mendel's meaning, as few men have entered so fully into the understanding of Mendel's work as Bateson, who introduced him to the English-speaking scientific public. "The argument of this paragraph appears to be that though the general mutability of natural species might be doubtful, yet among cultivated plants the transference of characters may be accomplished and may occur by *integral steps* [italics ours], until one species is definitely 'transformed' into the other."

Needless to say, this is quite different from the gradual transformation of species that Darwinism or Lamarckism assumes to take place. One species becomes another *per saltum* in virtue of

some special energy infused into it, some original tendency of its intrinsic nature, not because of gradual modification by forces outside of the organisms, nor because of the combination of influences they are subjected to from without and within, because of tendency to evolve plus environmental forces. This throws biology back to the permanency of species in themselves, though successive generations may be of different species, and does away with the idea of missing links, since there are no gradual connecting gradations.

A very interesting phase of Mendel's discoveries is concerned with the relative value of the egg-cell and the pollen-cell, as regards their effect upon future generations. It is an old and oft-discussed problem as to which of these germinal particles is the more important in its influence upon the transmission of parental qualities. Mendel's observations would seem to decide definitely that, in plants and, by implication, in animals, since the germinal process is biogenetically similar, the value of both germinal particles is exactly equal.

In a note, Mendel says :

"*In pisum* (*i. e.*, in peas), it is beyond doubt that, for the formation of the new embryo, a perfect union of the elements of both fertilizing cells must take place. How could we otherwise explain that, among the offspring of the hybrids, both original types reappear in equal numbers, and with all their peculiarities. If the influence of the egg-cell upon the pollen-cell were only external, if it fulfilled the role of a nurse only, then the result of each artificial fertilization could be no other than that the developed hybrid should exactly resemble the pollen parent, or, at any rate, do so very closely. These experiments, so far, have, in no wise, been confirmed. An evident proof of the complete union of the contents of both cells is afforded by the experience gained on all sides, that it is immaterial as regards the form of the hybrid which of the original species is the seed cell, or which the pollen parent ! "

This is the first actual demonstration of the equivalent value of both germinal particles as regards their influence on transmission inheritance in future generations.

It is only by simplifying the problem so that all disturbing factors could be eliminated that Mendel succeeded in making this demonstration. Too many qualities have hitherto been considered with consequent confusion as to the results obtained.

It is of the genius of the man that he should have been able to succeed in seeing the problem in simple terms while it is appa-

rently so complex, and thus obtain results that are as far-reaching as the problem they solve is basic in its character.

DELAY OF RECOGNITION.

Bateson in his work, *Mendel's Principles of Heredity*, says:

"It may seem surprising that a work of such importance should so long have failed to find recognition and to become current in the world of science. It is true that the Journal in which it appeared is scarce, but this circumstance has seldom long delayed general recognition. The cause is unquestionably to be found in that neglect of the experimental study of the problem of species which supervened on the general acceptance of the Darwinian doctrine. The problem of species, as Kolreuter, Gärtner, Naudin, Wichura and the other hybridists of the middle of the nineteenth century conceived it, attracted thenceforth no workers.

"The question, it was imagined, had been answered and the debate ended. No one felt much interest in the matter. A host of other lines of work was suddenly opened up, and in 1865 the more original investigators naturally found these new methods of research more attractive than the tedious observations of hybridizers, whose inquiries were supposed, moreover, to have led to no definite results.

"In 1868 appeared the first edition of Darwin's *Animals and Plants*, marking the very zenith of these studies with regard to hybrids and the questions in heredity which they illustrate, and thenceforth the decline in the experimental investigation of evolution and the problem of species have been studied. With the rediscovery and confirmation of Mendel's work by de Vries, Correns and Tschermak in 1900 a new era begins. Had Mendel's work come into the hands of Darwin it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed.

"That Mendel's work, appearing as it did at a moment when several naturalists of the first rank were still occupied with these problems, should have passed wholly unnoted, will always remain inexplicable, the more so as the Brünn society exchanged its publication with most of the great academies of Europe, including both the Royal and the Linnean societies of London."

The whole history of Mendel's work, its long period without effect upon scientific thought, its thoroughly simple yet satisfactory character, its basis in manifold observations of problems simplified to the last degree, and its present complete acceptance illustrate very well the chief defect of the last two generations of workers in biology. There has been entirely too much theorizing, too much effort at observations for the purpose of bolstering up preconceived ideas—preaccepted dogmas of science that have proved false in the end—and too little straightforward observation and simple reporting of the facts without trying to have them fit into any theory prematurely, that is until their true place was

found. This will be the criterion by which the latter half of nineteenth-century biology will be judged ; and because of failure here much of our supposed progress will have no effect on the current of biological progress, but will represent only an eddy in which there was no end of bustling movement manifest but no real advance.

As stated very clearly by Professor Morgan at the beginning of this paper, and Professor Bateson near the end, Darwin's doctrine of natural selection as the main factor in evolution and its practically universal premature acceptance by scientific workers in biology are undoubtedly responsible for this. The present generation may well be warned then not to surrender their judgment to taking theories, but to wait in patience for the facts in the case, working not theorizing while they wait.

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WHY A NEW METHOD IN APOLOGETIC THEOLOGY?

THERE is at present much discussion about a change of method in Apologetic Theology. Peculiar circumstances call attention to that part of theology, because its function is to defend the ramparts of sacred science, to establish the foundation on which Christianity is built. As everyone knows, Christianity is now attacked in its foundation.

The old method of defence, it is claimed, is out of date ; conditions have changed. Questions other than those of a century ago must be answered. The arguments for the existence of God, for the immortality of the soul, and for divine revelation, now fail to convince. The weapons of old, however we may burnish them, are unwieldy and ineffective. Revelation is not sought after in its source and channel, principally because the mind of our generation has been inspired with a distrust of them. Confidence in authority must be gained by other proofs.

The modern opponent of theological tradition is more determined than was the gnostic in the early Church. Disasters which befell human society in the intellectual and moral order, Christianity notwithstanding, he considers an argument in his favor, while

the good that was done, he would make believe, is due to man's innate powers. Humanity after all, he concludes, is thrown on its own resources. Church and hierarchy are, at most, merely attempts of our forefathers to put their honest religious emotion into some system. But those no longer control learning and law; they have forfeited their right. Let them die gently, as a token of gratitude! The theological wisdom which they bequeathed is now adjudicated by a court of reason.

Consequently, it is of no avail to postulate faith, as the old method does. The texture of mind and feeling of mankind in this age is woven by other looms than those used by our elders.

Some theologians, whose loyalty and ability are unquestionable, actually suggest a change of method in Apologetic Theology because of the conditions just mentioned. About six years ago Dr. Schanz, the eminent exponent of Catholic thought at the University of Tübingen, collated various theories of apologists in France and Germany and published them in a volume entitled, "About new Attempts in Apologetics"—*Ueber neue Versuche der Apologetik gegenüber dem Naturalismus und Spiritualismus*.

Naturalism is a sworn enemy of revealed religion. Spiritualism, in its last analysis, obliterates the reality and distinction of things and confounds the divine with the human. Both destroy the basis, supernatural truth, on which Christianity rests.

In addition, the sceptical mood of higher criticism has by this time percolated the minds of the masses.

Teachers of theology should, therefore, cease from obsolete reasoning and attend to pressing questions. Priests, too, being preachers of the Word, should supply demands made on the faith of the people. And how will they be able to do this, unless the seminaries in which they are trained look to actual conditions? Some, feeling the necessity more keenly, suggest even a total change of seminary education; but that is certainly due to an exaggerated fear. Apologetic Theology being only a fraction, though an important one, of theology, a change in that subject need not affect the entire system of seminary education. A renewal of spirit is not necessary so long as the training of priests in seminaries is "according to God, created in justice and holiness of truth" (Ephes. 4: 3, 4); and such it will continue to be, if seminaries observe what the Church demands.

In order to determine whether a new method is necessary in Apologetic Theology, let us trace in outline the historical development of the old method, then directly apply the result to the question under review.

Christian doctrine was never without defence. Being the embodiment of Christ and His Church, it will never escape opposition. It is a sign ever to be contradicted. Its truths are eternal and immutable. Man, however, to whom it is preached, changes. His view of it changes, owing to the light in which he sees it. The question, then, of an old and a new method is not a question of change of doctrine. "No man can build on another foundation besides that which Christ built." (1 Cor. 3: 11.) The doctrine as well as the Church are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." (Ephes. 2: 20.) But in the commission to teach it human labor is implied. Sacred science must grow by it, though the measure of revelation filled by Christ and His Apostles is beyond increase. The kingdom of God must be extended among men in time and place. The Church is truly the guardian and infallible teacher of the Word; her ministers spread it; yet in her schools, the workshops of her doctrine, the weapons to maintain her position are forged; her method of aggression is planned and put in execution. The Church is not dependent on her schools; quite the reverse; still they carry her case and plead it before courts other than her own. Then, rational nature being the abode of grace, many obstacles must be removed to prepare the habitation; and when grace actually dwells therein, the soul must possess itself in peace, at least be strong in the conflict.

Now all that work belongs mainly to Apologetic Theology. It addresses itself first of all to opposing thought; it does not so much convert, as forestall perversion. It demonstrates harmony between science and revealed faith. It excites further inquiry into matters of religion. Truths, otherwise natural and long unquestioned, as, for instance, the existence of God, the immortality of the soul,—though these properly belong to natural philosophy, to theodicy,—truths accepted in implicit faith, must pass muster in time of doubt and dispute. Apologetic Theology must sometimes engage in work that lies beyond the bounds of revealed

theology. It may safely borrow from other sciences, especially from philosophy, but it must as often look into assured results of other sciences before employing them in its own service.

When Justin the Martyr wrote his *Apologia* of Catholic faith in the second century; when Irenæus and Origen refuted the pagan, apostate, and heretic not long after, it was not a system which they exposed, but the belief of Christians which they defended. The Christians were calumniated; they were accused of conspiring against established law and order. The early defenders of the faith registered the sense of the Fathers and of Scriptures, to prevent distortion of revealed truth. Thus they exposed heresy by which the faithful might be deceived. Indeed, the pattern of such a method is found in the Gospel narrative and in the Epistles, principally in those of St. Paul.

When the violent persecutions ceased and the fundamental dogmas were finally extricated, Theology could collect and assert and put into a system of science what the past had furnished in defence of Christian faith. The science, of course, was developed by the minds of men in the light of revelation. It grew in proportion and harmony, in strength and beauty. It differentiated; its component parts came into prominence. Apologetic Theology then began its specific work; it investigated the basis on which the entire structure of theological science rests. St. Thomas of Aquin wrote his *Contra Gentiles* against the Arab and Jew, "ad veritatem quam fides Catholica profitetur, pro modulo nostro manifestandum, errores eliminandos contrarios." (Lib. II, c. 2.) Others wrote for a like purpose. Apologetic Theology does not undertake precisely what the missionary who preaches the Gospel to the heathen does; neither does it suppose that Christian doctrine has no inherent force to convince; but it gives the preambles for ready adhesion to revelation: it is a suffrage for reasonable service in faith.

In the sixteenth century, however, the sacred sciences were thrown into hopeless confusion by attempts to reform the Church in head and members. The last things were worse than the first. Enemies within the Church destroyed more than those without. The authority and jurisdiction of the Church suffered repudiation. The flood-gates of denial and doubt were opened. The teacher

of revealed truth was denounced; the Scriptures and tradition, the channels of that truth, as well as their divinely appointed custodian, were crippled and separated,—all which were once the rallying point of sacred science. Theology was now at the mercy of opposing elements. Questions held the attention of the theologian to the detriment of sacred science itself. In the confusion controversy was carried to the bitter end; method was left to look for itself. Every kind of discussion was employed,—now that of contrast, again that of comparison. But after a long struggle the outlines of the ancient science appeared again; and when the flood of controversy subsided, the deposit of faith was found safe in the bosom of the Church. Apologetics did faithful service, but were now spent. They were re-arranged in the respite that followed, which happily lasted long enough for treatises on “The Church” “The Scripture,” and “Tradition” to be affixed to the course of theology. They were henceforth called *De Locis Theologicis*. Thus there was at least a systematic addition.

The fundamental principle of the Protestant system, a substitute for the infallible authority of the old Church, soon bore fruit of its own. Scripture, henceforth to be regarded as the only source of revealed truth, was to yield the faith which everyone in his own judgment would derive therefrom. The result was not only a human religion, but a revelation reduced to such natural proportions that Christianity no longer recognized its supernatural origin and quality. The divine and the human were strangely confused; the one was but a higher potential of the other. Advanced natural sciences gave a vantage and a new view of things. The old view was now classed with fiction. Hence it was necessary to invent a new method to make religion a credible doctrine, to reconstruct the foundations of belief. Here was a new task for Apologetic Theology. Altogether a work without a parallel in history. Christianity was paraded in disguise. Being of pleasing appearance it ingratiated itself and seduced even the unwary. A sympathetic, yet firm hand was wanted to discover the sham.

Trusting to past experiences and that “the gates of hell shall not prevail,” the matter might have been left to take its own course. Theology had been faithful to its duty heretofore, why

should it not be so now? Those who are in control of it have besides no misgiving as to the outcome. Indeed, on close observation we find theology still clings to ancient forms with great tenacity; for in the present methods of Apologetics traces of attempts in the early ages are easily discernible. Why should the old method be put aside? Is the mould into which the apologist of bygone days cast his thought, to be broken; are even thought and mould to be entirely relegated to the background?

It appears not, if the function of Apologetic Theology is such as history proves it to be. The fruit of long years of labor is not willingly given in exchange for an equivalent of passing value. Hence the conservative tendency to retain the old method.

Apologetic Theology is of undoubted import, and no course of theology is complete without it, if historical development in theology counts for anything. It deals with fundamentals. It may not always be called by the same name, but its function is ever the same. It establishes the fact of a supernatural revelation; dwells on the signs which accredit that fact.

The character and doctrine of Christ are facts and signs at once of the supernatural mission of Christ; indeed, Christ is the Word of God made flesh. Hence, Apologetic Theology begins with the life of Christ, that being the most forcible evidence in favor of revealed religion. It is accessible to all and congenial. In some instances it undertakes to demonstrate the genuineness and trustworthiness of the Gospel narrative, because therein is contained the Life of Christ. That demonstration properly belongs to another branch of theology; still it is happily repeated in Apologetics, in order to secure the main witness against objection. The fruits of the life and teaching of our Saviour further attest the truth of His assertion: "I am come out from the Father." Millions have believed Him, followed Him, and were happy in Him.

That which proves the superhuman wisdom and power of Christ to a student of history is the organization by which He perpetuated His mission. Fully conscious of His authority He committed the power and grace of His life to a body of men who formed the nucleus of His Church. It is here that Apologetic Theology must meet denial of the divine origin of the Church.

History must be made to give up its treasures to rescue the truth of the Saviour's promise: "Thou art Peter, the rock, and upon this rock I will build My Church."

But researches into history alone would not suffice: there must be reasoning on the facts which history furnishes. Internal and external criteria must be sifted so as to evince the supernatural character of revelation. The genesis of Christian faith is divine. God speaking to man, disclosing the relation of man to God, the special providence of God, beyond that known by man from nature, accompanied His word with such credentials that preclude all reasonable doubt.

Miracle and prophecy, the beauty and efficacy of doctrine, both combined make it an undoubted conclusion that Christ is of God. His Passion, Death, and Resurrection in particular confirm it, while the comfort they lend to human life defies comparison.

Acquiescence in whatever is revealed on the authority of God, is indeed an operation of divine grace, not of scientific proof; yet that Christianity is God-given, and not due to human genius, is a conclusion to be exacted from Apologetic Theology according to the old method, that is, its main function. Any other method that fights shy of that conclusion cannot be adopted. Besides, the old method prepared for theology proper in a manner to persuade anyone of good will. Why then, it may be asked, is a change suggested? For two reasons: first, some contend that Apologetic Theology should now extend its rule over all theology; others, again, satisfied with the province ordinarily assigned to Apologetic Theology, think its manner of handling questions now mooted should accord with modern methods, and not serve a habit of thought long obsolete.

There is some truth in the first contention. Every article of faith must be defended. The history of dogmas records how heresy and schism necessitated study of particular questions; how the Church finally put an end to strife by infallible definition of the points in dispute. In our time special objections are made against many, if not all, dogmas. And it would be useless to answer them under general heads. Historical research now becomes more critical, discoveries in the sciences, gone beyond their borderland in the past, naturally furnish

difficulties against single dogmas, such as earlier theologians hardly imagined. The modern apologist has a duty to remove those obstacles to show that faith is a reasonable service.

But it must be remembered that this is not the function of Apologetic Theology, in the sense explained above. If all theology were reduced to a defence, what would become of sacred science? The articles of faith, it is well to note, are taken from the deposit of it, from Divine revelation. To prove the existence of that, and that the Church has divine authority to define infallibly what is contained in it, is preëminently within the competency of Apologetic Theology. Speculation and positive theology prove and expound the mysteries of revelation; though they do not prove, but suppose that revelation. Some truths contained in revelation are, indeed, within the grasp of human reasoning. The naked eye often sees their force and beauty. Their very naturalness sometimes attracts an outsider. And when truths escape created intellect, the theologian still tries to make them plausible by deeper reflection upon them. Simple as well as complex dogmas are defended against misapprehension and distortion. The light that shines from revelation is in all those cases indispensable; and though the opponent may not acknowledge the light, he cannot reasonably deny the revelation, if Apologetic Theology is faithful in its service. But to extend its service over all theology would result in a confusion of two distinct parts of sacred science. There are excellently written books in which the main dogmas, at least, are treated in an apologetic manner. The defence of them is, in some instances, masterly. But the form is, after all, scholastic—that is, an exposition of faith by reason, guided by the light of revelation.

It is difficult to be equally generous in one's judgment regarding the second reason for a change. Apologetic Theology is restricted to its proper sphere indeed, but there is dissatisfaction with its method. That is said to be out of date. The genesis of Christian faith, how it harmonizes with human thought, and responds to man's highest aspirations, should be shown by a more forcible method. The human in Christ should be emphasized, His charity, the sanctity of His doctrine, the benign influ-

ence of His Church, in short, the beauty of Christian ethics should be pressed into notice. Miracle and prophecy, which are external witnesses to Divine revelation, being distasteful to an incredulous generation, such as ours, should not be urged as though there were no other proofs equally strong. On close inspection, this suggestion, if acted on, would really bring about a perfect change. The beauty of a life such as Christian faith teaches would certainly attract many people; an appeal to the heart of man may be more effective; but it is, after all, miracle and prophecy by which God Himself accredited His revelation. Hence the old method obeyed divine example. It does not neglect, however, to reason on the intellectual and moral qualities of man. It tries to give reasons of belief from ethical and æsthetical sensibilities. The actual results of Christian life, ascertained from history and experience, are made to testify. Of course, the existence of God, the immortality of the soul, the free will of man, are truths it usually borrows from philosophy; in some cases it undertakes to prove them; but the reality of miracles and of prophecies, their bearing on revelation, are peculiarly its subject-matter. It defends them against a false science and distorted history. Now, any method that conveys conviction of those truths to the modern mind should not be cried down, but applauded. There is in it no sacrifice of principle. Some things may be passed over in silence, but no important truth. No science can afford to neglect its principles, because its opponents happen to dislike them. There must be a common basis, and Apologetic Theology is intended to establish it. If the enemy is to be met on his own ground, his position must be studied indeed, but there is no need to throw off all our armor to reply to him. Passing condition should not detract from enduring truths. A supposition too much in vogue, that the old method of Apologetic Theology is out of date, seems to be the main source of dissatisfaction with it. The conservative theologian, it is asserted, is too much in love with the past and too little informed of proceedings and results in modern sciences. If that is so, then the underlying theses of Apologetic Theology ought to be brought into friendly relation with the fixed data of history and experimental sciences by theologians competent in both fields,—the gain would be incalculable.

lable,—but neither those theses nor their proofs could be altered, because definitions of faith contain them.

The promoters of the supposition too often delude themselves and others: “Ea autem quae supra humanam cognitionem divinitus revelantur, non possint confirmari ratione humana, quam excedunt secundum operationem virtutis divinæ,” is a fundamental law of apologetics, though St. Thomas immediately adds the text of St. Mark’s last chapter: “Praedicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis”; and in another place: “Fides habet tamen inquisitionem quandam eorum per quae inducitur homo ad credendum, puta quia sunt dicta a Deo, et miraculis confirmata.”¹

They are impatient with an unwillingness to adopt theories and surmises of the sciences, and believe Catholic theology is on that account retrograde. They forget that it advances under safe conduct. There are examples of anxiety to hurry theology and to urge seminaries speedily to adopt new methods, but the prudence of conservatism has proved itself. What St. Bonaventure wrote in his prelude to the second book of the Sentences is applicable even here: “Non enim intendo novas opiniones adversare, sed communes et approbatas retexere.”

The rule of no change is not of course a cast-iron one. Whoever looks into modern text-books of apologetics will notice now the old and new are employed side by side. They cannot give the student what actual experience alone can give him, yet they acquaint him with what is necessary. Let him who writes for the public, or who takes up the gauntlet where it is cast down, employ whatever method is most effective, but for the purpose of teaching apologetics the old method should not be ruthlessly cast aside. It thoroughly answers the fundamental questions: Is there a divine revelation; is it attested by signs that prove its supernatural character; is there an authority commissioned to teach it? The answers are harder to give than they were a half-century ago; the roads thereto are more devious, the detail is intricate, but the old method in the main is still equal to the task.

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¹ IIa IIae, Q. 171, a. 1; and IIa IIae, Q. 2, a. 1, ad Iam.

IN FATHER MARTIN'S LIBRARY.

VII.—I LEARN SOMETHING ABOUT CHURCH BUILDING.

FATHER Martin was called down to the parlor once more, and our guest and I discussed the likelihood of my being removed to the charge of Hobart parish.

"I should dislike the change very much," I said, "not only because it involves the prospect of having to build a church under seemingly adverse circumstances, but also because I have grown to like Father Martin's company and feel that I am beginning to understand my duties as a missionary priest."

"You are quite right. The daily associations with a man like your pastor are of incalculable advantage to a young priest, and you are lucky in not being swayed by any ambition of independence which might cause you to undervalue your opportunities. Still Hobart town is a parish which will try your strength to advantage, and I imagine you will find time to run over here at least once a week, to have a little chat with our friend Father Martin about your affairs. As for the trouble with the people, let me tell you that the temper of a congregation will depend entirely upon the temper of its pastor. *Sicut rex ita grex* is an old and very true adage. There will be difficulty in the beginning, because you will have to live down the prejudices created by previous circumstances; and there are black sheep or goats as likely in this as in every herd, that may give you concern or make trouble, despite your best endeavors; but the bulk of the Catholic people are readily influenced for good by a pastor who shows that he has their welfare at heart. They feel proud of a man who is faithful to his duty and takes a kindly interest in their affairs, not through curiosity, but from a desire to be helpful to them. Eloquence and fine manners count nothing with them aside of that genuine priestly sincerity which characterizes the true pastor who cares for the souls of his people more than for his own comforts, or even his reputation. I say—even his reputation, for although a good name is a very essential requisite for missionary success, a priest need never make it his special aim to secure popularity or to cultivate a reputation."

"Why?" I asked.

"Because the virtues of charity and zeal and wisdom which the Church inculcates in the daily duties she imposes upon the minister of the Gospel are themselves the preservatives of a good reputation. The priest who reads his Office with attention and devoutly, who takes some thought about the duty he owes to the Blessed Sacrament, the sick, the children of his parish—such a priest cannot but edify. I have known pastors who had strange eccentricities and were rather uncouth in appearance and manner, so as to offend the fastidious; yet they did not thereby forfeit the general esteem which made their words felt, their ordinances obeyed, and even their shortcomings in a manner respected. There is a wide difference between this esteem in which a good priest, however modestly gifted, is held, and the glamour of success which the world heralds as 'popularity'—

Vox popularis
Sonitus maris.

Success and real efficiency are very different things; indeed, they are often enough quite opposed to each other, as you will learn soon when you have to deal with the men who are talked of as successful. I remember a dear old Jesuit Father who combined the prudence of the serpent with the heavenly simplicity of the dove, on one occasion giving his view about a young priest at the Synodal examination for a vacant rectorship. The young man was clever, a 'hail-fellow-well-met' among his brother priests, and he passed a fine examination, so that the odds were all in his favor against some older applicants."

"What have you against him?" said the Bishop, noticing that when the priest's fitness came up for discussion the old Jesuit kept a discreet silence.

"Nothing against him. I am not perhaps sufficiently well-informed about his past activity, although I notice that the papers have been printing much of his doings of late with applause. The priest must be well known in the parish for which he applies."

"Ah, that insures his being received well by the people of the new place. There is a great deal to be done there, for they have no suitable school building; there are, moreover, some debts,

and this young man seems full of vigor and ambition. He collected, I am told, nine thousand dollars for the Popular Relief Fund in the city, by giving lectures and recitals, in which some of our most influential non-Catholics took part."

"Oh," said the old Jesuit, "and he leaves, I presume, his parish in good condition?"

"Splendid! He built a magnificent rectory and school within the last five years, despite the fact that he was much called upon to take interest in charitable and patriotic affairs outside his parish, which obliged him to be often absent from home."

"And he has all the debt paid on the rectory and school in his own parish?"

"I don't know. How is that, Father Richard?" said the Bishop, addressing one of the neighboring rectors present who had been diocesan chancellor and belonged to the building committee.

"There is some hitch, I fear, in the matter. We approved the plans, as your Lordship may remember, on the assurance of the pastor that he could easily raise the money. And appearances favored the prospects. But I hear there has been a falling-off in the popular zeal and in the contributions, for some reason or other. The contractors seem anxious to secure their liens, and the property is altogether heavily mortgaged. Father Poplar said this morning, when I asked him about the condition of things, that they would be all right if a new man were to go there. He had had so many projects in hand of late that matters at home got beyond him. Besides, he thought, the people were tired of him. He had been with them six years and they were not a class on whom he could make an impression."

"But," said the Bishop, "I received a petition only two or three days ago from his parishioners, asking that he be retained, because he had done so much for them. It is signed by three of the leading members, who ostensibly speak in the name of the entire parish. The petition is extremely eulogistic, and I felt strongly inclined to accede to it, if Fr. Poplar himself had showed any disposition to yield to the affectionate appeal of his parishioners."

The old Jesuit smiled, but said nothing more, whilst His Lord-

ship became pensive. The end of it was that the young pastor who had made so brilliant a show was for a time left in his parish—"because your people don't like to lose you," said the Bishop to him, "at least until the school is paid for."

Six months later, a delegation called on the Bishop, complaining of the total neglect of their affairs by the pastor, who was interested in everything except his parish. The school, a magnificent building, was unused, there being an injunction upon it for unpaid debts. The people knew a great deal of their pastor from the newspapers, but the work of the parish was mostly done by an infirm priest who acted as assistant and *locum tenens*, though he could not preach or give instructions, and often failed to say Mass more than once a week. The protest was news to everybody, the Bishop included. The priest's excuse was that he had lectured and labored for the good of religion, but felt unsuited for a small country parish. He asked therefore to become assistant in the city until the Bishop might see fit to assign him a city parish, for which he had passed the Synodal examination. The city parish never came. The priest is a soured and disappointed man who is continually quarrelling with the authorities, and not so very popular after all, at least with the better class of his fraternity.

"Well," I said, "I trust that if the Bishop really wants me to go to Hobart, the Lord will supply me with wisdom to manage things rightly. What I dread most is the task of building, especially of correcting the mistakes in the old plans which have been partly carried out. I have not the remotest notion of what kind of a church should be built there, and would probably make a worse mess of it than my predecessor."

"Not at all. The thing is simple enough. Get a clear idea of what a Catholic church building must be; and what it must be for your special locality. First see that you have the necessary space to accommodate the present congregation, with due allowance for probable developments in the future. Then construct an edifice by which the allotted space is made serviceable for every purpose to which a Catholic church building is devoted. Finally, arrange your appointments within and without so as to attract the minds and hearts of the congregation to a proper use of the

accommodation and the devotional incentives which the Church through her ministry affords them. Put these requisites into the hands of an honest architect, and he will make his plans to suit your purpose, instead of making your purpose suit his architectural fancies or ambitions. It is a mistake to leave the suggestion of a plan to the builder, unless he is thoroughly familiar with the requirements of Catholic worship and the parish in which he is to build. You must give the size and form of the hall, with all the requisite compartments. He will give it artistic expression and constructural accuracy, and suggest the proper material and decoration; and even in these matters he is to follow the traditions of Catholic symbolism which make a church building in its symmetrical details a sermon in stone, a collection of texts in plastic or colored design which the preacher may enlarge upon and unfold to the congregation, thus making them a source of constant suggestion of spiritual aims to the intelligent and devout visitor to God's house."

"But then one has to have at least the knowledge of these requisites and appointments."

"Assuredly. And you have that knowledge, as every priest who gives attention to the objects around him in the church must almost unconsciously acquire it. Take your liturgy. What does De Herdt or Wapelhorst say on the subject? Probably little; but enough to guide you in the main with absolute safety in constructing a church upon Catholic principles. They will tell you what the ancient churches built in Rome during the early ecclesiastical period contain, and the purpose of their separate parts."

"I was under the impression that the Roman churches, that is the basilicas, represented merely the transformation of the ancient shrines used for pagan worship, and of secular palaces adapted to the uses of the faithful for the celebration of the Holy Sacrifice."

"That is true of the earlier period of the Christian worship, during the three centuries of persecutions. At that time the celebration of the Holy Mysteries took place either in the catacombs or in the *triclinia*, or halls of the palaces belonging to wealthy Christian converts like Pudens, Cæcilia, Lucina. These alone were sacred from spying intruders, and having been used as temporary places of worship, they were later on, when under the reign

of Constantine the exercise of Christianity was publicly recognized as lawful, turned into churches. In the African Church a similar transformation took place with regard to the so-called *oici* of the Egyptians, which were divided by continuous rows of columns, into three naves. Naturally this style was retained for a while, and all the basilicas built under Constantine show the same form. From that time on, however, there is a steady recognition of liturgical purpose in the construction of church buildings. The ground plan has for the most part the form of a parallelogram. The entrance is from the west, the altar stands in a semi-circular recess (*apsis*) at the eastern end. The entire edifice consists of three distinct divisions—the Vestibule, the Nave, and the Sanctuary.

"The Vestibule formed a very important and necessary feature in the construction of the church. It took the place of the Court of the Gentiles in the Jewish Temple. Here gathered the converts who were not yet baptized and therefore not allowed to assist at the sacred mysteries of the Holy Sacrifice. Here also were detained public penitents who had denied the faith or given scandal to the faithful, and who were not admitted to partake of the Holy Table. They might hear the voice of the Bishop preaching, or the lector reading the Epistle and Gospel, but they could not lift their eyes to the tabernacle or kneel within the hallowed precincts where the faithful were assembled in prayer. Frequently the vestibule consisted of two parts, an outer porch where the penitents (*flentes*) stayed, and an inner hall (*narthex*), where the catechumens knelt."

"There appears no reason," I said, "for such an arrangement now, since the people are allowed indiscriminately to enter the church and assist at the sacred functions. The beggars seem to take the place of the public penitents, and they mostly prefer staying in the open."

"The ancient Discipline of the Secret (*arcanum*), which did not permit pagans or public sinners to enter the Holy Presence, has indeed passed away, but there is still good reason for retaining the vestibule as an integral feature of every Catholic church. In the first place the liturgy of the Church cannot be carried out as it should with regard to solemn baptism, or the admission of converts, or the blessing of mothers (churching), where the vestibule

is wanting. The necessities of our missionary conditions have, it is true, induced us to dispense with the requirements of the Ritual, and in this respect we are much like the primitive Christians at the time of the Apostles. But where the Catholic religion is free, and where we can build our churches according to the traditional and prescribed plan, there seems to be no valid reason for dispensing with the architectural appointments which foster the beautiful and instructive discipline of the Church. If, instead of simply consulting personal convenience by baptizing in the sacristy, we were to perform the initial ceremonies, as directed, in the vestibule, and the remainder in the baptistery which is near by, the action itself would speak to our people, or at any rate, if explained, would make them better realize the meaning of the solemn admission into the fold of the Church through baptism. The early Christians felt the importance of the privilege of being permitted to assist at the Holy Sacrifice.

"Besides this," continued Father Bernard with animation, "the vestibule is a practical necessity in our churches, in order to safeguard the reverence due to the sanctuary. Where such a barrier to irreverence is wanting, you will see people walk into the church talking, laughing, with their hats on, altogether forgetful of the Tabernacle; and the spirit of levity or thoughtlessness with which they enter, is apt to have its effects during their assistance at the holy functions. If I were Bishop I should allow no church, however humble, to be erected without a vestibule. By the few dollars which its absence saves the builder, the Lord is deprived of real service, because devotion is habitually lowered and lessened, and the church becomes often a mere public hall where some pray and some merely stay, but all suffer through the general lack of a devout sense of separation from the outside world."

"Then the baptistery should be near the entrance to the church?"

"Obviously."

"And what are the other essential appointments?"

"From the vestibule you enter the *Nave*, that is, the interior of the church. This is divided lengthwise into three parts, the right nave, toward the south, for the men, the left nave for the

women. The centre aisle was usually occupied by the surpliced choir of boys or minor clerics, and in it, near to the sanctuary, stood the pulpit and the reading desks for the lectors.

"The *Sanctuary*, also called *presbyterium*, *bema* or *apsis*, was separated from the nave by a railing or screen. In the centre of the sanctuary, which had a semicircular form, stood the main altar. The altar was sheltered by a canopy supported upon four columns. This is what the old liturgists call the *ciborium*, or tabernacle cover, because it protected the altar during the celebration of the Eucharistic mysteries, or the pyxis containing the Sacred Host which was retained there. Around the altar in a semicircular line were the choir-chairs of the priests and sacred ministers at Mass, the central seat directly behind the altar being somewhat elevated above the rest and reserved for the Bishop. This last feature was of course omitted when churches multiplied for purely missionary purposes."

"And where should the sacristy be?"

"It is sometimes placed behind the sanctuary with two doors leading into it. The most desirable place is to the south of the sanctuary, so that the celebrant of Mass may approach the altar from the epistle side."

THE CHOIR AND THE SINGING.

"Father Martin has often spoken about changing the position of the organ choir in our church here. He is, in a manner, dependent on the organist, though I think it would not take much to induce him to have a choir of children trained by the Sisters to do all the singing. It annoys him not to have the singers in the organ gallery under perfect control. I suppose, a certain amount of distraction, which may sometimes mean irreverence, is inseparable from the conduct of a modern, mixed choir; but there are times and circumstances when there are evidences of ugly counterplays apt to cause scandal in the parish, if not in the church during service. Musicians have their own ethics, and these are not always in harmony with principles of charity and humility, or with the practice of external religious devotion. Of course, Father Martin would never allow a non-Catholic to play or sing in our choir, not even at our festivals for the benefit of the church. He says

that it opens the way to all kinds of misunderstandings and disedification, whatever good feeling there may exist socially under other circumstances. He traces the growing custom of having Protestant hymns and secular pieces introduced at funeral services and weddings to the promiscuous admission of non-Catholics to our church celebrations."

"There is a good deal of truth in that. It seems a singular perversion of the idea of worship of the true God, to allow the children of Baal to express the feelings of devotion which the children of His special consecration should entertain. We hire pagan musicians to make music, not for the Most High in the inner sanctuary of His temple, but for the ears of a distracted congregation; there is, in the whole proceeding, a sort of systematized irreverence and affront, which assumes that fine sounding voices and the mechanical tinkle of the organ music are sufficient to supply the devotion of the heart which God requires from us, and which is pleasing to His ears, even without the accompaniment of lyre, or harp."

"Perhaps the universal fastidiousness of our modern congregations demands some concession to the popular taste by way of interpreting the expressions of the heart," I ventured to suggest.

"Fiddlesticks! If we fail to impress our people with the conviction that they must come to the church for the purpose of learning the truth, and of making prayer and sacrifice, rather than to be attracted by a serenade, ostensibly addressed to God, but really meant to pander to the weakness of people who feel that the service is too long for them unless they can be amused, then I say we ought to go into the pious show-business, but out of God's church. I admit, it takes a good deal of courage and perhaps even more of prudence to introduce a simple choral service, where people have been accustomed to the concert system; but it would soon repay in unexpected increase of real piety, and that is the one object of our church organizations."

"But the choral service cannot be so easily maintained, I imagine. It needs a set of trained singers, and a good deal of practice—of a kind which the young men don't, as a rule, relish."

"That is certainly true. It cannot be done at once in every sort of congregation. If it could, there would be, no doubt, more

of it, for many a pastor is heartily tired of the eternal squabbings which his choir performers cause among themselves, and of which he is occasionally bound to take serious cognizance. But the thing could be done, if the main purpose were simply kept before the people."

"How, then, would you go about reforming the present condition of things?"

"Oh," laughed Father Bernard, "you press me a little too closely. It is a case of reform among the cloth. As Pope Pius V said, when there was question of introducing the legislation of the Council of Trent: 'We must begin with the Cardinals.'"

"I see. But, suppose now, that you have a priest like myself, who has at least the good will to see things go right under his management. Father Martin has often said to me: 'Waldon, you have got a good ear and voice; with a little exertion you might make yourself master of the choral music, and teach the boys and young men to sing at our service. There are some that have good talent, and that could certainly be led. For Vespers and afternoon services, you have the Sodality girls and school-children. In time, we might have congregational singing.' My answer has always been that I have no experience in such matters, and I feel that if we let our mixed choir disband, we might have nothing at all to replace it, unless I were sure to succeed in forming a boys' choir."

"The difficulty is not so great as you imagine in your case, because you don't seem to shrink so much from the labor involved in the attempt, as from the fear that it might not succeed. Now, the question of success is answered as soon as you make the attempt with a clear understanding all around as to what you mean to do. In the majority of cases, a pastor who sees the desirability of doing away with mixed choirs of the objectionable sort, sets out with the idea that a priest must be exceptionally endowed for the work of introducing the change. He looks for an assistant priest who is capable and willing to take the music in hand. That young priest is apt to be absorbed in the task, makes a monopoly of its importance, and runs into the extreme of spending his priestly energy in giving illustrations of church music. If, perchance, he is called to another sphere of activity, and there is no

one of equal energy and talent to take his place, the whole system collapses, and the pastor finds himself compelled to go back to the old mixed choir, which is equivalent to confessing that choral service and popular chant are a mistake.

"If he finds a layman, a good music-teacher, trained perhaps in the excellent school of the Milwaukee Normal Seminary, he has, of course, some guarantee that the service will be carried out systematically. There is only this difficulty—that a professional teacher will be exacting, to a certain degree, in being seconded by the pastor. He will make demands upon the singers which the success toward which he strives, makes imperative to his mind, but which he has not perhaps the personal gift of exacting with grace, or without an appeal to the authority of the pastor, who finds himself compelled to drive, reprove, and punish, unless he will run the risk of alienating the music-teacher and bringing things to a standstill. All this is likely unless the teacher possesses exceptional tact and prudence. Now, it seems to me that, since both the aforementioned conditions are fraught with some danger, and since, in any case, it would be impossible to find a very large number of priests, or lay-teachers, who could bring a perfect technical knowledge to their task, we should set our aims somewhat lower, in the hope of more tangible results.

"If you ask me how you ought to begin in a congregation where things are of the average order, there being no difficulty in getting the school-children or in reaching the bulk of the congregation, since the people must be made co-agent in such a reform, I would suggest the following lines of conduct.

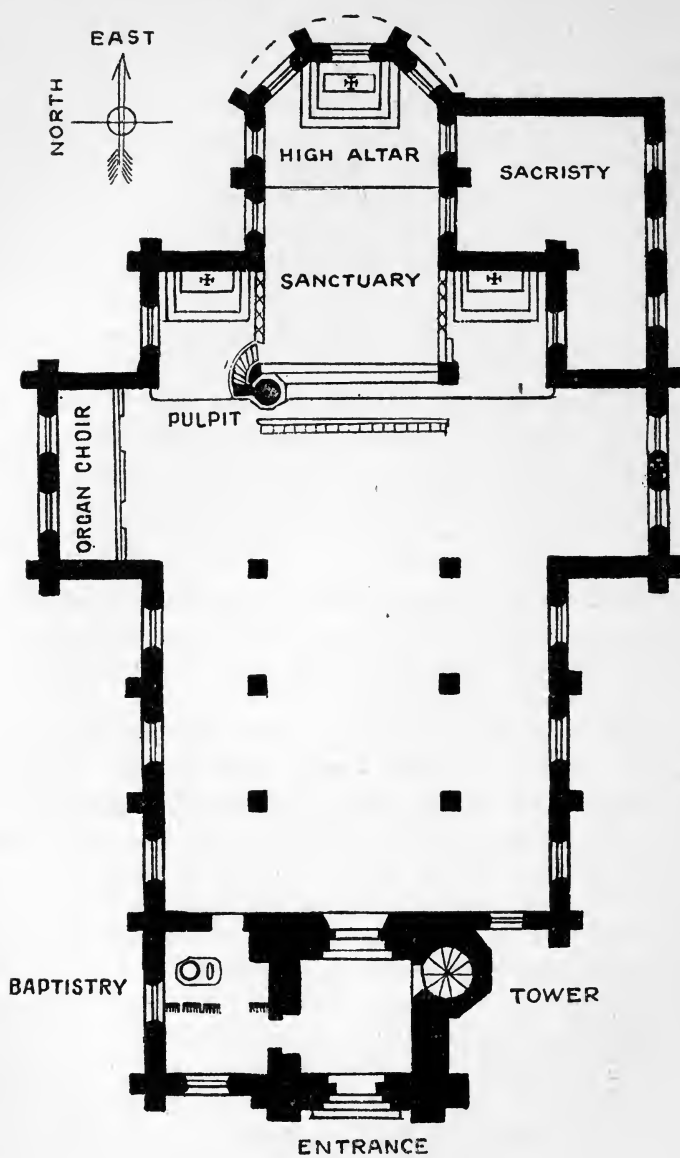
"First, I would advise you to meditate for a week on the question, What is the most essential requisite by which our people may be led successfully to their salvation? My answer would be: They must know what to pray for, how to pray, and they must also do it. Now the priest's office—and on its right fulfilment depends his entire efficiency—is to teach his flock how to pray and what to pray for, and to induce them to do it. The whole mechanism of pastoral work is instituted primarily for this. It is true that the Sacraments have their virtue in themselves and produce certain effects in the soul which, so to say, transform its

quality and render it capable of a nobler exercise of its faculties than would be otherwise possible. But the capacity for this nobler exercise is brought out into meritorious action through prayer. Hence the Church herself surrounds the essential sacramental rite with a ceremonial which is only a translation of prayer through symbolism and invocation. A congregation in which the majority of the members understand how to pray is the easiest to manage. Its fervor will furnish ten times the necessary means to build the most magnificent church, school, and parish house, endow hospitals and orphanages, without any extraordinary exertion on the part of the pastor. St. Paul converted thousands of the best educated Greeks and Romans, and I fancy he had no mixed choir except such as is implied in congregational singing. We read that the early Christians habitually chanted hymns and psalms at the services of the *Agapé* and the Mass. They had not much opportunity for technical practice and probably no professional choir-leaders. St. Francis Xavier taught his Indian converts the prayers and doctrines of the Church by having the little children sing them aloud, and the effect remained for centuries.

"Why then should not any priest with a barely ordinary musical gift, but with the will to make a sacrifice of time and energy to teach the people the importance of a devout and prayerful attitude in church, succeed in similar fashion to form a modest band of little singers to lead off the principal devotions?"

"But the people must be informed of this purpose, in order that they may be prepared to sympathize, to allay the criticism of the fastidious who do not understand, and to coöperate with the efforts of the priest to make them feel that the house of God is a house of prayer and not a religious concert-hall for the display of individual or corporate talent.

"That is all. The further means and ways would soon be found in the awakening interest of the congregation. It would be more difficult, of course, in large city churches where the flock is scattered and uncertain. Indeed large congregations are always a hindrance to perfect missionary work, and if we were to adopt more commonly the system of building small churches, we should have infinitely more success. Priests would be kept more busy, but their work would be more fruitful and lasting.



Our people are generous ; they are generous even when they are not devout ; but they would be more so, if they knew how to seek the little church in all their needs as a source of counsel and peace.

"In short, let us return to the modest service of primitive times, and thence gradually build up a custom of congregational singing. It will be a trifle unfashionable, and will not yield the rapid success that we are accustomed to when we can hire organists and singers for money to make a brilliant display ; but it will be the Lord's real work, and the people will soon know it and be the better for it."

"Then you would have no organ gallery in the church at all ?"

"Oh, yes, perhaps it might be put in a different place,—that is, near the Sanctuary, where the singers and the sacred ministers are in closer contact. That was the way in the older churches."

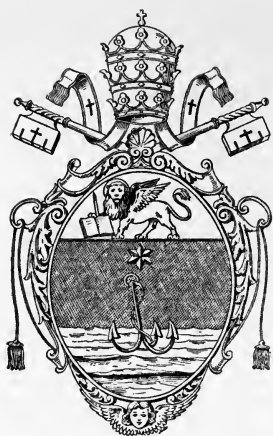
"I wish you would draw me out a sketch of what a church building for our times and country should be, at least in its essential features."

"With pleasure, although you will find better directions, that is, more accurate plans in some of the recent liturgical text-books. Van der Stappen has explicit descriptions on the subject in his new series of the *Liturgia Sacra*."

Father Bernard then drew on a sheet of paper the outline of an ordinary church with its different appointments. Afterwards I got a copy of Van der Stappen's work in four volumes, and found that his suggestions for the building of a church harmonized entirely with my sketch.

It was growing late, but we had forgotten the passing of the hours, and as the night was clear I proposed a short walk in the open air, preparatory to retiring for the night.

ARTHUR WALDON.



Analecta.

E S. CONGREGATIONE RITUUM.

I.

DUBIUM CIRCA RECITATIONEM OFFICII IN FESTO S. J.-B. DE LA
SALLE.

R. Fr. Robustianus, Procurator Generalis Fratrum Scholarum Christianarum, a Sacrorum Rituum Congregatione insequentium dubiorum solutionem humillime expetivit; nimirum:

Ex concessione Apostolica, Congregationi Fratrum Scholarum Christianarum indultum est, ut festum Sancti Ioannis Baptistae de la Salle, eiusdem Congregationis Institutoris, sub ritu duplici primae classis cum Octava recolatur cum Officio ac Missa propriis. Quum autem Fratres memorati Instituti ad recitandas horas canonicas minime teneantur, et apud se habeant vel fixos capellanos, qui a R.mo Ordinario designati, sunt addicti ipsorum domibus ad obeunda munera ministerii ecclesiastici, vel etiam Sacerdotes, qui alicui paroeciae, veluti coadiutores, operam navantes, aut ecclesiastico aliquo beneficio fruentes, locum tenent capellani in domibus Fratrum, et sacras functiones ibidem explent, et Sacramenta administrant, hinc quaeritur:

An supradicti capellani fixi, vel Sacerdotes vices capellani gerentes, teneantur ad recitationem Officii proprii eidem Congre-

gationi concessi in festo et per Octavam S. Ioannis Baptistae de la Salle?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, rescribendum censuit:

Nec primos, nec alteros capellanos teneri in casu.

Die 23 Januar. 1903.

S. Card. CRETONI, *Praef.*

L. + S.

D. PANICI, *Archiep. Laodicen. Secret.*

II.

PRECES POST MISSAM A LEONE XIII PRAESCRIPTAE ADHUC SUNT DICENDAE.

R. mus D. nus Michael Andreas Latty, Episcopus Catalaunensis a S. Rituum Congregatione sequentis dubii solutionem humiliter expetivit; nimirum: "An preces post missam a Summo Pontifice Leone XIII praescriptae adhuc ipso defuncto dicendae sint?"

Et S. eadem Congregatio, referente subscripto Secretario, audito voto Commissionis Liturgicae, omnibusque mature perpensis rescribendum censuit: *Affirmative.*

Atque ita rescripsit die 11 Septembris 1903.

MARIUS Card. MOCENNI.

L. + S.

D. PANICI, *Archiep. Laodicen. S. R. C. Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

INDULTUM PRO SACERDOTIBUS TERTII ORD. SAECULARIS S. FRANCISCI.

Beatissime Pater,

Sacerdotes Tertii Ordinis Saecularis S. Francisci, ad osculum S. Pedis provoluti, humiliter implorant ut, qui ex ipsis, muneribus Sacerdotalibus impediti fuerint quominus adsignatis diebus Ecclesiam vel Oratorium adire valeant ad recipiendam Benedictionem Papalem vel Absolutiones Generales cum adnexa Indulgentia Plenaria praefato Tertio Ordini concessas, easdem recipere possint quocumque die inter festi octiduum occurrente, ne tanto bono spirituali inculpabiliter priventur.

Et Deus etc.

Vigore specialium facultatum a SS. D.N. Leone Pp. XIII sibi tributarum, S. Congr. Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces, ceteris servatis de iure servandis. Contrariis quibuscumque non obstantibus. Praesenti in perpetuum valituro.

Datum Romae ex Secretaria eiusdem S. Cong. die 11 Februarii 1903.

A. Card. TRIPEPI, Praef.

E S. CONGREGATIONE S. OFFICII.

FACULTAS ADMINISTRANDI SACRAMENTUM CONFIRMATIONIS SUB-
DELEGATUR SIMPLICI SACERDOTI.

Beatissime Pater,

Episcopus SS.mae Conceptionis de Chile ad pedes S. V. provolutus exponit, quod in sua Dioecesi, in qua decies centena millia hominum numerantur, non potest ipse administrare omnibus Christifidelibus Sacramentum Confirmationis; quapropter S. V. orat, ut sibi concedat facultatem benevisum Sacerdotem delegandi, qui inter limites suae Dioecesis dictum Sacramentum conferre valeat.

Fer. IV, 4 Martii 1903.

In Congregatione generali S. Romanae et Universalis Inquisitionis habita coram EE.mis ac RR.mis Cardinalibus in rebus fidei et morum Inquisitoribus generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Iuxta decretum 9 Maii 1888, quod ita se habet: Supplicandum SS.mo pro facultate subdelegandi unum vel alterum presbyterum, concedenda per Sacram Congregationem Negotiis Ecclesiasticis Extraordinariis praepositam non solum Episcopis petentibus, sed etiam aliis qui in similibus circumstantiis reperiantur, durante eorum munere.

Sequenti vero Fer. V, die 5 eiusdem mensis et anni, SS.mus D. N. Leo Pp. XIII, per facultates E.mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

I. Card. MANCINI, S. R. et U. I. Not.

E S. CONGREGATIONE CONOILII.

VICARII PAROCHORUM POSSUNT TRANSFERRI, NEDUM EX CULPA,
SED ETIAM PRO OPPORTUNITATE ET MAIORI BONO ECCLESIAE,
IUDICIO ORDINARI.

Eminentissime et Reverendissime Domine mi Obsme,

Vehementer obstupui de interpretatione quam in quondam opusculo datam inveni litteris, de mandato S.mi D. N., ab infra-scripto S. huius Congregationis Concilii Secretario conscriptis patrono sacerdotis Allegret.

Harum litterarum duplex est pars. In prima nunciatur Sanctitatem Suam, attentis omnibus, censuisse non expedire causam sacerdotis Allegret in generalibus comitiis S. C. disceptari. In altera asseritur, attenta factorum serie, et habita ratione de iis quae Eminentia Vestra retulit, bono nomini et honori huius sacerdotis nullum allatum fuisse detrimentum.

Iamvero ex denegato a Sanctitate Sua novo causae examine, confirmata evasit resolutio S. huius Congregationis, quae semel et iterum admittere noluit querelam sacerdotis Allegret contra Ordinarium ob translationem ab una ad aliam paroeciam, pro munere vicarii exercendo, atque hoc ipso ratam habuit archiepiscopalis curiae Parisiensis dispositionem.

Quae, etsi sac. Allegret adversa, iustam esse et canonicis legibus consonam in dubium revocari non licet, cum vicarii seu coadiutores paroeciales, natura sua, amovibiles sint, et nedum ex culpa et ex causis disciplinaribus, sed etiam pro opportunitate et maiori Ecclesiae bono, iudicio Ordinarii sui, in Gallia praesertim, de uno in alium locum transferri possint, quin querelam de iniuria aut de damnis movere queant.

Quod quidem in casu sac. Allegret eo minus fieri licebat, quia ex ipsa eius confessione constat disciplinarem causam ad remotionem seu translationem non defuisse. Pervicacia enim eius in exigenda cuiusdam confratris sui condemnatione, et reluctantia quiescendi iudicio Ordinarii sui, ordini et ecclesiasticae disciplinae sin minus adversabatur, et aliqua coërcitione digna erat.

Verum quia error in agendo et aliquis excessus in modis, praesertim si ex iustitiae zelo, utique intempestivo, proveniat, non dehonestat hominem, et cum aliunde de moribus et honesta vita sac.

Allegret Eminentia Vestra bonum praeberet testimonium, ideo in dictis litteris addita sunt verba quae sac. Allegret laudi et honori utique sunt, sed in curiae archiepiscopalis Parisiensis condemnationem non possunt ullo pacto verti. Etenim ideo sunt addita quia, cum in suis instantiis sac. Allegret praetenderet honorem sibi in translatione laesum, iudicatum est iis verbis et favorabili S. Sedis testimonio praecipuam querelarum causam. auferri.

Verum cum dolore nunc video hunc sacerdotem mala pro bonis rependere, suo sensu abreptum cum scandalo conari quae in bonum finem sunt scripta in aliorum perniciem torquere, et ad viam declinare quae in ruinam ducit. Quapropter rogo E. V. ut de his omnibus graviter moneat hunc sacerdotem, et, pro ea qua pollet paterna charitate et patientia, satagat ad saniores sensus eumdem reducere.

Faxit autem Deus ut haec paterna monita audiat sac. Allegret, et caveat ne in his calamitatibus temporum sibi et Ecclesiae causa sit novi mali et doloris.

Et manus Eiusdem E. V. humillime deosculor.

Humillimus, addictissimus servus verus

VINCENTIUS, Card. Ep. Praenest. Praefectus.

R. Archiepiscopus Nazianzenus, Secretarius.

Emo Card. Archiepiscopo Parisien.

Romae, 9 Iunii 1903.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. CONGREGATION OF RITES decides : (1) that chaplains proper or quasi-chaplains of the Christian Brothers are not bound to the recitation of the Proper Office granted to the Congregation of the Christian Brothers for the Feast and during the Octave of their Founder, St. John Baptist de La Salle ; (2) that the prayers prescribed by Pope Leo XIII to be said after low Mass are to be continued.

S. CONGREGATION OF INDULGENCES grants to priests who belong to the Third Order of St. Francis, and who may by reason of their duties be hindered from being present at the appointed church or oratory for the reception of the Papal Blessing or General Absolution and Plenary Indulgence, the privilege of receiving the same on any day within the Octave.

S. CONGREGATION OF THE OFFICE cites a decree giving simple priests, under special circumstances, faculty to administer the Sacrament of Confirmation.

S. CONGREGATION OF THE COUNCIL : The rectors of parishes may be transferred, not only for fault, but also for reasons of expediency and the good of religion, at the Ordinary's discretion.

IS IT A VALID MARRIAGE OR SIMPLY A PROMISE OF MARRIAGE?

Qu. Not long ago we had a mission. Some time after it a young man who had attended the sermons especially addressed to Protestants, came to ask for baptism and reception into the Church. I catechised him. He had never been baptized, and hence there was no necessity for a confession. As he was both evidently sincere and quite intelligent, I baptized him after a brief course of instruction, feeling that later on I could give him more of my time and prepare him carefully for First Communion.

As he was only seventeen years of age and lived with his employer in the town, it never occurred to me that he could be married. But later on, when he came faithfully every evening to the instruction of the Christian doctrine, and I explained to him among other things the duties imposed by the different states of life, he said to me: "Father, I have not told you that I am married."—"Why," I said, "you are not of legal age; and how old is your wife?"—"She is thirteen," he replied, "and lives with her parents until we can have a holding of our own, which father thinks might be in two or three years from now."—"Then your parents know of the marriage?"—"Yes, oh yes, they made us promise."—"How long ago?"—"About a year ago—before I went to town to work with Mr. N——, who is a friend of my father's. We had a regular wedding, though there was no minister, because my father don't believe in the preacher who lives near our farm. The old folks wanted us to be as good as married. They said we could not yet live together or keep house until we were three years older, but the engagement could be made, so as to bind us, because we suited each other. We were neighbors ever since I remember, and Kitty and I always said we would be man and wife. I hardly ever saw any other girl that I cared for, and so we were both content. Father is building a house on the dividing line of our farm, where we are going to live, and the folks will give us one-third of the ground, and when they die we will have it all."

"And are you both perfectly satisfied with the arrangement?"

"I am, but I sometimes think Kitty isn't. She says she likes me very well, but she don't know whether she really loves me, since I turned Catholic. It is her mother who dislikes it most; though I told her she ought to be glad that I meant to be really good now; and a man can't be thoroughly good if he has no religion. My father himself thinks I did right if I felt that way, and says he knows a Catholic priest from Georgia whom he likes better than any minister, but he wasn't brought up that way himself."

"Does Kitty's mother go to any church?"—"Yes, she is a good woman and has more religion than any of our folks; but the Methodist church don't suit her, and she only goes there on Christmas. She was brought up a Quaker, I think."

"Was Kitty ever baptized?"

"No, I believe not, for I heard mother say once that none of the Quakers baptize their children, and Kitty's father has no religion at all; just like my father, though I think father would go to church if he

were'nt so down on the minister and deacons who, he says, are frauds. He has a Bible and sometimes reads it, and he won't let the farm hands work on Sunday, nohow."

I told the boy to find out for certain on his next visit home, whether Kitty had ever been baptized, and whether she really thinks that she is married, or whether she only promised—thinking that she could change her mind. To this latter injunction the lad replied: "I am sure she thinks we are tied for good and all, for she said so the day I left home, and that she would darn all my socks and tend to everything every day just as if I were to come home in the evening and say: 'Kitty,—wife, has everything in the house been all right, and do you want kindling-wood? And I'll be good if you be.' It almost made me cry the way she said it."

Now it is possible that in view of the boy having become a Catholic, the girl under the influence of the mother may be inclined to retract her consent during the next three years. Is this contract between a boy of sixteen and a girl of twelve to be regarded as a *promise* of marriage which might be rescinded for serious cause and by mutual understanding when both come to the legal age, or is it a valid marriage? What if the girl were to refuse to live with her converted husband? Would he be obliged thereafter to lead a celibate life, without any hope of marrying again unless she should die in the meantime, or could a dispensation be had from Rome on the ground that the marriage was never consummated? An explicit answer would greatly oblige.

DUBITANS.

Resp. From the given circumstances it appears that the marriage of the two young people was valid.

They both had sufficient intelligence at the time when they made the contract, to realize its main obligations, and both had the will, without any serious compulsion, to bind themselves to the fulfilment of the duties which the marriage state involves. The fact that they did not use the right to cohabit which this contract gave them, does not annul its obligatory force, since a marriage need not be consummated in order to be valid, so long as the freedom to exercise the marriage rights at any future time is not limited or excluded.

Since the mutual acceptance of the contract, ratified before witnesses, was not merely a promise to accept the contract at

some future time, but a present surrender of their respective rights, it follows that there was a marriage, which is much more than an engagement (*sponsalia*).

Such a marriage, contracted between two unbaptized persons, is a natural contract, and is valid in the eyes of the Church. It is a permanent bond, such as existed from the beginning in the order of nature, and which was ordained by God that the propagation and education of the human species might be safeguarded by the care of the family and the well-ordered formation of society.

This natural bond was in the course of time ennobled and stamped with a sacramental character which added new graces to the marriage state. But the new title of nobility and merit which God added to the marriage state by raising it to a sacramental rite (receiving the special benefits of His redeeming act), involved obligations of special service under the Christian dispensation. The members who were to benefit by the sacramental act were pledged to honor Christ in their marriage life as bound together "in Christ and in the Church."

For those who were still unbaptized, and had not accepted the yoke of Christ, the old natural contract stood as heretofore in its primitive validity. But if, by the conversion of one of the parties to the faith of Christ, there should arise a conflict between the rights imparted under the old order, and the rights of Christ's children under the New Law, then the old order should have to yield. Hence, if two parties outside the pale of Christ, that is to say, not baptized in Christ, contracted marriage, they were bound by the natural law. But if one of them accepted the call of Christ to a higher life, and the other party opposed such a call, making the service of Christ an impossibility for his consort in marriage, then Christ would vindicate the claim to the right of a soul wishing to serve Him, and annul a contract which could only militate against the happiness for which He created and redeemed man. For God is master of the Natural Law, which He has made for the good of His creatures, and He can rescind a contract which He has sanctioned only for the benefit of His creatures and for His own glory.

And we are assured that God does so annul a contract of mar-

riage made in the natural order, whenever it operates against the efforts of a soul desirous of adopting the faith and service of Christ, by the Apostle of the Gentiles, who had to deal with married converts from infidelity to Christianity. And this doctrine the Church applies in exceptional cases for the protection of the faith of Christ in her children. By it she declares that if one member of a couple who were married in infidelity (both parties being unbaptized) should embrace the Christian faith by receiving baptism, and the other party should refuse to cohabit peacefully and without reviling the religion of the Christian consort, then the converted party may obtain a bill of divorce, which annuls the marriage; and this is called the

PRIVILEGIUM PAULINUM.

It is a dispensation from the bond of marriage contracted in the natural order, based upon a passage in the first Epistle to the Corinthians 7: 12:

“If any brother has a wife that believeth not, and she consent to dwell with him, let him not put her away.—And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.—For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean, but now they are holy.—*But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God has called us in peace.*”

The application of this dispensation from the bond of a marriage which was valid in the natural order demands the following conditions:

1. That the infidel party refuse to cohabit with the converted party; or whilst not absolutely refusing to cohabit does yet constantly revile the Creator in whose faith the converted party has been baptized. This fact must be established by documentary evidence. Therefore the Christian party who wishes to obtain a declaration from the Church that the marriage is dissolved must make a testified appeal to the infidel party asking whether:

2. He or she be willing to accept the Christian faith, or if not that, whether he or she is willing to live peacefully with the con-

verted party, neither reviling the Christian religion nor preventing its free exercise on the part of the Christian consort. This is called

INTERPELLATIO.

From what has been said it must be clear that

1. The marriage in the above given circumstances is valid.
2. That if the girl is willing either to adopt the faith of her husband, or to allow him its full exercise without reviling or interfering, the marriage remains valid.
3. That if she refuses the above conditions absolutely, the young man is free to obtain a divorce annulling the marriage, after he has made the *Interpellatio*.

There is no necessity of obtaining any further dispensation of the *matrimonium ratum non consummatum* from the Pope. The young man would be free to marry again ; but he must marry a baptized Christian.

It would probably be unwise to tell the boy of the possibility of a separation, until developments were to show that the girl is not willing to embrace the faith of her husband or to tolerate it.

THE RIGHT OF DUPLICATING.

We have frequently been consulted as to the right of a priest to use the faculty of saying two Masses on Sundays or holidays of obligation in cases like the following :

A missionary rector within whose parish is situated a convent of nuns, says regularly two Masses on Sundays and holidays, one at the parish church, and another in the chapel of the religious community. On special occasions, such as patronal feasts, or days of First Communion for the children of the school connected with the convent, the Sisters have a second Mass which, on account of the solemnity, is usually a *missa cantata* celebrated at a later hour than the regular community Mass. For this second Mass they invite, as a rule, a priest of some Religious Order who has no connection with the parish.

The question is asked: May the parish priest in such cases say the earlier Mass for the community, knowing that they will have a second Mass ; or are the Sisters to be restricted to one



Mass only (the Solemn Mass) on the plea that the privilege of duplicating cannot be used by the parish priest except in cases of necessity?

The answer to this question is without doubt that in such a case the parish priest is perfectly justified in duplicating, so that he may supply the community with their regular early Mass at which they ordinarily assist and communicate.

The right of duplicating (or saying two Masses) granted by the Ordinary to his priests in order that they may provide for the spiritual necessities of their people, is restricted by two conditions. One of these is that the people cannot all attend at one Mass; the other condition is that there be no priest at hand to say the Mass, that is, *to supply the Mass which is deemed necessary for the convenience of the people*. The expression *si non adsit alter sacerdos*, found in the concession by which the privilege of duplicating is granted to a priest, does not mean that the privilege ceases if there be another priest who for a just reason is to say another Mass in the same church or chapel. If that were the case, the right of duplicating would be restricted to churches that have only one priest. The above-mentioned expression means simply that if there be no other priest to say *this particular customary Mass deemed necessary for the convenience of the people*, a priest may, with the approval of the Ordinary, duplicate.

Now this condition applies in nearly every case to our religious communities. They cannot conveniently or by reason of the enclosure to which they are canonically bound attend the parish church; therefore they have a Mass at a convenient hour when they communicate, and when all, including the pupils and domestics, can attend. This is sufficient necessity for duplicating. There might be a priest in the house, as in the case of a hospital or sanitarium, who is able to say Mass, but not at an hour when all members of the community could attend; this fact need not prevent the chaplain (who has a second or pastoral charge) from duplicating, so long as attendance at a later Mass would seriously inconvenience the community, and possibly deprive some of those externs who are in the habit legitimately of attending this regular community Mass from fulfilling the precept of the Church. The same principle applies in the case proposed.

Hence a priest, duly authorized to duplicate, need have no hesitation to use the privilege, even if he knows that there is to be later a *missa cantata* or other festive Mass; for the priest who is to celebrate the latter can be rightly considered as *not available for a community Mass which is necessary for the convenience of the regular flock.*

THE MONTHLY DEVOTION IN HONOR OF THE IMMACULATE CONCEPTION.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW.

REV. DEAR SIR:—By a decree, dated August 14, 1903, and published in your last issue, the Sacred Congregation of Rites recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming year, as a preparation for the solemn celebration of the fiftieth anniversary of the Definition of the Dogma.

For this purpose, the Holy Father grants to churches and chapels, in which the aforesaid devotions are held publicly on the eighth day of each month, or (wherever legitimate reasons prevent this) on the Sunday immediately following, beginning with December 8, 1903, that one Votive Mass of the Immaculate Conception be celebrated, enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the first Friday of each month.

Now I would respectfully suggest to the Reverend Clergy that the Little Office of the Immaculate Conception be said before this Votive Mass on the eighth of each month, the priest and the congregation reciting the verses alternately.

Of course the approval of the Ordinary is required, as stated in the Decree. This exercise would be especially practicable where there are parochial schools and the children attend this Votive Mass.

Booklets containing this Office may be procured at a very trifling cost from several of the Catholic publishing houses, and could be distributed in the church and be taken up again after the Mass.

My inquiry is as to whether or not *evening* devotions are sufficient for the gaining of the privileges granted by the Decree.

As there is no reference, in the Decree, to the *hour* at which the devotions are to be held, could they take place at any time, on the principle that “in dubio favores sunt ampliandi.”

Or, from the fact that the present Decree refers to the Decree granting the privilege of a Votive Mass on First Fridays as a norm for this new privilege, can it be rightly concluded that, as the devotions must take place in the *morning* on First Fridays in order that the Votive Mass may be celebrated, so the same rule ought to hold in the present instance. I remain,

Yours sincerely in Christ,

JAMES LYNCH, D.D., LL.D.

The concession in regard to the celebration of the Votive Mass with *Gloria* and *Credo*, etc., would naturally suggest that the devotions take place in conjunction with the Mass. However, the words of the Decree do not limit the interpretation to this, since they simply state "in churches and chapels where, with the approval of the Ordinary, special devotions are held in honor of the Immaculate Conception," whereas the Decree of Leo XIII granting the special privilege of the First Friday distinctly says: in churches and chapels where, with the approval of the Ordinary special devotions are held *in the morning* (*mane peragentur*). Until therefore the S. Congregation decides to the contrary, the argument "*favores ampliandi*" would seem justified.

CONNIVANCE AT FORCED PUBLIC SALES.

Qu. The following difficulty, brought to me by one of my parishioners, who seeks authoritative guidance for a friend of his inclined to take a lax view of the matter, is respectfully submitted to the Reverend Editor of the REVIEW.

It frequently happens that manufacturers by reason of one reverse or other are forced to resort to a public sale of their stock and plant to satisfy their creditors. On these occasions certain professional buyers attend the sale, and arrange among them to let one of their number bid in what is offered at auction, for a price much below what they believe to be the actual value. After acquiring the property in this fashion the "ring" withdraws to some near-by hotel or other convenient place, where they auction off among themselves the purchased articles, which then realize a price much nearer their true value. The difference between the amount paid for the goods at the so-called public auction and that of the private sale is then divided among

the members of the "ring." Not infrequently this sale is not final, for, after the dispersion of the participants, a few of their number hold another secret disposal of the property. And I am informed that a third sale in this way has been known to have taken place.

In discussions of this difficulty, I have heard some say that the man who accepts such a way of disposing of his effects has only himself to blame, since he ought to know of the existence of these "rings." They point to the fact that the United States Government, in order to defeat the intrigues of these buyers, when seeking purchasers of materials or properties it wishes to dispose of, invites all who may be interested to examine the goods and submit a sealed bid for the same before a certain date. But it should be remembered that often the manufacturer has no choice, being brought to such a pass that the courts order the sale of his property.

Is it lawful to become a party to such a "ring"?

Would one who had participated in the profits of such a conspiracy, be bound to restitution?

And if so, in what amount should he be held liable?

Resp. 1. The unlawfulness in conscience of the above transaction must be determined by the unjust degree of coercion exercised in forcing a sale much below the real value of the property or stock.

2. The obligation of restitution would arise out of the practical effect of this coercion in damaging the rightful claimants of the true value of the property; and

3. This obligation would fall upon those who unjustly profited by the damage done to the rightful claimant.

An unjust degree of coercion to force a sale much below the real value of the property would imply that the claimant is by the action of the bidders deprived either physically or morally of the power to intervene in asserting and vindicating his own rights.

Now a public sale, as ordinarily understood, offers three elements preventing absolute connivance of bidders to force acceptance of a price greatly below the commonly estimated auction value of a thing:

a. The creditors, who are the rightful claimants of the product of the sale, are at liberty to bid above the lowest offers of parties who may connive for a price much below the real value;

b. All parties who are likely to be affected by an artificial depreciation of the property to be sold and whose interest it is to raise the bids, are at liberty to outbid or to invite others to outbid the parties who may connive for an inadequate bid ;

c. The auctioneer, whose percentage usually depends on the actual sums realized in the sale, is, in all ordinary cases, interested in protecting the rights of the creditors for whom he sells, and would therefore serve as a guard against the results of unjust connivance.

If these creditors or beneficiaries do not use the lawful means in their power to check the connivance against their known interest, they place themselves in the position of those who are willing to sustain a loss (*volenti non fit injuria*).

It can be, of course, imagined, that circumstances so shape themselves in favor of the bidders who maintain a low offer, as to exclude a fair contest, either by bribing the auctioneer or the proxies who represent the creditors, or by preventing in some way the due publication of the time, place, and conditions of sale.

These cases would constitute direct violations of the law of justice into which a confessor should have to inquire before he could determine the obligation of restitution.

Apart from such acts as these mentioned, which are distinctly unjust, the members of the " ring " may be considered as sharp business men, who drive astute bargains and take advantage of the inactivity, indifference, or simplicity of men who do not understand or will not use their rights. Such men we might consider mean, or tricksters, or grabbers ; but since it is possible that a man may be mean without at the same time being an unjust man whom you can bind to restitution, a confessor could do no more than advise his penitent to lay aside methods which lead to a lowering of the standard of justice and insensibly to a violation of it.

From this analysis it follows on the other hand that when the sale has been forced unjustly by such means as the above-mentioned interference with the freedom of the rightful claimants (bribery, etc.), the parties who are directly engaged in the connivance are bound to restitution.

The amount of restitution must be gauged by the profit realized

from the sale at proximate value obtained subsequently by the "ring" and made by the parties who connived, each according to the share of his unlawful profits. If any refuse to make restitution of their portion, the others or other must be held to the whole, inasmuch as the act of each of them individually and practically caused the depreciation of the lawful value. Each of them was there as a supposed *bona fide* bidder and by his act advised and effected the loss to the creditors.

IMPORTANT FOR PRIESTS VISITING ROME.

Cardinal Respighi, Vicar General of Rome, has addressed to the pastors of the various churches in the Holy City the following ordinances regarding priests from abroad who desire to say Mass in the churches or chapels of the Eternal City :

Pastors shall not permit any priest, even if he be known to them personally, to say Mass without a *celebret* authenticated by the Secretary of the Roman Vicariate, except on the day of arrival in Rome, to allow for the necessary time to procure the required license.

Foreign priests resident in Rome, as well as those belonging to the Roman province, must obtain a written faculty, duly renewed after the date of its concession, from the Cardinal Vicar.

Priests who do not wear the ecclesiastical garb¹ are not to be allowed to say Mass.

The rectors or sacristans of all the churches in Rome will be obliged to keep a register or monthly record of the priests who say Mass regularly in their church, and likewise a record of those who say Mass occasionally, whether they be casual visitors or specially invited for the purpose. A summary of this register is to be transmitted each month to the Secretary of the Vicariate.

The sacristans of convent chapels are required to obtain an authorization for permitting a priest to say Mass in their chapel, from the rector or chaplain of the community who is appointed with the explicit consent of the Vicariate.

Pastors or rectors who neglect to comply with these requisites are to be fined (one lire), and if the offence is repeated, they are to be suspended *a divinis*.

¹ The document also says, "the tonsure;" we presume that this would apply only to persons who ordinarily wear it.

These orders are to be posted in every sacristy so that no rector or sacristan may plead ignorance of the same.

By order of PIETRO, *Cardinal Vicar*,

PIETRO CANON CHECCHI, *Secretary*.

Rome, February 18, 1903.

STATIONS OF THE CROSS IN A GALLERY OF THE CHURCH.

Qu. When a new pastoral residence was built in this parish, the old one was adapted for the convenience of the nuns who teach our school. The size of the house does not permit the construction or use of any of its rooms for a separate chapel where Mass could be said and the Blessed Sacrament preserved for adoration. To bridge over the difficulty a passage was constructed which by a door leads from the house into a side-gallery of the church, and thus connects the two. In this way the Sisters can visit the Blessed Sacrament and hear Mass, so that they are not obliged to go out into the street, which under the circumstances would be a great inconvenience. The gallery above mentioned is separated from the main body or nave of the church by lattice work, which conceals the nuns entirely from the congregation. It thus constitutes practically a private chapel or oratory for the exclusive use of the Sisters.

Could we have the Stations of the Cross erected in this gallery so that the Sisters may gain the usual Indulgences of the *Via Crucis*? The doubt arises from the fact that we already have the Stations canonically erected in the church for the benefit of the congregation, and since the oratory is part of the original church edifice, it might seem as if there were two sets of Stations in the same church.

Another question: In this diocese a custom has prevailed for many years of chanting the response *Deo Gratias* after the Epistle at Solemn Requiem Masses; also *Laus tibi, Christe*, after the Gospel. I understand this is wrong. What does the authoritative liturgy prescribe in the matter?

Resp. Since the Faculty (*Fac. Extraord. C. 10*) granted to our Bishops and lawfully sub-delegated by them to their priests, does not limit the erection of the *Via Crucis* to churches and public chapels, but simply reads "erigendi in locis suae dioecesis in quibus non adsint PP. Franciscas, pium exercitium Viae Crucis cum applicatione omnium indulgentiarum," etc., it is within the prov-

ince of the local Ordinary to apply the privilege to said chapel or oratory which is used by the nuns for assisting at Mass and for their common devotions.

There is furthermore nothing in the required general conditions for the erection of the Stations which forbids the placing them in such a gallery entirely separated and to all intents a chapel differing from a "private oratory," since Mass can be attended in it, although the altar of the Blessed Sacrament is not literally within its precincts. It is a case similar to that of the chapels or churches of cloistered religious, like those of the Good Shepherd, which are so constructed that the sanctuary is surrounded on two or three sides by screens separating the choir-nuns from their lay charges (orphans, Magdalens, sick), each having a separate chapel looking to the common altar, and each having their set of Stations of the Cross. All that is needed in the present case is the Bishop's authorization.

As regards the chanting of the responses after the Epistle and Gospel in Solemn Mass, we have already answered the question in the November number, page 539.

THE MONTHLY VOTIVE MASSES OF THE SACRED HEART AND OF THE IMMACULATE CONCEPTION.

Qu. Are we to understand from the Decrees of the S. Congregation that the two Votive Masses—the one in honor of the Sacred Heart on the first Friday, and that of the Immaculate Conception on the eighth day of each month—are limited to a single privileged Mass in each church, or that each priest in churches where the devotion is performed has the privilege of saying a solemn votive Mass. If, for example, the devotion of the Immaculate Conception is performed on Sundays following the eighth day of the month, may a priest who has the faculty of duplicating say two such privileged Masses, or must one be of the Sunday?

Resp. The Decrees expressly state that the privilege is restricted to one (*unica*) Mass in each church or chapel. This restriction is moreover indicated by the fact that the prayer of the votive Mass (of the Immaculate Conception) is by special privilege permitted as a commemoration at all other Masses celebrated in said churches and chapels where the devotion is held.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Canon.**—Catholic writers owe something to Protestant authors. If the latter did not emphasize certain difficulties connected with the Canon, the former would hardly find a market for their learned investigations on the same subject. To point out a particular case: if G. Wildeboer had not published his articles on the formation of the Old Testament Canon, we should have been left without the scholarly reply of Father Kasteren. Wildeboer adopts the current distinction between the Canon of the Law, the Canon of the Prophets, and that of the Hagio-grapha.¹ The second Canon, the writer tells us, was closed between 200 and 165 B. C. by the Jerusalem scribes; the Hagio-grapha appear only in the Mishnah, about 200 A. D., as an independent part of the Canon. Moreover, Wildeboer represents Origen as practically identifying the Jewish and the Christian Canon.² Father J. P. Van Kasteren freely grants that Origen often speaks of the Jewish Canon. But he distinguishes between the Jewish and the Christian Canon both theoretically and practically; theoretically, because he bases the Christian Canon on ecclesiastical tradition; practically, because he actually uses the deuterocanonical books not contained in the Jewish Canon.³ In another article, Father Kasteren extends to the Fathers of the first three centuries what he had said about Origen.⁴ He rightly rejects Wildeboer's distinction between an ecclesiastical tradition as to the obligation of the Jewish Canon, and an ecclesiastical custom extending the obligation to the deuterocanonical books.—W. Riedel writes about the name and the division of the Old

¹ Formation du canon de l'Ancien Testament. Étude historico-critique. Quatrième et dernier article. *Revue de Théol. et Phil.*, xxxv. 1, 67-104.

² De Kirkvader Origenes en de Kanon des Ouden Verbonds; Versl. en Mededeel. der K. Ak. van Wetenschappen, Afddeel. Letterkunde, Deel 5, 184-163.

³ Het Oude Test. van Origenes; Studiën, xxxv. Jaarg., Deel lx, 61-81.

⁴ De Canon des Ouden Verbonds in de eerste eeuwen der Kerk; Studiën, xxxv. Jaarg., Deel lx, 209-252.

Testament Canon.⁵ He believes that originally the Law and the earlier prophets were united. He touches also upon the division of the Pentateuch, and the primitive division of the earlier prophets: (1) I Kings 1-30; (2) I Kings 31; III Kings 2: 11; (3) III Kings 2: 11 to IV Kings 1: 18; (4) IV Kings 1: 18; IV Kings 25. In giving the order of the later prophets, he pays special attention to the twelve Minor Prophets. Finally, the writer inquires into the problems of the order and the name of the Hagiographa; he derives the name from Num. 11.

Prof. B. W. Bacon, of Yale University, contributes an article to the February number of the *Biblical World*⁶ in which he discusses the formation of "The Canon of the New Testament." The writer asks the question, "How came the early Christians to annex certain writings as a new 'Scripture' to the 'Scriptures' spoken of by Christ and the apostles?" The idea, says the Professor, cannot be found anywhere before 125 A. D.; it existed everywhere by 200 A. D. He considers the external factors and the internal qualities of the writings themselves which contributed to give rise to the concept. In the next place, the question presents itself, What books and how many belong to the Canon of the New Testament? The story why "just four . . . of the first type, twenty-one of the second, and only one of the third," were retained as canonical books, Professor Bacon considers too long to be told in an article. Among the external factors that gave rise to the idea of Christian Scriptures, Marcion is represented as the first to organize "his churches about 140 A. D. on a new Scripture intended to take the place of 'Moses and the prophets,'" while among the internal qualities of the books themselves, which assisted in the evolution of the same concept, the foremost rank is assigned to the connection of the books "with first-hand authority."

Professor Bacon's theory as to the formation of the New Testament Canon runs parallel with that of Harnack. Before 150 A. D. the Christians had no gospel and no epistles of an authority equal to that of the Old Testament books. Melito of Sardes is the first witness for the existence of a New Testament,⁷

⁵ *Alltest. Unters.*, Leipzig 1902, Deichert; 8vo, pp. 103; p. 90-103.

⁶ P. 115 ff.

⁷ Eus., H. E., IV, xxvi, 13.

and he wrote about 170 A. D. Justin Martyr acknowledges only the authority of the Old Testament, of the sayings of Jesus Christ, and of the Christian prophets. Marcion was the first to formulate the theory of a New Testament Canon, and to make such a collection of books for his disciples.⁸ Monsignor Batiffol takes exception to this theory of Harnack. In order to proceed clearly and solidly, the Reverend author first proves these two theses: (1) During the third and fourth centuries there existed a New Testament Canon comprising certainly the four Gospels and the Pauline Epistles; there seems to have been some doubt as to the character of the Apocalypse, the Catholic Epistles, and the Epistle to the Hebrews, the testimony of the ancients being the sole criterion for the canonicity of a book. (2) Even about the end of the second century there existed a New Testament collection of books of an authority equal to that of the Old Testament. The collection comprised "the gospels and the apostles"; the former denote our four Gospels, the latter consist of the thirteen Pauline Epistles, the Apocalypse, and the Book of Acts. There is some hesitation as to the canonicity of the Epistle to the Hebrews and the Catholic Epistles, the tradition of the elders forming even at that remote period the sole criterion according to which the question had to be decided.⁹

Our position then with regard to the inferior limit of the formation of the Canon is clear and definite. The superior limit is nothing else but the respective period of time to which the origin of the different New Testament books must be assigned: A. D. 50-65 for the Pauline Epistles; A. D. 60-70 for the synoptic Gospels and the Book of Acts; A. D. 80-100 for the Joannine writings; A. D. 65-95 for the Apocalypse; A. D. 60-80 for the Catholic epistles, excepting Jude and II Peter, the time of whose origin is uncertain. The question regards now the passage from the upper to the lower limit; in other words, we ask, how and when did each particular New Testament book begin to occupy the position in which we find it about the end of the second century? ¹⁰

⁸ Cf. Harnack, *Das N. T. um das Jahr 200*; Freiburg, 1889; *Dogmengeschichte*, i, p. 337-363.

⁹ *Revue biblique*, Janvier 1903, pp. 10-21

¹⁰ *Ibid.*, p. 22.

Harnack expressed the view that during the course of the first century each particular church had only one gospel. He does not know when the three synoptic Gospels were grouped for the first time; as to the Fourth Gospel, it was added to the three between A. D. 140 and 170, during the period of the gnostic controversies. Mgr. Batiffol is of opinion that this freak of the great Berlin Professor is sufficiently answered in Father Rose's work entitled *Études sur les Évangiles*.¹¹ He therefore begins his inquiry with a review of Justin Martyr's references to the Gospels; according to St. Justin, the faithful read on Sundays the *Memorabilia of the Apostles*, or the writings of the prophets; these *Memorabilia*, thus placed on an equal footing with the prophetic writings, Justin identifies with the Gospels; again, he testifies that they are written by apostles and by followers of the apostles, a statement which is quite clear if we suppose that Justin was acquainted with our four Gospels, but which can hardly be understood on any other supposition. Hence, Justin was acquainted, at least, with the main part of the New Testament Canon. Nor can it be said that Marcion was the first to formulate the New Testament Canon. Why, about A. D. 120-140, Marcion wrote a treatise to prove that an opposition exists between the Gospel and the Law. The Gospel must therefore have been generally recognized as of supreme authority. Again, Marcion defended his theory of the absolute newness and independence of Christianity by an appeal to the authority of St. Paul. This implies that at Marcion's time St. Paul was regarded as a written authority. Hence, the idea of a New Testament Canon existed before Marcion.¹²

Moreover, Mgr. Batiffol shows that both the Gospels and the Pauline Epistles were in use long before 140 A. D. Is it then unreasonable to ask what it was that induced the faithful to attribute a greater authority to the writings of St. Paul than to the epistles of St. Ignatius? Again, why did they prefer our Gospels to the apocryphal gospels which were then in circulation? In other words, our New Testament books are not merely a literary residue of the earliest days of Christianity. In spite of their early

¹¹ Paris, 1902; pp. 1-38.

¹² *Revue biblique*, l. c., pp. 24-26.

origin they were really selected out of a number of other books in order to be invested with their special canonical authority. What was the guiding principle in this selection?

According to Harnack, the canonization of our New Testament books is a kind of spontaneous process that took place during the Marcionite and Gnostic controversies. But it has been shown that the main part of the selection had been made before the time of Marcion.—Nor can it be said, that the apostolic origin of the books secured for them their reception into the Canon; for the second and third Gospels were not written by apostles; the Epistle to the Hebrews did not bear, in those early days, the title of an apostolic origin; and on the other hand, the apocalypse of Peter, the epistle of Barnabas, and other apocryphal writings claimed to be of apostolic origin. And still, these latter were not received into the Canon, while the former were regarded as canonical.—Nor again can it be said that the books of the early Church were canonized by the fact that they were read publicly in the religious assemblies.¹³ Not to speak of other writings, the *Shepherd of Hermas* was read in this way for the edification of the faithful, and still was not received into the Canon. What is more, the *Muratorian Fragment* states this fact expressly, thus giving a public recognition to the distinction between a canonical book and a book read publicly in the church.—According to Mgr. Batiffol the New Testament books were at first invested with their super-eminent authority because they were the recognized sources of Christ's own words. When the doctrine of the inspiration of the New Testament books began to be developed, the writings themselves did not receive any increase of authority. The authority of the word had preceded the authority of the new Scriptures; the doctrine of Christian inspiration was a later development.¹⁴

In connection with the discussions referring to the Canon of the New Testament, it must be mentioned that Th. Mommsen has pronounced himself in favor of rejecting the clause "the disciples of the Lord" in the celebrated passage quoted from Papias in Eusebius' *History of the Church*.¹⁵ The reader, no doubt,

¹³ Cf. Jülicher, *Einleitung*, p. 287.

¹⁴ *Revue biblique*, Avril 1903, pp. 226 ff.

¹⁵ H. E., iii, 39; Papianisches, in *Zeitschr. für neutest. Wissensch.*, iii, 156-169.

remembers the context of the clause: "And again, on any occasion when a person came (in my way) who had been a follower of the Elders, I would inquire about the discourses of the Elders—what was said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew or any other of the Lord's disciples, and what Aristion and the Elder John, the disciples of the Lord, say." The question at issue is whether two different Johns are mentioned in this passage. If the clause "the disciples of the Lord" be omitted, the passage is rendered much more favorable to the view that Papias mentions two Johns, *i. e.*, that he distinguishes between John the disciple of the Lord, and John "the Presbyter."

Professor Harnack maintains that Eusebius towards the end of H. E., ii, 15, where there is question of Mark and I Peter, states his own opinion, and does not give the words of Papias. In this he controverts the view of Professor Zahn. At the same time, he freely grants that the second Gospel was written in Rome where Mark was known as the "stump-fingered."¹⁶ Several explanations of this epithet have been suggested: (1) Tregelles thinks that it stigmatizes Mark as "the deserter" in reference to Acts 13: 13; (2) the preface to the Vulgate gives the tradition that Mark had mutilated himself so as to be free from the priestly functions; (3) the preface to the Cod. Toletanus expresses the opinion that the epithet refers to the small size of Mark's fingers in proportion to the rest of his body; (4) F. H. Chase thinks it possible that the expression refers to some mutilation or malformation of Mark's toes, resulting in lameness.—P. Corssen adds a slight correction to Harnack's note on "Pseudopapias," and entirely rejects Mommson's opinion mentioned in the preceding paragraph.¹⁷

Father J. P. van Kasteren has contributed an article entitled *L'épilogue canonique du second évangile* to the *Revue biblique*,¹⁸ in which he agrees with Belser in his defence of the canonical character of Mark 16: 9–20. It appears that Zahn's rejection of the passage has occasioned Fr. van Kasteren's article.—C. Taylor has

¹⁶ *Zeitschr. für neutest. Wissensch.*, iii, 159–166; Pseudopapiasches.

¹⁷ Zu Eus. H. E., iii, 39 und ii, 15; in *Zeitschr. für neutest. Wissensch.*, iii, 242–246.

¹⁸ xi, 240–255.

written a study on the canonicity of "The Pericope of the Adultress." It has been published in *The Journal of Theological Studies*.¹⁹ The passage is known not merely to the *Apostolic Constitutions*, and the *Didaskalia*, but also to the *Shepherd of Hermas*.—A. Bludau writes about the beginning of the controversy concerning the authenticity of the so-called *Comma Joanneum* or I John 5: 7-8;²⁰ Card. Ximenez's polyglot took the verses from the Latin Vulgate, A. D. 1520; Erasmus omitted them in his first two editions of the Greek text, A. D. 1516 and 1519. Hence, Erasmus was attacked on all sides, until he received the verses into his later editions on the plea that they were found in a Cod. Britannicus. This manuscript must have been the Codex Montfortianus or Dublinensis.—E. Nestle writes about the history of I John 5: 7 in the German translation of the Bible.²¹ Luther rejected the verses; it was on this account that in the Lutheran Bible of Heidelberg, in which the Latin verse-numbers appeared for the first time, A. D. 1568, a blank space was left opposite I John 5: 7. Calvinistic additions to the Lutheran Bible of A. D. 1588 led to serious disturbances.

2. *The Sacred Text*.—R. Kittel advocates the possibility and necessity of a new edition of the Hebrew Bible, presenting the uniform text of the fourth century B. C. on the basis of the Massoretic recension of the consonantal text, and of the faithful tradition of the Massoretic vocalization.—The papyrus containing the Decalogue and Deut. 6: 4-5, the discovery of which was announced some months ago, has become the subject of several learned papers. St. A. Cook has considered the manuscript more than once in the *Proceedings of the Society of Biblical Archaeology*.²² He describes the papyrus, and gives its facsimile, its transliteration, and translation. The number and kind of its variants give it a peculiar place among all Codices. At the same time, it is no mere retranslation from the Greek, so that it must belong to a time previous to the Massoretic age, dating perhaps from the

¹⁹ iv, 129-130.

²⁰ *Katholik*, 3 F. xxvii, 25-51; 151-175.

²¹ Zur Geschichte von I Johan. 5: 7 in der deutschen Bibel; *Protestantische Monatshefte*, vi, 401-407.

²² A Pre-massoretic Hebrew Papyrus; xxiv, 7/8, 272; A Pre-massoretic Biblical Papyrus, xxv, 1, 34-56.

second century A. D.—The same writer has contributed a paper on the same subject to the *Expository Times*.²³—F. C. Burkitt has contributed a more lengthy study on the subject to the *Jewish Quarterly Review*; ²⁴ he gives us a reproduction, a transliteration, a translation, and a historical sketch of the manuscript. He dates it about 55 A. D., but places it below the Massoretic text.—J. Offord writes on the same topic in the *Amer. Antiq. and Or. Journ.*,²⁵ and W. E. Crum endeavors to throw additional light on the new discovery by comparing it with Deut. 6: 4 in the Coptic version.²⁶—P. Kahle has published a pamphlet in which he endeavors to determine the Massoretic text of the Old Testament according to the tradition of the Babylonian Jews.²⁷ The terminology of the Oriental tradition, its readings and pointing he derives mainly from the MS. or. qu. 680, of Berlin. If the author's views prove to be correct, he has reached most valuable results.

Among the publications concerning the text of the New Testament, the foremost place is probably due to H. Fr. v. Soden's work giving the oldest attainable form of the New Testament books.²⁸ The work no doubt will place our textual criticism on a new, and more solid basis. The list of Soden's 2328 manuscripts has been arranged according to an improved plan which has the advantage of showing extent and age of each Codex.—F. Blass has given us an edition of the Fourth Gospel; ²⁹ Blass' editions could be much more readily commended if they did not offer constant surprises to the theological reader.—Beginning with 1904, the centenary of the British Bible Society, that zealous body of men will no longer publish the so-called *textus receptus* of the New Testament, but will adopt Nestle's text instead. It is on this account that P. W. Schmiedel has published

²³ A Unique Biblical Papyrus; xiv, 5, 200-203.

²⁴ The Hebrew Papyrus of the Ten Commandments; xv, n. 59, 392-408.

²⁵ The newly discovered Pre-massoretic Hebrew Papyrus; Jan.-Febr., 1903.

²⁶ The Decalogue and Deuteronomy in Coptic: Proceedings of the Society of Biblical Archaeology, xxv, 2, 99-101.

²⁷ Der massoretische Text des A.T. nach der Ueberlieferung der babylonischen Juden; Leipzig 1902, Hinrichs; 8vo, pp. 108.

²⁸ Die Schriften des N. T. in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte; Bd. i, 8vo, pp. xvi-704; B. Duncker.

²⁹ Evangelium secundum Johannem cum variae lectionis delectu; Leipzig 1902, Teubner; 8vo, lxiv-III.

a list of desirable improvements.³⁰—In connection with this subject we must mention also Allen's article on *The Aramaic Element in St. Mark*,³¹ and Professor Blass' study on the rhythmical composition of the Epistle to the Hebrews.³² Mr. Allen is a follower of the modern Mark hypothesis, while Blass considers especially the beginning and the ending of the sentences and clauses in the Pauline Epistle. He appeals to the classical prologue of the Third Gospel to illustrate the opposition between periodic diction and the rhythmic style of the Epistle to the Hebrews.

³⁰ *Protestantische Monatshefte*, vi, 227-241.

³¹ *Expository Times*, xiii, 328-330.

³² Die rhythmische Komposition des Hebräerbriefes. *Theol. Studien u. Kritiken*, lxxv, 420-461

Criticisms and Notes.

FATHER DOLLING. A Memoir. By J. Clayton. With a Preface by Henry Scott Holland, Canon of St. Paul's [London]. London: Wells Gardner, Darton & Co. New York: Longmans, Green & Co. 1903. Pp. xxi-141.

Mr. Clayton has written a slight but fascinating biography of a singular, one might almost say, a unique, personality. Canon Scott Holland, in his characteristic Preface, indeed maintains the "impotence of words in trying to convey to others the vivid impress of a strong soul that has passed out of our sight," but the present attempt succeeds at least in stereotyping the main features of a "full" life (in every sense of the word) that has left the pressure of its presence on the memory and affections of multitudes in England and America.

The touching dedication "to the memory of Robert Radclyffe Dolling, in the name of all the friendless and solitary whom he befriended, the oppressed whom he succored, the hungry whom he fed, the sick whom he healed, the dead whom he raised," forms a fitting prelude to a history of unremitting personal activity in the service of God and man.

Robert Radclyffe Dolling was born in County Down early in 1851. His father, at one time High Sheriff of Londonderry, was an Englishman, but his mother, from whom he derived his native wit, geniality, and versatility of gifts, was a niece of the first Earl of Caledon, and of Irish extraction. It was from her lips that he learnt the religion which was to be the guiding principle of his strenuous life. As a child, he showed the keen interest in theological speculation, and sympathy for those on a lower social scale than himself, that remained characteristic of him to the end. At the age of four he startled the dinner-table by "explaining" the doctrine of the Trinity. "I've got meat and potatoes and gravy on my plate," he remarked, "that's three things. But it's only one dinner. That's like the Trinity."

On an early birthday he was lying dangerously ill. In the evening he asked for his birthday cake, and when it was brought to him, he said: "It ought to be cut up, and everybody must have a piece, and those in the kitchen as well." "*Those in the kitchen*," his biographer truly adds, "were always to be included in his hospitality and friendship."

After a six years' stay at a preparatory school, Robert proceeded to Harrow. Dr. Butler was then Headmaster, and Dean Farrar was Dolling's form master. He passed through the severe ordeal of public-school life—Harrow at that time bore an unenviable notoriety for an unmentionable vice—with his moral purity unscathed. The deep religious feeling of his childhood, now developed into a searching sense of personal responsibility to God, stood him in good stead amidst the manifold temptations of boyhood. His book-learning at Harrow, as well as at Cambridge (where he only stayed for a year), was meagre. He loved in self-depreciation to describe himself as "an unlearned man," who had never passed his "little go,"¹ and later he rivalled the *Curé d'Ars* in the difficulty which he experienced in passing the Bishop's examination before being ordained.

But he did not proceed at once to ministerial life. For some years he assisted his father as land agent to the Mercer's Company in County Derry, moving afterwards to Dublin where he gathered round him "a sort of family of young fellows, who met on certain evenings for recreation—either gymnastics, cards, or singing. . . . On some nights religious meetings were held in a little improvised chapel, but religion was never forced, and the line of the place was as far removed from the Young Men's Christian Association as it was from that of a public house. The mental atmosphere was essentially healthy and natural, and the influence of Robert Dolling was that of a young man with young men; not, as might have easily been the case with a less strong personality, of a prig with a band of parasites or disciples."

In 1878 Dolling migrated to London, and at once became the fast friend of "Father" Stanton—a familiar figure to American visitors to London, to whom a visit to S. Alban's, Holborn, and its famous curate for forty years, is one of the "sights" not to be neglected. Both men were of a similar type,—ardent democrats, enthusiasts burning with love for God and man, evangelical in all that pertained to religion of the heart, and yet approaching so near to Catholicism in sacramental belief and devotion to Mary and the Saints that the line of separation seemed well nigh infinitesimal—and they found a common field for their activity in the St. Martin's League for Postmen. Night after night "Brother Bob" (as Mr. Dolling was familiarly called) sat among his humble friends as one of themselves; the loneliest and most desolate never turned to him in vain for sympathy and

¹ The name of an examination at Cambridge preliminary to the Degree examination.

friendship ; he brought under his influence the roughest lads of the neighborhood, inviting them often (to the annoyance of some of the members of the Guild) into the League House in South London, where he lived as Warden.

It was on the advice of Mr. Stanton that he abandoned this work so near to his heart, to spend two years at Salisbury Theological College in preparation for the Anglican ministry. Ordained at the mature age of thirty-three, he was nominally curate of a small Dorset village, Corscombe ; but, through the liberality of his rector, he was allowed, without diminution of stipend, to spend his year's diaconate in charge of a London East End mission church at Mile End. Here he laid the foundations of his remarkable work among the poor, the outcasts, the "ne'er-do-wells," the flotsam and jetsam of human life. He made his little mission chapel and club-room a centre of healing for the sin-sick, of gladness for the sorrowful, of rest for the weary. The eight thousand people in his parish were in a very real sense his brethren. He gave up to them every moment of his time ; not even his house was his own. He would give up his very bed to some outcast, and never shut his door upon the most degraded and abandoned sinner. The strength and beauty of his character fascinated and restrained the roughest costermonger, even the inveterate gaol-bird. Yet he was not the man to permit liberties to be taken with him. His constant communion with God was the secret of his social success, and that sense of the Divine Presence gave his nature a dignity that never deserted him in the commonest surroundings. He was "Brother Bob," the friend of publicans and sinners ; but in the slum, at the smoking concert, or at the bedside of some dying prostitute, Robert Dolling brought with him an atmosphere of spirituality that convinced.

For two happy years this congenial work flourished. He hoped that on his ordination to the Anglican Priesthood it would be placed on a permanent basis by his being licensed to an independent charge of the Mile End Mission. Instead, he found to his intense disappointment that Dr. Temple (the present Archbishop of Canterbury), then lately made Bishop of London, had merely made him curate of the mother parish without any certainty of tenure. For certain reasons it was impossible for him to work under the Vicar of Holy Trinity, Stepney, and there was nothing left for him but to go.

But good came out of evil. A few weeks after his departure from East London the call came to him to take up the work in the slums of Portsmouth, which has made his name ring throughout England. St.

Agatha's, Landport, was the name given to a mission supported, in conformity with a pleasing tradition among the great English Public Schools, by the College founded by William of Wykeham at Winchester. The district was one of the worst in the country. "With its six thousand people, its fifty public houses and fifty brothels, its sailor population, its riotous license, its open disregard of the decencies of civilization, its shrill gayety, its poverty, its thieves and prostitutes, its savagery and heathenism, it might have discouraged a braver spirit than Robert Dolling." But the difficulties only spurred him to more strenuous exertion.

During his ten years' ministry there he revolutionized the place. Not merely did he wage unceasing war against drunkenness and vice; not merely did he better the social conditions of his neighbors; but he broke down the barriers that made the minister of Christ a stranger to all but the respectable church-goers, so that he could say with truth—"I believe that everyone in the parish looks upon us as their real friend." After five years' work he was able to write: "We have put into the army 39 men, into the navy 57 men; we have emigrated to Australia, America, and elsewhere, 63; we have started in life over 100 young men who have lived with us; we have reformed 25 thieves just out of gaol; we have sent to service and into shops about 100 girls; 25 girls have passed through our training home . . .; we have turned many drunkards into respectable church-going people; we have rescued 144 fallen women and got them into homes, and we are maintaining in preventive homes 124 girls and boys snatched from the brink of ruin; we have shut up in the district over 50 brothels, and have changed the whole aspect of the place; we house 6 old couples free of rent; we feed for a half-penny a time 180 children, and 25 old people free twice a week during the winter; we teach over 500 children in our Sunday-schools, and about 600 in our day-schools."

Surely a record of successful work that any Catholic priest might envy! Besides this manifold social activity (on which we think Mr. Clayton lays undue stress in comparison with the spiritual side of Mr. Dolling's character), Robert Dolling built a noble church in the Basilican style, and became an influence for good among the boys ("men" even the smallest of them claim the right to be called) of Winchester College, to which he paid visits innumerable.

But statistics, after all, are a poor index to the extent of spiritual work. Who can count up the number of souls saved from sin, enlightened in their darkness, guided safely over the pitfalls of temp-

tation, consoled in their deepest grief, strengthened and uplifted out of despair into God, hope and peace, by the sympathy, counsel, unfailing help and love of Robert Dolling? In conjunction with his devoted sisters (who did for girls and women what their brother effected for boys and men) he kept open house for the forlorn, the homeless, the off-scourings of the earth. He combined the shepherd ministering daily to his flock and the Samaritan tending and rescuing all the wounded and afflicted whom he chanced to meet upon the road. It became a common thing for bishops and Church dignitaries to send to Landport Parsonage those who had failed utterly elsewhere—the clergyman who had fallen from his position through drink, the shopman who had embezzled his master's money, the man who through weakness of character had gone under in the fierce struggle for existence—and for a man to be sent away by Dolling was a sure sign that he was beyond the power of human help. The frankness and simplicity of his methods arose from the greatness of the love he bore mankind, and they went hand in hand with a largeness of heart that could see the germ of goodness that lay hidden under a seething mass of corruption. That frankness and that simplicity were seldom at fault, for Dolling, with all his gentleness and sympathy, knew how to be stern and unyielding when his unfailing insight into character told him that an attempt was being made to deceive him. One class of men in particular, we are told, got short shrift from him; we refer to "escaped monks" from Catholic monasteries and other unhappy people of the same kidney.

For ten years the work went on, and then at the very moment when it seemed, humanly speaking, permanent, the crash came. As in the East End, so at Landport. Episcopal interference drove Dolling from his post. Bishop Thorold (who gave his only son to the Catholic Church) had always given him a free hand; but, on his death, another Pharaoh arose, who knew not Joseph. Dr. Randall Davidson, on his appointment to the See of Winchester, made it plain that he did not consider himself bound by the arrangements of his predecessor, as regards the character of the services at St. Agatha's, Landport. Before consecrating the church, and making the mission into a parish, he insisted that certain special offices, which Dolling considered necessary for his flock, should be "brought into harmony with the Prayer-book." Refusal to comply with the episcopal monition (the biographer states that "an affectionate request" by the Bishop would have been obeyed—a surmise, about whose correctness there may well be two opinions),

was followed by formal resignation of the charge of the Mission. Mr. Clayton hardly seems to be fair to the Bishop in his meagre account of the regrettable quarrel. It is plain from Mr. Dolling's own testimony in his work, "*Ten Years in a Portsmouth Slum*," that the real point in dispute was the erection of a side altar, in memory of a former member of the congregation, for the sole purpose of offering Masses for the Departed. For reasons that strike one as more sentimental than theological, he refused to give way, although it is difficult for an outsider to see why he should have abandoned his work when he could have celebrated for any intention that he pleased at another altar.

However that may be, the fact remains that Mr. Dolling felt it would be impossible for him to work loyally under a superior so unsympathetic as his Diocesan, and that there was consequently no alternative for him but to go. Not unnaturally he fell under ecclesiastical suspicion, and for fifteen months after he left Portsmouth he was without work. Bishops looked askance at him, and even in two instances—one of them strangely enough was Bishop Westcott of Durham, the head of the Christian Social Union, with whose aims Dolling was so much in sympathy—refused him leave to preach. Despairing of England, he sought more congenial field in the free atmosphere of the United States. For nearly a year he was in constant request for sermons (he preached more than 600 times), conferences, and retreats, in New York, Boston, Philadelphia, Washington, Chicago, and other large cities. He liked America, and America liked him. The freedom, the movement, the life, the large scale on which things were done, the excitement, the rush—all appealed forcibly to a nature so unconventional, so large-hearted, so impulsive as his.

Early in 1898 he conducted a mission in Canada, and then, on March 28th, there came to him the last call of his life. He was offered and accepted the Vicarage of St. Saviour's, Poplar, in East London, a few hours before the Protestant Bishop of Chicago asked him to be Dean of his Cathedral.

For the next four years he repeated on a smaller scale the labors at Portsmouth, in spite of failing health and an ever-increasing feeling of depression. He was never really at home in Poplar, "the grayest, dulllest parish in London." Yet he toiled on heroically to the end, dying verily in harness only a few weeks after he had preached his last sermon to his flock. And it is possible that when the final accounts are made up, these few years of thankless, seemingly unre-

warded labor may be found more fruitful than the successful ten years' struggle in the back slums of Portsmouth. If any man died a martyr's death for the souls whom he loved, that man was Robert Radclyffe Dolling, whose works live after him.

The Catholic reader of this inadequate account of a saintly life cannot but have a feeling of sadness that such gifts of nature sanctified by grace should have been expended, to a certain extent wasted, outside the Church of God, the true home of sanctity. What might not Dolling have done had his lot been cast in the congenial surroundings of Catholicism, under a fatherly authority, with a wide freedom of scope allowed him? What, if instead of being cramped and stifled by the restrictions of a society that has reduced to a fine art Talleyrand's cynical motto "Surtout point de zèle," he had found his large ideas for the betterment of men fostered, his untiring energies directed indeed into legitimate channels, but never thwarted or allowed to stagnate in enforced inaction? Such thoughts as these rise instinctively in one's mind. We can only bow our heads before the inscrutable ways of God, and be sure that Robert Dolling's steadfast imitation of the Good Shepherd who giveth His life for His sheep has not been in vain before Him who will not "break the bruised reed nor quench the smoking flax." That in spite of his nearness of approach to the doctrine and ceremonial of the Catholic Church, he lived and died separate from her outward communion in that perfect good faith which united him, we humbly believe, to her essence and spirit, is evident from the testimony of a Catholic priest who knew him intimately for twenty-five years, with whose summary of his religious position we may suitably conclude our review of his life: "I never," writes this priest (who is generally understood to be Father G. Tyrrell, S.J.) in *The Pilot*, "I never at any time regarded his submission to Rome as humanly probable . . . Incredible as it may sound to Protestants who looked upon him as a Romanizer of the extremest type, he was, in spite of his easy adoption of nearly the whole Catholic system, an Evangelical to the backbone; that is to say, his whole interest was in the saving of those individual souls—and they were thousands—with whom he came in contact, and not in any ecclesiastical system for its own sake. He cared as little for theology and scholarship as did St. Francis or John Wesley, and it was because he discovered by intuition and experiment that Catholic beliefs and practices were efficacious for the sole end he cared about that he adopted them fearlessly, without much deference to Bishops or Articles . . . *Sacramenta propter homines*, the priest

for the people, and not the people for the priest, was a Catholic principle that had taken deep root in a soul governed as his was by a passionate devotion to the multitude; and it was because he fancied that an inversion of this principle was not merely a local or transitory accident, but an inherent characteristic of the Church of Rome, that his affections remained alienated from us to the end."

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Translated by Harold Manacorda, Attaché to the Italian Embassy in Paris. New York: The Macmillan Company. 1903. Pp. xiv—396.

The present volume is the latest addition to the *Library of Philosophy* edited by Professor Muirhead, a series containing such well-known works as Erdmann's *History of Philosophy*, Sigwart's *Logic*, Bradley's *Appearance and Reality*, and some other noteworthy philosophical treatises. The subject-matter dealt with by Professor Villa includes the origin of the problems of contemporary psychology, their genetic relations to philosophy, and the natural, moral, and social sciences, together with the place they occupy in the various scientific systems of the present day. Treated on the historico-genetic method the problems are presented in their inherent content and their interconnections.

The work evidences an intimate acquaintance with the corresponding literature, and for this feature and its suggestive summaries of the contributions to empirical psychology from many workers it should prove useful to the busy student. At the same time it demands no little critical discernment to sift the liberal commingling of error and ambiguity from its true and unequivocal elements. A few illustrations in this connection will suffice. After discussing some of the theories regarding the relation of mind and body in man, the author says:

"A still less admissible theory is that of the modern neo-Thomistic school in which modern scientific Psychology is returning to the animistic idea of St. Thomas who merged the notions of body and mind in the indefinite conception of Soul. But to assert the identity of these two principles is equivalent to leaving entirely on one side the results of modern Biology and of Psychology. It is now generally admitted that biological phenomena are neither more nor less than chemical processes, which in their turn are manifestations of general physical phenomena. On the other hand the science of Psychology has proved that all mental processes, from the sensations up to the most complicated mental phenomena, have a qualitative character which distinguishes them absolutely from physiological processes" (p. 124).

Now, whether the conception of *soul* be any more indefinite than either

that of *mind* or *body* need not be here discussed: but surely it is wide of the truth to say that either St. Thomas or his neo-scholastic followers merged the notions body and mind in that of soul. If there is one feature more marked than another in scholastic psychology, old and new, it is its emphasis of the distinctness and difference in the notions of body and mind and the impossibility of merging them in any other concept save indeed the highly generalized concept of *substance*. It is hard to understand how Professor Villa could have made such a statement in view of the fact that he shows some acquaintance with Mgr. Mercier's *Psychologie* and *Les Origines de la psychologie contemporaine* in which the scholastic teaching is clearly set forth in itself and its relations to other rival theories.

Again, hardly less wide of the fact is the author's statement that "it is now generally admitted that biological phenomena are neither more nor less than chemical processes—manifestations of general physical phenomena." The "general admission" here asserted may safely be attributed to an over-hasty generalization on the part of the author. The determination of the possibility of reducing biological phenomena to merely chemical processes is a problem of philosophy, not of natural science as such. Now the general admission of philosophers is not on the side of that reduction; on the contrary, it maintains the essential irreducibility of vital to chemical or physical activity. Moreover, the data which the biological and the physical sciences furnish for an inference as to the nature of the two classes of phenomena are overwhelmingly on the side of a specific differentiation.

Another hardly less inaccurate statement appears on the page following the one on which the foregoing extract occurs, where it is said that "Schopenhauer was the first to call attention to the subjective elements of consciousness, the feelings and processes of volition." Surely such obvious phenomena had not to wait for attention. At least half of the content of psychology from the time of Aristotle onwards is devoted to those subjective factors.

PURE SOCIOLOGY. A Treatise on the Origin and Spontaneous Development of Society. By Lester F. Ward. New York: The Macmillan Co. 1903. Pp. xii—607.

Pure Sociology is defined by Mr. Ward as a treatment of the phenomena and laws of society as it is, an explanation of the processes by which social phenomena take place, a search for the ante-

cedent conditions by which the observed facts have been brought into existence, and an ætiological diagnosis that shall reach back as far as the state of human knowledge will permit into the psychologic, biologic, and cosmic causes of the existing social state of man (p. 4). With the comprehensiveness and clarity of this definition no exception can fairly be taken. Perhaps the same can be said of the general method, or rather spirit, with which the broad domain here outlined is to be explored. "Objective treatment" is strongly insisted on. All ethical considerations are to be ignored, and attention is to be concentrated upon the effort to determine what actually is. Even those who have been wont to regard sociology as a branch of ethics will not demur at the author's determination to regard the science in its *purity* as in nowise concerned with what society *ought* to be or with any social ideals (*ib.*). The pure method of treatment likewise keeps aloof from all criticism and expressions of approval, from all praise or blame. It looks facts in the face, however ugly they may be, and makes no apology for nature's methods as optimistic or ideally to be imitated. The *nil admirari* is the maxim here to follow.

Having made sure of his territory and his mode of procedure the author maps it all out under the headings taxis, genesis, and telesis. The wealth of philosophical and biologico-social matter subsumed under these lines is very large, and testifies to the author's wide range of reading and remarkable power of adaptation and synthesis. Just to indicate a few of the subjects treated will suffice to suggest to the reader what a fertile field for speculation is here spread out. Thus, under the chapter the "Biologic Origin of the Subjective Faculties," are discussed the object of nature, the origin of nature, the origin of mind, feeling in its relations to function, feeling as an end, philosophy of pleasure and pain. Under the headings "Social Mechanics," "Social Statics," "Social Dynamics," a vast array of phenomena suggested by these metaphorical terms is described; while the chapters dealing with the ontogenetic, phylogenetic, and sociogenetic forces are replete with economic, biological, and moral discussions of timely interest. If possible, still more inviting vistas are laid out before the philosophical eye in the concluding chapters, wherein the human faculties that beget or condition sociological phenomena are treated from this objective aspect.

Although the individual subjects thus organized, no less than the author's synthetic arrangement of them, elicits one's interest, not to say admiration, a closer study of the principles and some sifting of

the material that enters into it will reveal a philosophy which we cannot but deem inadequate to support so imposing a structure. That philosophy is essentially and avowedly a materialistic monism—a world-view wherein there is no place for an immaterial soul in man, consequently no free will, no intellect capable of grasping the abstract, the universal, the necessary. Without such an intellect there can be of course no philosophy, no science. The author's denial of the supermaterial, the spiritual principle in man, is virtually a denial of the sociology, the social science, he has attempted to construct.

THE INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Macmillan Company. 1903. Pp. xiv—572.

INTRODUCTION TO THE HISTORY OF MODERN PHILOSOPHY. By Arthur Stone Dewing. Philadelphia: J. B. Lippincott Co. 1903. Pp. 346.

Philosophy has been often, if not always, well introduced to the reading world of late. Paulsen and Külpe have essayed the task in German, and the result was deemed of sufficient importance to warrant its rendering into English. Ladd, Rodgers, Hibben and others are familiar names associated with a like undertaking. The subject is exhaustless, however, and the time is hardly likely to come when room for another attempt in this direction will be considered wholly useless. The first of the two books at hand is not, like the second, a historical introduction; neither is it a *critique* of general philosophical problems. It is "an attempt to state and explain the chief problems of philosophy as actually existing to-day, and to give such solution as the author is able to give." The standpoint from which these problems are viewed is that of "rationalistic idealism." By *idealism* is here meant "the doctrine that denies the existence of a transcendent world, and that therefore limits all problems to the world of experience;" and by *rationalistic* is expressed that "our attempt to interpret the world must presuppose premises or *a priori* truths about the world." Against naturalism, the author holds "that man's ideals can rightly lay claim to the same validity as does his science," and "in behalf of naturalism" he aims at justifying "the atomic-mechanical interpretation of nature, and indirectly of mind." The task of philosophy he conceives to be twofold: first, to work out "the ideal or mental picture, those marks or criteria, those characteristics and descriptions of the

truth which will enable the philosopher to guide his search intelligently, and to recognize the truth, and to hasten the day of its complete realization; secondly, to organize truths into a system—in other words, to unify knowledge.” In briefer phrase, “the work of philosophy is the formation of an ideal and the organization of special truths in accordance with that ideal.” The second of these tasks would obviously be encyclopædic. The author has given himself to the less extensive though hardly less difficult undertaking “of reflecting on all the general fields of knowledge, in order to discover their ideals, and thus to present a picture of the whole in so far as it remains an ideal, and not a realized fact in the minds of men. He first surveys the outer and then the inner world, then the two as they constitute a whole, and finally the knowledge of it all as itself a field of reflective study. Besides this vast complex world of science, there are the spheres of religion, morality, and art, the interpretative ideals of which it is the business of philosophy to discover and construct. The plan of the work thus unrolls into five sections: (1) *Metaphysics*, which embraces the philosophy of nature and of mind, and that of the universe as a whole—*Ontology*, *Cosmology*, *Cosmogony*; (2) the theory of knowledge—its nature and validity, presupposed data and the interpretation of the real and the ideal which it affords; (3) the philosophy of religion; (4) of morality (*Ethics*); (5) of the beautiful (*Æsthetics*). With an additional section on the scientific character, division, evolution, method, and value of philosophy; a brief scheme of the history of philosophy, and a short bibliographical list, the work reaches its ending.

The modest preface, wherein the author states that “he is quite aware that the book has many faults” and “doubtless inconsistencies,” and that it was written with at least the secondary purpose of “learning through it how to write a better introduction,” bespeaks the critic’s leniency. The book presupposes on the reader’s part “a general knowledge of natural science, psychology, and formal logic.” If in addition to these preparatory disciplines he bring a mind well drilled in scholastic ontology, he will be in a position to disregard a considerable amount of confused and ill-digested metaphysics and to assimilate a no less considerable supply of what may be called suggestive speculation. Obviously it is not the tyro but the mature student who can use the book to advantage. Perhaps the author essayed too large a task, and this may account for what seems to be rather a superficial treatment of such great problems as, for instance,

that of free will, the relation between mind and body, and some more. On the other hand, it might be said that the meagre treatment of such subjects is supposed to be supplied by the student's reading of the pertinent literature suggested. It may well be doubted, however, whether that literature with its mass of conflicting views will make for clarification in the student's mind. In this connection it may not be out of place to observe that although every problem with which the book deals has been discussed again and again by numerous scholastic and neo-scholastic writers, not a single one of their works is mentioned. In this respect the author has not dealt providently either with himself or with his readers.

The second volume at hand introduces the student to philosophy by the historical gate, the author rightly deeming that such an entrance serves as perhaps the only broad and permanently valuable approach to the whole field of philosophy, while some acquaintance with the development of philosophical problems is indispensable to their appreciation (p. 5). From this point of view, after the usual preliminaries and a hasty *coup d'œil* over the general history of philosophy, he begins with the Renaissance and follows the broad current down to the present day, sketching briefly the lives of the more prominent thinkers and their systems. The main stream is described as diverging and running onwards in two distinct though parallel channels, which from a geographical aspect may be called Continental rationalism (Descartes, Spinoza, Leibnitz—and afterwards Kant and the German transcendentalists) on the one hand, and English empiricism (Locke, Berkeley, Hume) on the other.

The author's philosophical standpoint, so far as we can find it formulated, is that of an idealistic monism. He endeavors "to show that both experience and thought imply by their very nature an all-inclusive Unity, which may be expressed by the Reality of the Absolute." He holds that this conclusion "is more fundamental than the results of demonstrative proof," since demonstration "implies an unproved ground which is itself of greater importance than the result which may be obtained from it by subsequent deduction. "The concept of the Absolute is reached by experience and thought. By the former it is perhaps possible to discover a monistic background for all consciousness according to which the Absolute becomes the highest form of experience, formal only and beyond the limitations of internal differentiation." By implications of thought, however, "the

conception of the Absolute develops into the ultimate comprehension of all thought-processes, the deepest meaning of the category of reality and the identity of all categories and forms of thought" (p. 330). Anxious for a clearer conception of the Absolute we are told that it cannot be described "in terms of our consciousness—since consciousness implies internal centres analogous to our own experience, while the *Absolute is an homogenous Unity, devoid of all differentiation except as this differentiation is implied by its unity.*" The Absolute is not "self-conscious, for this requires an antithesis of self and self, that is conscious. The difficulty of this latter contradiction can be avoided only by conceiving the self-conscious Absolute as an infinite process—a self-repeating series" (p. 334). The author is not unmindful that this conception, though "the least objectionable," expresses "nevertheless an incomplete characterization of the Absolute." The stately capital introducing the word might lead the reader to suspect that by the *Absolute* is meant the supreme being, God. This connotation, however, is definitely set aside by the declaration that the Absolute is neither personal nor infinite (*ib.*). Possibly the peripatetic conception of *materia prima* might somehow help by way of definition: *neque est quid nec quale nec quantum nec aliquid eorum quibus ens determinatur.* Or, after all, is the Absolute not just the primary abstraction of the human intellect, the child's concept of "thing," and the philosopher's *ens transcendendae*? But then why dignify this ultimate residue of the abstractive process with the stately majusculus? Would not the lowly minusculus better befit its tenuous entity?

There are not a few other positions in the book with which the present reviewer finds himself at variance—for instance, the implied assumption that primitive man was a savage (p. 20-21); that "religion is the emotional feeling towards the personal God" (p. 31); that "the aim of metaphysics is the hypothetical unity of the two entities, self and nature" (p. 30). Especially, however, must he emphasize his dissent from the account given of the mediæval controversy on the nature of universal ideas. Passing over the utterly erroneous statement of the origin of the controversy, how is one to characterize the following bit of historico-philosophical description?

"On the whole the authentic doctrine of the mediæval Church gradually acquired the form of Realism. This view of the world gave to the general or *universal ideas* an absolute reality independent of varying forms or modes. That is, the general idea of a man, horse, dog, was absolutely real in itself; whereas the particular man Thomas or William, the particular horse and dog, had no reality except

as specific expressions of the general concept. In brief, the abstract general ideas alone possess reality. The factors which determined the doctrines of the Church in this regard were very various. Realism gave to the Church as a human institution a perfectly definite reality apart from the churches, orders, and individuals which composed it; thereby increasing its temporal authority, power, and dignity. Then, too, Christ, as the Son of God, could mediate between man and God only on the hypothesis that He personified at once the frailty of universal man and the spirit of God. And still again, from another point of view, the dogma of original sin retained its force only on the supposition that the fall of Adam affected all generations of mankind hrough their reality in the general idea of man" (p. 50).

One finds it hard to treat in the spirit of patience this attributing of a fiction devised by a few mediæval ultra-realists to the Church. Surely if the author was not informed on the theory of moderate realism as defended by St. Thomas against excessive realism, he should have consulted at least some elementary manual of scholastic logic before committing the above travesty to print.

SOUVENIRS DE MA JEUNESSE suivis des Derniers Jours et du Testament du Père Gratry. Sixième Edition. Paris: Ancienne Maison Charles Douniol. 1902. Pp. vii—279.

Père Gratry, the once famous French Oratorian, is now remembered chiefly as one of the stalwarts of the Inopportunist party at the Vatican Council, who, unlike Döllinger, found the grace to submit after a not unnatural phase of passing rebellion. The singularly touching posthumous work before us affords an explanation of this crowning act of his life. In his *Souvenirs de Ma Jeunesse* he unveils his inmost soul with a simplicity only equalled by its keenness of psychological analysis. We see before us a child brought up with all the religious care of a devout mother, to whose memory he clings lovingly to the end. At the age of five he tells us that he received an indelible impression of the Divine Presence as the Eternal Reality, the source of all goodness, and infinitely lovable. His parents became the visible representatives of God. "Ils me représentaient vraiment Dieu, et j'aimais Dieu en eux." His love for his mother and friends was saturated with the love of God, and was the very antithesis to carnal love. St. Francis de Sales well terms it "l'amour intellectuel et cordial." He lived in a world peopled by saints and angels. Virginitv was grasped by a kind of heavenly intuition as the natural result of union with the Sacred Humanity of the Virgin-born. At the end of his life he can say, "L'expérience m'a appris depuis que le sang Virginal du Sauveur et de sa mère immaculée est la force sur-

naturelle, la greffe tout-puissante qui dompte l'indomptable passion, qui transforme le cœur, et l'élève de la terre au ciel." Allied with this close communion with the unseen there went a profound humility (in spite of a consciousness of intellectual eminence), and a keen sense of the transitoriness of human glories. His autobiography approaches more nearly to the self-communings of the saints than anything we remember to have read in recent ascetical literature. The fact that the volume is now in its sixth edition is sufficient evidence of its popularity. Its value is considerably enhanced by a short but full account by "Père Adolphe Perraud, Prêtre de l'Oratoire et Professeur en Sorbonne" (now Bishop of Autun and Cardinal), of Père Gratry's last days at Montreux, and by a panegyric—a model of pulpit eloquence recalling Bossuet's—on him preached by the same illustrious prelate.

THE HOMELY VIRTUES. By John Watson, D.D., London: Hodder and Stoughton. 1903. Pp. 176.

The virtues designated "homely" by Dr. Watson, who is better known as Ian Maclaren, the novelist, comprise straightness, thoroughness, kindness, thrift, gratitude, reverence, moral courage, and courtesy. In an introductory chapter on "Ordinary People" he shows, with many a sly thrust of humor, that the humdrum lives of the multitudes of toilers enlivened by no gleam of fame, are in reality as valuable as the mighty deeds of an Alexander, a Napoleon, or a Washington (the selection of names belongs to the author), with which the world has rung. "Every famous life is raised upon the lives of others, as a Venetian palace rests upon the piles beneath the water. . . . Lord Shaftesbury will long be held in honor in England for the social reformation that he wrought; but place, if you please, Lord Shaftesbury's nurse, who taught the lonely child the principles of godliness. . . . The multitude talk of a distinguished career; they do not think of the man's father, who toiled and saved and sacrificed himself that the lad might have the opportunity. What of the great man's mother, whose name is not buzzed about in the market place?"

If commonplace lives are only "ordinary" to the unheeding multitudes, the virtues which are characteristic of them are none the less of sterling worth because they lack the glamour of tinselled finery that makes gold out of common dress. There are many searching questions in Dr. Watson's chapters which must come home with peculiar force to more than one religious mind priding itself, like the Pharisee of old, in the fulfilment of the whole law of God while pass-

ing over the weightier matters of righteousness, justice, and love. Is it not too true that there are those who will not "drink nor swear, who believe in the deity of Christ and the eternal punishment of the wicked," but who have "no more idea of personal honor than a fox"—a strange simile, by the way—"and who will do things at which a high-classed man of the world would be aghast?" Again, is controversy, whether about politics or religion, carried on invariably in the spirit of Christ? Do we make it an opportunity to practise the most considerate and generous courtesy and charity, or are we not rather inclined to trample upon the feelings of our opponents and make them writhe by our sarcasms? We should surely give those who differ from us the same credit for good intentions, personal sincerity, and ordinary intelligence that we claim for ourselves. There are few better occasions for regulating our conduct by the golden rule of Christ, "Do unto others what you would they should do unto you," than this. Moreover, to put it on the lowest ground, it is the very worst way of convincing an opponent to impute to him mercenary motives, disloyalty to the common cause of goodness, indifference to the highest ends, and personal unworthiness of character. This is, as the author remarks, "bad manners and proves an inherent pettiness and squalor of soul"; but it is also bad policy. Controversialists of all kinds would find that they had made more headway in turning enemies into friends if they had adopted Cardinal Newman's famous saying as the guiding principle of their methods:—"You are not likely to win a man over to your opinion by first treading upon his toes."

In places Dr. Watson is inclined to exaggeration. Thus, in his desire to emphasize the failings of religious people, he holds up for admiration the superior qualities of the godless man of the world, not always with a strict regard for accuracy. Is it, indeed, universally the case that the man "who goes back upon a bargain, who filches away another doctor's patient, who exposes a woman's frailty, who brings up the catastrophe in a man's private life" is "despised and cast out by the world"? We trow not, or there would be many vacant places in the Stock Exchange and the Clubs. It is also hard to follow the author in his statement that, while the Church has enforced the commandments "which touch on piety and on purity," she has not given so clear a sound upon the commandment of truthfulness. A cursory glance at any elementary Catholic text-book of Moral Theology would show him that, in Cardinal Newman's words, the Church teaches her children that it would be better for them to

die rather than to commit one venial sin of untruthfulness. We are surprised to find that a writer of Watson's ability should think that the Protestant conception of the Catholic priesthood, as the embodiment of shiftiness, *must* be correct. He assumes that there is only one possible answer to the query "Why is it that priests have earned so bad a name?" forgetting the height to which a lie will grow when planted in the fruitful soil of bigotry, prejudice, and malice. His belittling of Abraham's character shows his inability to arrive at a just estimate of a subject when he is anxious to adorn his tale by an illustration.

Notwithstanding these criticisms, we have found a good deal of suggestive thought in the volume presented in an attractive form. The chapters on reverence and moral courage are particularly good. It is unfortunately too true that familiarity with sacred things has led to contempt of them, at least among the Protestant sectaries who "allow themselves to shout the name of the Almighty without any term of adoration, to paddle among the sacred affairs of the soul with rude, intrusive hands, to introduce the Son of God into the squalid situations of common life, and to make allusions of ghastly familiarity to the Third Person of the Holy Trinity." We trust that Protestant readers will take this timely rebuke to heart. The further sober words of warning on the appalling want of gravity in approaching the mysteries of time and of eternity that is so sad a feature of the spirit of the age, deserve a wide audience.

In discussing moral courage the author displays considerable psychological insight into human motives. What could be truer to life than the reference to husbands and wives on page 147, or than the brief sketch of moral cowardice on page 143, where a friend agrees in the morning to follow a line of action because it is right, only to waver and finally to change by the evening after the repeated onslaught upon his resolution of unprincipled men. There is plenty of wisdom in the advice to the young man in the city not to burden himself with an excess of courtesy in the hour of temptation, no less than in the further remark that "there are times when a hot temper and a sharp tongue are good servants to the Kingdom of God." The sound common sense that characterizes this chapter makes us regret the author's occasional lapses into Protestantism in other parts of the book. Where so much is excellent it is a pity that there should be any place for blame.

A PRIMER OF HEBREW. By Charles Prospero Fagnani. New York: Charles Scribner's Sons. 1903. Pp. 119.

Seminary students have, of late years, found their labor of acquiring a rudimentary knowledge of the Hebrew language greatly lightened by the publication of several manuals which aimed at reducing those intricacies of grammar and syntax that deter the average beginner from pursuing the study with any sort of enthusiasm. But we have met with no text-book that so completely succeeds in simplifying the study of Hebrew for the practical purpose of reading and translating with the use of lexicon and grammar, as does this new *Primer of Hebrew*. The author has not been satisfied with making a skeleton abstract of a larger grammar. He has, in several instances, newly systematized the arrangement of the common material, and has modified current definitions to render the acquisition of their purpose and use more simple and easy. As the work is the result of practice in teaching Hebrew, the author finds ways of putting the student at once in possession of the key to such difficulties as occur to every beginner, but which a grammar built upon purely philological principles must often leave to be answered at a later stage in progressive study.

We have no doubt that a student who earnestly follows the daily lessons here marked out, for the space of two months, is fairly sure to acquire a sufficient equipment for beginning the study of the original text of the Old Testament, and an aptitude for meeting all further requirements of exact philological knowledge by an intelligent subsequent use of lexicon and grammar.

DIVINE GRACE. A Series of Instructions, arranged according to the Baltimore Catechism. An Aid to Teachers and Preachers. Edited by Rev. Edmund J. Wirth, Ph.D., D.D., Professor at St. Bernard's Seminary, Rochester, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 330.

Dr. Wirth, in publishing an English treatise on the subject of Divine Grace, is likely to benefit students of dogmatic theology in our seminaries even more than the teachers and preachers, for whom his book seems primarily intended. Nepefny, whose classical treatise our author follows in the main, had devoted himself for years to a catechetical exposition of the operations of Divine Grace, as illustrated in the Sacrament of Confirmation, and his published explanations of the terms of Deharbe's Catechism prove that he well understood the task

of explaining such lofty subjects to the untrained mind of the laity. There is no deviation in Dr. Wirth's treatment of the customary subdivisions of his topic, except in so far as he keeps before him the arrangement of the Baltimore Catechism. The fact that such work as this should be done in our seminaries rather than in the isolated study of some pastoral theologian who finds sufficient leisure for writing, is a thing perhaps to be expected, but heretofore hardly realized. It is an indication of the development of an excellent pedagogical spirit in the leading training-schools for our clergy, who have hitherto been looking almost exclusively to European workshops for the manufacture of their scientific weapons in theological and religious warfare. The volume is well printed.

BREVIARIUM ROMANUM. Ex Decreto SS. Concilii Tridentini restitutum, etc. Romae-Tornaci: Typis Societ. S. Joannis Evangelistae (Desclée, Lefebvre et Soc.). Prostat apud Wiltzius & Soc. Milwaukee, 1903.

This is practically the smallest complete Breviary published, and it bids fair to become a favorite as soon as it is sufficiently known. The type is quite good, and not too small for ordinary sight, although not so clear as the miniature Mechlin edition recently imported by the Benzigers. The gain in these Tournai volumes is that they are somewhat less in weight and bulk, owing to the fact that the paper is thinner, which means of course that it is also less opaque. Priests are certainly being accommodated in the matter of prayer-books suited for all possible occasions.

Literary Chat.

The Benzigers have in press a manual entitled *The Parish Priest on Duty*. The volume deals in a pithy, catechetical way with the Administration of the Sacraments, and is the first of a proposed series of hand-books which are designed to cover the entire field of Pastoral Theology. The method of question and answer adopted for these manuals makes their use in Theological Seminaries and for pastoral examinations of especial value. A priest about to perform any sacramental function will here find a clear outline of just what he has to provide and do. Ten minutes' careful reading ensures the exact and edifying carrying out of the full ceremonial.

It is a rather reluctant but on that account a more striking concession which Theodore Munger makes in his article (December number of *The Atlantic Monthly*) on Denominational Divisions among Christians, when he allows that the influence of the Catholic Church is unique in repressing the great evils of modern society. "The family; obedience to law; labor; these are the problems with which the nation and the churches are struggling, but no church is doing more to safeguard these vital interests than the Roman Catholic. The question how it happens to have this influence may go by; that it has it is sufficient at present." What sort of philosophy is this? We are admittedly struggling for "vital interests"; we find that the Roman Church alone successfully copes with the difficulties that obstruct their attainment, and yet "the question how it happens to have this influence may go by?" It is the old story of the light coming into the world and the world unwilling to receive it. If, as Mr. Munger allows, the Catholic Church stands for sound ethics, for humanity, for learning, and also for science and progress and modern thought, even though it be in his mind "in a somewhat hampered sense," why not inquire into the reasons? Because perchance he may find that what alone regenerates society is not philanthropic sentimentality, or a pantheism which elects Christ as one of its leading deities, or a fine culture of natural virtues which best befits the human animal, but a positive, unswerving holding-fast to fundamental truth—dogma the Catholic Church calls it—on which its moral and disciplinary laws are founded, and which neither the malice of her enemies nor the negligence of her children can ever weaken. This is the secret of the influence of the Roman Church, that she *is* hampered, not somewhat, but to the full extent of the divine law. That law is not to be undone or explained away by hired pulpit musicians whose office is to sound their brazen timbrel, that they may keep time with the moods of the dancing multitude in our Protestant churches.

Of all the popular Catholic monthlies there is none that equals in quality of genuine literary entertainment *The Irish Monthly* which Father Matthew Russell edits at St. Stanislaus College, Tullamore (Ireland). For more than thirty years it has gone out in its pretty mantle of Celtic green, scattering real treasures of Catholic literature which one feels in the heart as they speak to the mind. Yet we doubt whether American Catholics, especially educators, are aware of how much they might find among the more than 20,000 pages of Father Russell's life work to aid them in their recreation as in their work. The price is so very modest that it is almost misleading as to the value of the *Monthly*. Moreover, we happen to know that whatever gain comes to *The Irish Monthly* finds its way in the bestowal of those noble charities which are the stimulus and secret of its editor's beautiful teachings in prose and verse.

Father William Randall (of Columbia, Mo.) publishes a minute analysis of Professor Myers' views on the subject of *Medieval and Modern History*. Since the Professor ventilates his bigotry (with the precautionary profession that he desires to state only truth) in a text-book used in the Public Schools of the State of Missouri, the critique of Fr. Randall meets a definite purpose, and points out the main objection which Catholics have not only to allowing their children to attend such schools, but to supporting them by a commonly obligatory taxation. Who will charge us with disloyalty if, believing in the truth and importance of our religious convictions, we protest against a system of education which is constantly used to misrepresent our

highest aspirations, yet to the maintenance of which we ourselves are forced by law to contribute. Men do not consciously or conscientiously combine to nourish beds of venomous reptiles that will sting them to death. Yet Catholics do want religion in their education.

The *Boston Transcript* voices a just sentiment of the more thoughtful educators in America when it comments on the Public School system as a factor in our national life as follows: "No one can contemplate certain outstanding facts of our own contemporary national life without serious misgivings as to the total effect of our public school system from which formal instruction in religion and morals has been so largely eliminated through sectarian rivalry, and in which the direct provision for the spiritual betterment of the children is left so largely to the initiative of principals and teachers. In many schools unquestionably the indirect and personal influence of the school's officials makes for righteousness, and truth is there set forth in its most effective ways—through personalities. But even where this is true there might well be recognition in the school curriculum of the part that religion plays in life, the sanction it gives to moral standards and the influence it has on literature and art in their highest forms. It is because this systematic training is lacking that the graduates of high schools go up to college so ignorant of the Biblical allusions in the world's best Occidental literature; it is because of this failure to teach religion and ethics that the average American youth is so ready to enter into schemes for getting rich quickly without over-scrupulousness as to how it is done; it is because of this lack of training in reverence that we impress Orientals as a singularly rude, irreverent and unfilial sort of people, respecting neither old age in our parents nor the traditions of government or worship."

"*The Priest: His character and work*" is a well-conceived and practically wrought-out delineation of the making of a priest, from the home of his childhood to the end of his days. The chapters "Parish Visiting"—"The Priest in Public Institutions"—"The Priest in the School"—"Social Work and Lay Help" are full of suggestiveness and written in a way to attract as well as to instruct. We regret that the author should limit his appeal to priests of England who obey the King's regulations, and heed the advices of Mr. Gladstone, and are used to the practice of "our" Bishops (Southwark), when he is a Catholic priest and writes in a language that for the priest dealing with such subjects has outlived or ought to have outlived insular limits. The very breadth of judgment which, we must assume, animates the priest of God, will make him omit the exclusive appeals which are apt to inspire a feeling of irritation in the average priest of American or Irish nationality. Patriotism is excellent, but we have the assurance of St. Paul that it is out of place in the speech that is meant for the sanctuary. We recommend this book most heartily to English priests and to those who can make allowance for English exclusiveness, and hope the author will also some day take us Americans and Irish into his confidence; it would do so much more good.

One of the best texts dealing with principles in Moral Theology is Father Thomas Slater's recently published *Principia Theologiae Moralis*. Its use is apt to form an independent judgment by habituating the student to analyze a given case of

conscience and find the underlying principle for the solution of a difficulty in morals. The usual way with seminarians and confessors has been to judge cases by analogy from examples given in the text-books or collection of *Casus Conscientiae*. But such examples do not always cover the conditions of a practical difficulty which is brought to the moralist for decision. Hence arises a diversity of practice often hardly reconcilable with just and all-sided views of a case. Of course the prevailing method of dealing with problems in moral theology exists for good reasons, and is helpful inasmuch as it combines illustration with principle. But the danger is in the influence this method has upon the mind by making it seize a given example and forcing it to fit a similar yet possibly unlike case. Father Slater's system brings us back and limits us to first principles of a good analysis, thus furnishing the pedagogical element of theological training. A little volume, *De Justitia et Jure*, from the same source, answers a like purpose.

Books Received.

THEOLOGY AND ASCETICA.

THE HOLY SACRIFICE OF THE MASS. By Cardinal Bona, O.C. Edited by the Right Rev. Ildephonsus Cummins, O.S.B. London: Art and Book Company, 22 Paternoster Row; St. Louis, Mo.: B. Herder. 1903. Pp. xiii—85. Price, \$0.30 net.

THE DIVINE OFFICE. A Letter to a Priest. From the Italian. Edited by the Right Rev. Ildephonsus Cummins, O.S.B. London: Art and Book Company, Paternoster Row; St. Louis, Mo.: B. Herder. 1903. Pp. x—100. Price, \$0.30 net.

DEVOTIONS IN HONOR OF ST. FRANCIS. Compiled by a Franciscan Sister of the Convent, Woodchester. Edited by Father Bede (Wrigley), of the same Order. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. vi—84. Price, \$0.30.

THE VIRTUES OF MARY. With a short Dissertation on the *Salve Regina*. By L. Lanzoni, General of the Institute of Charity. *Ave, gratia plena* (St. Luke 1: 28). London: R. & T. Washbourne; New York: Benziger Brothers. 1903. Pp. xii—138. Price, \$0.50.

THE DOCTRINE OF THE CHURCH. Outline Notes, based on Luthardt and Krauth. By Revere Franklin Weidner, D.D., LL.D., Professor and Doctor of Theology in the Chicago Lutheran Theological Seminary; author of *Studies in the Book*; *Christian Ethics*; *Biblical Theology*; *Theological Encyclopædia*; etc. Chicago, New York, Toronto (London, Edinburgh): Fleming H. Revell Company. Pp. 120.

CHARACTERISTICS FROM THE WRITINGS OF FATHER FABER. Arranged by the Rev. John Fitzpatrick, O.M.I., author of *Eucharistic Elevations*, *Virgo Predicanda*, etc. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xvii—626. Price, \$1.35 net.

GENESIS UND KEILSCHRIFTFORSCHUNG. Ein Beitrag zum Verständniss der Biblischen Ur- und Patriarchengeschichte. Von Dr. Johannes Nikel, o. o. Professor an der Universität Breslau. Freiburg im Breisgau: Herdersche Verlagshandlung. 1903. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. xi—261. Preis, \$1.75 net..

THE BEGINNINGS OF CHRISTIANITY. By the Very Rev. Thomas J. Shahan, S.T.D., J.U.L., Professor of Church History in the Catholic University, Washington. New York Cincinnati, Chicago: Benziger Brothers. 1903. Pp. viii—445—15. Price, \$2.00.

THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By Loran David Osborn, Ph.D. Chicago: The University of Chicago Press. 1903. Pp. xxvi—253. Price, \$1.50.

STUDIES ON THE GOSPELS. By Vincent Rose, O.P., Professor in the University of Fribourg. Authorized English by Robert Frazer, D.D., Domestic Prelate of H. H. Pius X. London, New York, and Bombay: Longmans, Green & Co. 1903. Pp. xix—307. Price, \$2.00.

THE INNER LIFE OF THE SOUL. Short Spiritual Messages for the Ecclesiastical Year. By S. L. Emery. New York, London and Bombay: Longmans, Green & Co. 1903. Pp. xiv—269. Price, \$1.50 net.

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THE ECCLESIASTICAL REVIEW

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SACRED MUSIC.

Pius X, Pope.

“MOTU PROPRIO.”

AMONG the cares of the pastoral office, not only of this Supreme Chair, which we, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body, and to unite in the common prayer of the Church in the public and solemn liturgical services. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful; nothing that may give reasonable cause for indignation or scandal; nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the house of prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. To-day our attention is directed to one of the most common of them, one of the most difficult to eradicate, one whose existence is sometimes to be deplored in places where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the splendor and the accurate performance of the ceremonies, the

attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of the public worship and which is set forth very clearly in the ecclesiastical canons, in the ordinances of the General and Provincial Councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations, and from our predecessors the Sovereign Pontiffs.

It is gratifying to us to be able to acknowledge with real satisfaction the great good that has been effected in this respect during the last decade in this our fostering city of Rome, and in many churches of our country, but in a more especial way among some nations in which eminent men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the Bishops, united in encouraging societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when we consult our own personal experience and take into account the great number of complaints that have reached us during the short time that has elapsed since it pleased the Lord to elevate our humility to the supreme summit of the Roman Pontificate, we consider it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical offices. Filled as we are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the

faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.

Hence, in order that no one in future may be able to plead in excuse that he did not clearly understand his duty, and in order that all vagueness may be eliminated from the interpretation of matters which have already been commanded, we have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, *motu proprio* and with certain knowledge, our present *Instruction*, to which, as to a *juridical code of sacred music* (*quasi a codice giuridice della musica sacra*), we will, with the fulness of our Apostolic Authority, that the force of law be given, and we do by our present handwriting impose its scrupulous observance on all.

INSTRUCTION ON SACRED MUSIC.

I.—GENERAL PRINCIPLES.

1. Sacred Music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely *sanctity* and *goodness of form*, from which its other character of *universality* spontaneously springs.

It must be *holy*, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that, while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

II.—THE DIFFERENT KINDS OF SACRED MUSIC.

3. These qualities are to be found, in the highest degree, in the Gregorian Chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is quite proper to lay down the following rule: *the more closely a composition for church approaches in its movement, inspiration, and savor to the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy is it of the temple.*

The ancient traditional Gregorian Chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by the classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must, therefore, be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.

Since, however, modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in its greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and, therefore, to the most important law of good

music. Besides the intrinsic structure, the rhythm and what is known as the *conventionalism* of this style adapt themselves but poorly to the requirements of true liturgical music.

III.—THE LITURGICAL TEXT.

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or even in part, except when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. It is permissible, however, according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the *Benedictus* in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

IV.—EXTERNAL FORM OF THE SACRED COMPOSITIONS.

10. The different parts of the Mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an *introit*, a *gradual*, an *antiphon*, a *psalm*, a *hymn*, a *Gloria in excelsis*.

11. In particular the following rules are to be observed :

(a) The *Kyrie*, *Gloria*, *Credo*, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way that

each of such pieces may form a complete composition in itself, and be capable of being detached from the rest, and substituted by another.

(b) In the Office of Vespers it should be the rule to follow the *Cæremoniale Episcoporum*, which prescribes the Gregorian Chant for the psalmody, and permits figured music for the versicles of the *Gloria Patri* and the hymn.

It will, nevertheless, be lawful on the greater feast days to alternate the Gregorian Chant of the choir with the so-called *falsibordoni*, or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs, or with those taken from the Gregorian Chant, or based upon it.

The psalms known as *di concerto* are, therefore, for ever excluded and prohibited.

(c) In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a *Tantum ergo* in such wise that the first strophe presents a *romanza*, a *cavatina*, an *adagio*, and the *Genitori* an *allegro*.

(d) The antiphons of the Vespers must be, as a rule, rendered with the Gregorian melody proper to each. Should they, however, in some special case be sung in figured music, they must never have either the form of a concert melody or the fulness of a motett, or a *cantata*.

V.—THE SINGERS.

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian Chant, and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence, the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely ex-

cluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of simple suggestion, or a melodic projection (*spunto*), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir, or of the musical chapel. Whenever, then, it is desired to employ the high voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church who are men of known piety and probity of life; and these should, by their modest and devout bearing during the liturgical functions, show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

VI.—ORGAN AND INSTRUMENTS.

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and propriety, other instruments may be allowed, but never without the special leave of the Ordinary, according to the prescriptions of the *Cærimoniale Episcoporum*.

16. As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes, or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, and the like, must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is

also that of loud-sounding or lighter instruments, such as drums, cymbals, bells, and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, well selected, and proportioned to the size of the place—provided the composition and the accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

VII.—THE LENGTH OF THE LITURGICAL CHANT.

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the Elevation, and therefore the priest must here have regard to the singers. The *Gloria* and *Credo* ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid.

VIII.—PRINCIPAL MEANS.

24. For the exact execution of what has been herein laid down, the Bishops, if they have not already done so, are to institute in their dioceses a special Commission composed of persons really competent in sacred music, and to this Commission let them intrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it

is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a *Schola Cantorum* be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of Liturgy, Morals, Canon Law, given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the æsthetic side of the sacred art, so that the clerics may not leave the seminary unfamiliar with all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient *Scholæ Cantorum*, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such *Scholæ* even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of its masters, organists, and singers, according to the true principles of sacred art.

XI.—CONCLUSION.

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions, and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan Ordinaries, to favor with all zeal these

prudent reforms, long desired and demanded with united voice by all ; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22, 1903, in the first year of our Pontificate.

PIUS X, POPE.

FATHER TYRRELL'S "LEX ORANDI."¹

ONE rises from the perusal of this book with the sense of power, of power received and of power pressing for outlet, the potency of the good that is diffusive of self. Perhaps the secret of this lies, partly at least, in the spirit of the work, in that it is the expression of a person and consequently speaks to a person. It is not head speaking to head, nor yet heart to heart, but both to both, or rather the whole to the whole, the man to the man. The author has not simply rethought his subject ; he has relived it and with the force and the beauty of life he enters into the life of the reader. No less, however, is the strength of the work in its method, a method which presents religion not as something extraneous, as coming to the individual from without, but as the deepest and fullest expression of his own personality, an expansion from within, an evolution of what is most real in his very self. How this is compatible with the supernatural essence and origin of Christianity will presently be shown.

The book is essentially a contribution to the philosophy of religion. It unfolds the deeper principles of man's conscious relation to God, and if it stop short of just the deepest reasons of that relation, it doubtless is because the author was determined not to involve his reader in the complications of ultimate psychological and metaphysical analyses. The work is a masterpiece in the *art* of philosophy, its *science* being covered by the forms that beauty lends to truth. The intellectual craftsmanship might be

¹ *Lex Orandi* ; or, *Prayer and Creed*. By George Tyrrell, S.J. New York and London : Longmans, Green and Co., 1903. Pp. xxxii-216.

discovered by the critical faculty, but the product speaks as a finished whole to the total self. Primarily, however, the work is an apology of religion. Yet is it far away from the stereotyped lines in which books under that title are wont to be cast. There is in it no polemic against the "old apologetic," the traditional ways of Christian defence. Doubtless the author would admit the abstract, the dialectical cogency of the time-honored methods. He explicitly indicates reason's function of establishing the motives of credibility, the grounds as well as the duty of faith. Nevertheless, as he says, however scientific and objectively valid this proof may be, when presented to this man or that it will be either rejected altogether or lie heavily on his mind as an undigested difficulty, until the truth be voluntarily appropriated by him through an act of faith. To prepare the unbelieving mind for this act of faith is of course the main business of the apologist. The act is not indeed a merely natural process, one elicited by the unaided powers of the mind. It must be essentially transfused with the light and heat of divine grace. None the less is it a vital act of the mental powers, and to prepare the agent for its performance is the first concern of the apologist. The "old apologetic" systematizes this preparation from the objective and the explicitly intellectual viewpoint. Starting from definitions of religion and revelation, it demonstrates the criteria of revelation, the historical veracity of its documents, its concrete embodiment in Christianity and its complete expression in Catholicism. The logical cogency of this line of argument cannot be reasonably disputed. It is as valid to-day as it ever was. That it needs supplementing, however, that appeal to the extrinsic grounds of faith has lost much of its strength with the modern mind, that more weight must now be thrown on intrinsic motives—all this it seems equally futile to call into question. The good householder is he who knows when to bring forth from his treasury the new thing as well as the old. What boots it to insist perennially on the "old method," if the individual to be drawn to faith refuses to be influenced by it, nay, even to listen to it? The present writer had occasion recently to use one of its phases in addressing a sceptical mind, and was told for his pains that he was "speaking the language of a by-gone age." Such a rejoinder is likely to come from any one who has

lapsed from Protestantism into unbelief. He is perfectly familiar with the argument for revelation from miracle and prophecy; but it has lost all hold on his intellect, and one simply squanders precious time in appealing to him from that side. M. Brunetière, in replying to a recent criticism of his "subjective apologetic," complains that the champion of the "objective method," when confronted with a modern difficulty, answers: "Why that is no difficulty," and when you say "Why not?" he says, "It is not one for me." "Ah well, but you are not I, and it is I that am to be convinced, I that am to be converted to belief." To take the opponent's viewpoint, to enter into his mind, rethink his thoughts, read his difficulties from within and not simply from without, to lead him to the threshold of religious truth by the way best adapted to his personality and mental habits, surely, this at least is incumbent on the defender of the faith.

Let us see how the difficult and delicate task of the apologist is conceived and executed in the work at hand.

"The truths of religion, like those of history and physical science, are directed to *life* as their end. We accept even these latter only because they explain and fit in with the life that we live, and offer means of its expansion; because they enable us to understand and master our physical and social environment and to appropriate its resources. Had they no direct or indirect bearing upon the interests of our temporal life, or were that bearing wholly misconceived as adverse, then no demonstration could force them on our acceptance; they would be merely curious riddles waiting solution. And the demonstrated truths of religion are no more than this to a man until he sees their bearing upon his *life*, or upon certain elements of his life, which they promise to foster and develop, until they offer to him the mastery of a spiritual world whose wealth he desires to appropriate. If the life to which they point be to him in every way uncongenial, strange, and violent, their hold on his intellect will be purely external. He will be puzzled, not convinced.

"It is not, therefore, enough for the apologist to connect the truths of theology with the truths of history and science; he must go on to connect the life of religion with the rest of our life, and to show that the latter demand the former. This is to some extent the aim of that 'affective apologetic' which appeals to the will and affections

by enlarging on the beauties and utilities of religion, on the contentment and happiness that accompany a life of faith and love. But this appeal is but a seduction and temptation, a source of bias and prejudice, unless it can be further shown that, under certain conditions and limitations, utility is dependent upon truth; that if beliefs react fruitfully upon life, it is because they have first been shaped by life as instruments for its own advancement; that no belief can be universally and perpetually useful unless it also be true; and finally that, in the case of the Christian creed, the experience of the Christian 'orbis terrarum' offers a criterion as to such universal and perpetual usefulness."

The converging lines, therefore, on which the author's plea for faith are based are these two: First, the life of religion is demanded by the rest of man's personal life. Religion is not an accretion from without; it is an expansion from within. Second, the truths of faith are those that have been selected and shaped by the universal Christian experience; a criterion for their discernment, and a motive for their acceptance is the expression of that experience in and by the universal Church.

The connection of the life of religion with the rest of man's personal life is mediated by the "religious sense." As in the concrete simplicity of his spiritual nature we may distinguish an intellectual or scientific, an æsthetic and a moral sense, each responsive in its own sphere to its appropriate stimulus, so must we distinguish a "religious sense" whose developments, healthy or unhealthy, furnish an experimental criterion of belief, one whose verdict is often not less considerable than that of a strictly intellectual criterion. These various "senses" are not so many distinct "faculties" in the technical acceptance of this term. They are simply certain apprehensions, loves, and interests of man's spiritual nature irreducible to another, but harmoniously coördinated in one and the same life or movement. So that when, for instance, we speak of a moral sense, we mean that man's appreciation of right conduct does not spring from his animal instinct of physical well-being.

Is there then a distinctively "religious sense;" and if so, how is it related to the rest? The answer depends on one's conception of what religion really means. If religion is conceived as

merely an aid to temporal advantage, personal or social, no special sense is required. If, as with Fichte, religion is simply knowledge, an answer to the soul's questionings; or, as with Tyndall, it is the satisfying of the effort to transcend the real and to reach the mysterious, then at best it appeals to the scientific sense. If, as with Aristotle and Kant, religion is merely a form of morality, then the ethical sense suffices. Finally, if, as with Lessing and Mill, it is simply the sense and desire of the Ideal, the self-sacrificing love and service of the true, the good and the fair, God becomes "the personification of this endlessly unfolding and receding Ideal for whose realization we hunger in the measure that we put off the animal and put on the spiritual. He is thus a mere symbol of all the still undeveloped possibilities of goodness latent in the human soul. Our striving and yearning toward Him would be as that of a child toward its own manhood, toward what it hopes to be in some far-off future. In other words, our hunger would be for 'the divine' rather than for God—for the divine in our own inward character and aspirations, and in the world around us so far as it could be shaped by our labor."

One is tempted to quote in full the pages in which Father Tyrrell analyzes this subtle semblance of religion, the worship and service of the Ideal. With rare insight and great beauty of expression he lays bare the experience of life as revealing the insufficiency of any Ideal, however soaring and fair it be, to satisfy the highest cravings of the soul; nay more, as teaching that the attempt to make the Ideal the supreme end of life leads to disaster not so grossly but just as surely as the attempt to seek one's end in the life of the body; and that for the same reason, namely, because it is an inversion of order, a misconception of our spiritual nature and destiny. "Even the divine is not God and God has made us for Himself and our soul is restless till it rest in Him." The religious sense is thus seen to be something distinct from the moral, the scientific, the æsthetic, distinct from the union of the three, the sense of the Ideal, the Divine. It is the "sense of God," of the Absolute and Infinite, a sense or consciousness of a supreme Reality to which conduct should be adapted, and of certain feelings and intentions relative to that Infinite Being.

This sense of the Absolute "is given not *beside*, but *in* and *with* and *through* the sense of the Ideal in every department; it is the sense of that over against which every conceivable Ideal is felt to be infinitely inadequate, since something greater must always be thinkable; of That which draws us to the centre of a sphere whose surface we must traverse for ever in pursuit of the Ideal; of That which is the source of an incurable spiritual restlessness till we learn to rest in it. It is the sense of that ultra-reality which lies behind all finite reality as an ever-invisible sun whose form and splendor is hid from us by cloud-barriers of varying density, and whose light is known to us only as luminous mist. In the Ideal, in the True, the Good and the Fair, we have the Finite variously transfused and transfigured by the rays of the Infinite, forcing upon us the conception of an illuminating source beyond whose precise form and nature lies shrouded in mystery."

Now it is precisely "the function of religion to discern and make explicit that confused sense of the Absolute which is implicit and presupposed in the spontaneous and sincere pursuit of the Ideal; to bring forward and foster that sub-conscious love of God which is involved in the conscious love of that which God wills; to find in the proved insufficiency of the latter an argument for the absolute necessity of the former."

Here, then, is the connecting link between the life of religion and the rest of man's personality, his sense of the need of God. "Deepest in his spiritual nature, it is often the last to become fully explicit; yet it is no less natural to him than his intellectual, moral, æsthetic feelings." If, then," argues Father Tyrrell, "the life of religion is thus natural, beliefs that universally and perpetually foster this life must be true to the ultimate nature of things."

Now, the body of those beliefs, together with certain rites and practices which they entail, constitute the Christian religion in the objective meaning of this term. Christianity, however, as a system of belief and worship and practice, is essentially supernatural in origin and for the most part in content. Here it is that Father Tyrrell recognizes that his position may

"at first sight appear to conflict with that technical theology which defines the Grace of Christ as being beyond not only the executive powers, but also the very exigencies of man's spiritual nature. Prior

to more recent controversies on Grace its definition made no explicit references to such exigencies. St. Thomas Aquinas,² following the tradition of his past, finds in man a natural exigency of the face-to-face Vision of God (*i. e.*, of the order of Grace), which, however, it is wholly beyond man's natural powers to attain, since it involves a free self-giving on the part of God. The explanation is that he considers man's nature not philosophically, but historically, as it was and is *de facto* constituted with reference to the supernatural order, not as in the abstract it might have been; that the conception of the hypothetical 'order of pure nature' had not yet become explicit for theological thought. In every hypothesis, God is as natural to man as the air he breathes. The soul is as plainly constructed for God as a harp is for the hand of the harper; the music of its life is more truly from Him than from itself, though each be full cause in its own kind. When we argue from the exigencies of man's spiritual nature we consider that nature as living and breathing the breath of God's nostrils, not as if it were a lifeless corpse. We argue from its action and vital movement, not from its bare structure. This latter is the same, whether for the order of Grace or for the hypothetical order of pure nature. The difference which characterizes the supernatural is to be sought in the soul's action, and is to be ascribed to a difference in God's end, intention and operation in regard to man's destiny; in the manner of His indwelling and coefficiency; in His handling and use of an instrument whose structure admits of, but was not necessarily designed for, application to so high a purpose. Taking God's action and the soul's as two coefficients of one and the same spiritual life, it is to the character and manner of the former that the difference of its resulting life, as 'supernatural' rather than 'natural,' is due. Considered historically, whether as created in Grace, or as fallen from Grace, or as restored to Grace, man's soul has uniformly breathed the air of a supernatural atmosphere; God's salutary workings in his heart have always been directed, however remotely, to the life of Grace and Glory; of the 'order of mere nature' and its exigencies we have no experimental but only an uncertain deductive knowledge, chiefly negative.

"From all this it follows that the spiritual life of man, as it has been *de facto* uniformly from the beginning, and as alone it is known to us experimentally, is exigent of Grace and Glory; is exigent not merely

² *Summa Th.*, Pt. I, q. xii, a. 1.

of religion, but of 'supernatural' religion, of Christianity. It cannot thrive or flourish in any other atmosphere. To say that from an examination of those exigencies we can deduce all the truths and mysteries of Christianity would be an extravagance; but it is not too much to say, with Pascal, that a study of the human soul as revealed in history offers a riddle to which Christianity alone supplies an answer, that when the confused implications of human action are unfolded and made clear to us in the development of human life, individual and social, the soul is discovered to be *naturaliter Christiana*."

Hence, though Christianity is a supernatural religion as to its source and its substance, there is a sense in which it may be called natural—"natural to man not in the abstract or as he might have been, but in the concrete as he has been actually constituted in and for the order of grace." Therefore, "we have a right to bid men to look into their own souls and find there a vacancy that Christ only can fill, to show them that His religion is not something heterogeneous to their nature, violently thrust upon them from outside by force of logic or of juridical coercion, but that it is the only true development of a life that is already within them, nay, of their very selves."

Upon this "Augustinian standpoint" rests the author's argument not only for theistic but for distinctively Christian beliefs. "In the present order Christianity viewed subjectively is the only 'natural' religion; it is not Theism plus certain beliefs. Theism is but embryonic Christianity, and Christianity is but developed Theism: purely natural religion is mere hypothesis; it is what might have been but never was." Tested by this exigency of natural life the truths of Christianity cannot of course be expected to stand out in the clear precise outline with which they are presented in the Catechism or systematic theology. "We can," as the author says, "but see men as trees walking;" yet is this process of verification not valueless, if by approaching the truth from this side we find what we had a right to expect, and if that "vague Power that makes for righteousness" in the souls of men is seen, as we strain our gaze through the darkness, to shape itself even more and more into conformity with the familiar beliefs of the Christian tradition.

After briefly explaining the sacramental principle—the literal and spiritual content enfolded in God's communications with men—that principle which constitutes the religion of the Incarnation accordant with the exigencies of human nature, Father Tyrrell proceeds to describe the two worlds in which the totality of human life is implicated, and to define more fully the life of religion and the life of prayer, in order to illustrate the principal truths of Faith involved therein. First, there is the physical world in which our temporal and bodily life depends—the sphere of conflict. Secondly, there is the spiritual world, the will-world, the sphere of social union, culminating in the life of friendship with God and His friends.

“Of the two the former is as shadow and sacrament, the latter as substance and reality. In the spirit-world, the will-world, the soul lives its inmost life and finds its deepest rest or unrest according as it succeeds or fails in adjusting itself to its laws. It is in willing and acting that our reality is revealed to us, and we account other things real in so far as they seem to oppose a will to ours. Every instant of our life that ‘willing,’ in which we may be said in a sense to consist, is being modified in response to our changing environment, physical and social or spiritual. It is in our *felt* relation to other wills that our spiritual life and reality consist. That relation is with regard to each several will one of agreement and attraction, or of revolt and dislike, or rather a complex blending of both; for like the motes in the sun-beam the whole world of wills is in ceaseless commotion, each changing its attitude with regard to all the rest as moment by moment the shifting situation demands a new response.”

Now which is the bond of union in the world of will since union as such is not an end, a motive of conduct?

“Throughout the whole universe of will-attitudes the difference of evil and good, false and true, fair and foul, passes like a two-edged sword. ‘Right’ is a rule of choice clearly higher than the blind and impotent rule of love which would pull us in every direction at once, and lead us in none. Even if we might follow the impulse to be at one with all men, we could not. We may err and falter in our judgment as to what is true, fair, or right; we may turn away from our duty when we know it; but we can never falter in our conviction as to the absolute and imperative character of these will-attitudes; we

can never doubt that we ought to be in sympathy with men of good-will and out of sympathy with the insincere, the selfish, the low-minded. Now this imperative character of the Absolute is simply the force of that supreme, eternal, eventually irresistible will, which we call God—that Will to which the whole will-world must be subordinate, and in union or agreement with which each created will is saved and realized, even were it at variance with all the rest. This love of God, this dynamic union with the infinite will, is the very substance and reality of our spiritual living and being; other lovings and agreeings belong to the perfection, but not to the essence of our blessedness.

“The true orientation of our will must, therefore, be toward that Supreme Will so far as it is manifested in the will-attitudes of those who live by it—of Christ and of all Christ-like men.

“Now it is by prayer in its widest sense that this union with the Divine Will is fostered and the soul established and strengthened by the sense of its solidarity with the entire will-world as systematized through Him, who is its indwelling source and end. Union with any part of it that is separated from Him must in the end lead to an absolute solitude of the soul, unloved and unloving, shut apart into that outer darkness which is spiritual death.

“Prayer, as here taken, is not merely directed to conduct, but is itself directly effective of that will-sympathy with God which is the richest fruit, as it is also the highest motive of conduct. The religious effort is directed explicitly to the adjustment of our will to God’s; and this, not merely as to ourselves, but as to all things that come under His will, so that in all we shall seek to know and feel and act with Him. Here it is that prayer supplants the narrowness of our practical life and gives us, as it were, artificial occasion, of will-union. Hence the true purpose and value of spiritual discipline or exercise lie not merely in their ethical but chiefly in their religious interest in effecting the union of the human with the Divine Will. It is through self, through man, through the world of freedom and will, that we get to know God as a personality, as a possible object of personal love and affection. It is in the relative and unsatisfying goodness of the human will that the absolute and satisfying goodness of the Divine Will is revealed to us.” [Hence it is] “by attuning ourselves to the world of finite goodness that we come into harmonious unity with God. Only through contact and union with that which is already magnetized are we brought under the mysterious magnetizing influence of the Divine and ourselves magnetized; only, that is, through contact and

union with the Mystical Christ, with the sanctified humanity centred round Jesus, in and with which the Divine Will offers itself to our love. As we perfect our taste or our judgment by the study of master-minds, so in the matter of religion we turn to the great masters, to Saints and Prophets, to study their attitude Godwards, to be affected by it and to throw ourselves into it. As in every other respect, so in this, our life depends on society for its education and development. The deeds and words of holy God-loving men and women are the food of our souls; it is there that their will-attitude is revealed to us.

"In its actual and historical form this communion of saints, this society of God-loving men is called the Invisible Church, and finds its head and unitive principle in Christ, the simple fulness of whose perfection is analyzed and broken up for our study and help in the various measures of Christliness shared by other men, in whom its inexhaustible potentiality is brought to ever greater explicitness by its application to an infinite variety of circumstances and conditions. It is to this society, to this many-membered corporate Christ of all times and ages, that we must go to school in order to perfect ourselves in the art of Divine love and to bring our will into more extensive and delicate sympathy with God's.

[Now] "between us and this Invisible Church the visible Church mediates as a divinely appointed instrument of communication, by association with which in its organized form" we share in those communized fruits of its collective spiritual experience and labor which have been accumulating from age to age; we are born, as it were, not into the bosom of a solitary waste to find out everything for ourselves, but into that of a rich and complex spiritual civilization whose treasures we have only to appropriate, whose life we share; by whose spirit, whose ideas, enthusiasms, energies, we are, not so much taught as sympathetically infected and stimulated."

Herein are found the two tables spread for the soul's refection—the table of the Divine Word and the table of Sacramental Grace.

In presenting to us the Divine Word in its explicit content bearing on faith and morals, the visible Church gives us the highest expression

"of the will-world that the collective understanding of believers has elaborated by the spiritual labor of centuries—the joint work of

the old-world prophets, completed by Christ, and developed by the Church. Therein she gives us an external and authoritative standard, by which our personal religious understanding is to be rectified. The right aim and justification of such social and public standards is not to cramp and restrain, but to stimulate and provoke private initiative. If the Church's teaching hampers us, it is because we misuse it, or misconstrue it ; because we forget its practical origin and aim, its reference to the will-world. As a guide or plan to direct our way and determine our attitude in the will-world, its truth means its conformity to that end."

Now this attitude is radically that of love, not of mere ethical adjustment. Love is not a part of conduct, but a spring or motive. Hence, the revelation of divine truth, as formulated however intellectually in the Church's universal consciousness, is a message more to the heart than the head: it is an endeavor to find a mental and verbal expression of some new experience or intuition of that will-world of which love is the bond.

Hence, the mysteries of religion, whatever the dogmatic formulæ, in which they have become crystallized in the evolution of the Christian will-world,

"bear most directly on love which ever seeks a certain infirmity and hiddenness in the object of its affection. A thoroughly comprehensible personality could have no attraction for us ; it would afford no scope for unitive effort in which love consists. It is neither what we seem to understand about God that feeds our love ; nor the fact that He is infinitely beyond our understanding, but the fact that we can ever progress in knowledge and love, and always with the sense of an infinite beyond. It is at the margin where the conquering light meets the receding darkness that love finds its inspiration."

Now, the body of beliefs that have grown up in the universal Christian consciousness, the will-world unified by conspiracy with the mind of Christ, is synthesized in the Creed, and

"the Creed, with all its legitimate development, is wrapt up in the Lord's Prayer, which embodies the aims and aspirations of the human soul of Christ, and gives voice to His love. If the 'Our Father' is the criterion of all Christian prayer, by which every spirit is to be tried, it is indirectly the criterion of every belief, just because

the prayer and belief are so inextricably intertwined. The affection which breathes forth the prayer cannot be fixed and communicated to others, without some indication of the facts and truths that have kindled the affections, and these must be expressed, however roughly, in the conceptions of the mind. The fatherhood of God; the brotherhood of man; the kingdom of heaven; the triumph of the Divine Will; providence; sin; reconciliation; deliverance;—these and others are the ideas which beget, characterize, and control the affection that utters itself in the Lord's Prayer; and of these ideas the Creed is the amplification and closer definition—a definition demanded not by mere theological curiosity, but by the very growth of the spirit of love (in the collective Christian soul) to a greater explicitness and self-awareness. It is the saints, in virtue of their sanctity, who have been the chief authors of this unfolding of the spirit of Christ, and, consequently, though perhaps indirectly, of those doctrinal expressions, in which that unfolding has embodied itself. They who best live the life, best know of the doctrine. Those beliefs that have been fashioned by pure theological curiosity, or by false piety, or by superstition, or in the interests of laxity, of worldliness or avarice, are local, ephemeral, and, having no root, they soon wither away. *Quod semper; quod ubique; quod ab omnibus* is the test. Beliefs that bring forth the fruit of holiness and charity more or less abundantly just in the measure that they are lived and practised; that do so with a certain universality, at all times, in all places, in all men, are thereby shown to be in harmony with the ultimate laws and realities of that supernatural world to which we are related by the life of Divine Love: 'By their fruits you shall know them.' Hence it is that no man can take his own subjective and separate experience as a sufficient test: '*Securus judicat orbis terrarum.*' If he is to develop a healthy individuality he must first appropriate and master that which is common to all; he must correct his eccentricities by the teaching of the Church—that is, by the consensus of experts in the art of Charity; else he may be beguiled to eventual loss by a semblance of present gain, and mistake for healthy food what general experience has discovered to be a slow poison. For the spirit of Christ is in no man adequately and independently, but only in virtue of his membership with the whole body of the faithful throughout which it is diffused. And indeed his subjective faith is nothing else than his obedience to the attraction which the spirit of Christ in the Church exercises upon the same spirit as latent in himself. Christ's sheep hear His voice because they are His already;

because they are of His spirit. The more perfect Christ without them, the Christ of the Church's faith cries out to the nascent Christ within them, spirit to spirit, with an importunity that cannot be resisted without violation of conscience."

But the spatial limits of this paper have been reached, though most important and interesting parts of the book have not been touched on. The foregoing illustrations and suggestions, however, may, it is trusted, suffice to indicate the author's main line of thought, and perhaps to move some readers to personal perusal. The thread of argument, it need hardly be said, is not entirely new. Like methods and matter can be found in the works of recent apologists in France. But nowhere else are the intrinsic motives of belief established so solidly, presented so vitally, and expressed so beautifully. The book is one to be read and re-read, to be brooded over long and often, and, above all, to be handed on to those who are seeking the "Kindly Light."

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GREGORIAN MASSES.

THEIR MEANING AND EFFICACY.

THE approaching thirteenth centenary of the death of St. Gregory the Great (March 12, A. D. 604) has elicited renewed attention to a time-honored devotion according to which the Holy Sacrifice of the Mass is offered thirty times in succession for the release of a soul from purgatory.

St. Gregory in his *Book of Dialogues*¹ tells us how, during the peaceful days which he spent in retirement within the monastery walls of St. Andreas on the Cœlian Hill in Rome, one of the monks named Justus, whom he greatly loved, became ill; and although the sick man was attended with great care by his own brother, a physician named Copiosus, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for the repose

¹ IV, 55. Cf. Migne, *Patrol. Lat.*, Tom. 77; 420.

of the departed soul, on each day of the next succeeding thirty days. On the thirtieth day Copiosus, the physician, had a dream in which his brother, appearing to him in great joy and splendor, told him that he had that day entered into the glory of Paradise. When Copiosus, ignorant of the order which Gregory had given in his monastery regarding the celebration of the daily Mass for thirty days, came to the latter and related the vision, Gregory gave thanks to God, for he attributed the coincidence by which Justus was released from pain to the efficacy of the Divine Sacrifice.

The fact soon became widely known, and when subsequently the holy influence of Gregory was spread abroad through his elevation to the Supreme Pontificate, many priests were eager to imitate his devotion; and pilgrims from France and Spain who came to Rome to visit the tomb of the Apostles were in the habit of going to the monastery of St. Andreas on the Cœlian Hill, that they might celebrate the holy mysteries at the altar where Justus had obtained his release from purgatory, in the hope that they might receive a like assurance for some departed friend.

Thus in time the patronage of St. Gregory was specially invoked in behalf of the faithful departed, and the practice of saying thirty Masses upon the altar in the monastery of St. Andreas was deemed a special privilege from which similar benefits to that accorded to Justus were confidently hoped for. Since many pilgrims found it impossible to get access to the privileged altar, and others living in remote parts could never hope to undertake the journey to St. Andreas, the Sovereign Pontiffs in course of time gave a special sanction to the celebration of Masses upon certain other altars in Rome and elsewhere with the intention of fulfilling the expiatory homage of which St. Gregory had set the example, and with the hope of gaining a like boon. The altars thus designated as privileged according to the mind of the Church, were known as *Altaria Gregoriana adinstar*, and became the type of the so-called "privileged altars" to which in later times a Plenary Indulgence was attached. In recent years Leo XIII confirmed the practice of this devotion in behalf of the souls of the faithful departed and encouraged the same as based upon a

reasonable view of the mercy of God, who thus honors the memory of his faithful servant Gregory by according particular graces to the souls recommended through his intercession.

The Gregorian Masses are therefore a form of devotion by which thirty Masses are offered for thirty days in succession for a particular soul detained in purgatory, whose release is thereby implored of the Divine Mercy. The act is done in memory of St. Gregory, who introduced the devotion and who is, according to his own statement, believed to have experienced its special results in the above related way. There is no special indulgence attached to the practice, but the efficacy arises from the fact that the Masses are said under the tutelage of St. Gregory on thirty successive days for the one departed soul.

They need not be said by the same priest; nor at the same altar; nor need they be all *de Requiem*, even on days when such are permitted by the rubrics of the missal, although it suggests itself as most desirable that the *missa de Requiem* be preferred to the festive or ferial Mass of the office, when this can be done. Only the three last days of Holy Week are considered a legitimate interruption of the thirty continuous days, provided the Masses are resumed immediately after Holy Saturday.

It may be asked: Does not the Church attach to a single Mass celebrated on a "privileged altar" the favor of a Plenary Indulgence? How then does the celebration of thirty Masses in succession enhance this favor, since it cannot effect more than a complete release of the soul detained in purgatory, such as is implored by a single Mass on a privileged altar? The answer is that the Church does indeed grant a Plenary Indulgence to a single Mass celebrated upon a privileged altar; but she cannot forestall the accidental hindrances which prevent this Indulgence from actually attaining its legitimate effect. Therefore she fosters its repetition, inasmuch as these impediments to obtaining the full measure of Divine forgiveness which God has attached to the power of the keys may be removed by new efforts and repeated intercession. An indulgence is the measure of merits taken from the infinite treasury granted for the ransom of souls to the keeping of the Church. That measure, like all Christ's merits in their least details, is indeed absolute and completely capable of purchasing

eternal happiness for a soul. But as the Eternal Father required not merely a single human-divine act in the life of our Lord by which the world might have been absolutely redeemed, though each of the acts and sufferings of the God-man was infinite and therefore equivalent to securing a Plenary Indulgence for all the souls to be redeemed, whether past, present or to come; so the Church, continuing the application of Christ's Redemption, dispenses indeed infinite merits in each act of a Plenary Indulgence, but, like the many acts of our Lord's life and passion, these obtain their result in the individual soul according to the disposition of God.

This disposition, it is reasonable to assume, is governed by the Divine Wisdom which takes account of the efforts of the souls who are appealing for the Plenary Indulgence, as well as of the soul for whom the appeal is made; and thereby Divine Providence increases the ultimate efficacy of the treasures of which the Church is made the dispenser. A Plenary Indulgence is thus a passport duly issued for the destination of him in whose name it is written; but the Divine order demands that it be duly viséd by the signature of all those who have a right to detain us. In the same way we may possess in a Plenary Indulgence the act and authentic equivalent of the ransom demanded for our release, but the distractions or the carelessness with which the same act is performed may prevent the full measure of its influence with the Eternal Father. We may offer the complete value for the ransom of a slave, yet frustrate to some extent in the manner of presenting it the very object for which we make the offer. And as similar defects always cling more or less closely to even the most solemn acts of religion performed by frail men, their effect limits the degree of pleasure with which God accepts the homage calculated and *in itself sufficient* to purchase a soul's eternal happiness. Hence there is no incongruity in the assumption that the offer of this ransom, although it is essentially plenary and infinite, may be repeated, in order that its efficacy may be the more extended and certain.

The Roman Missal, in a chapter which precedes the General Rubrics for the ecclesiastical year, prints a decree of the Sacred Congregation of Rites in which, among other Masses not approved by the Church, certain so-called Gregorian Masses ("missae nun-

cupatae S. Gregorii pro Vivis et Defunctis") are expressly prohibited. This prohibition does not refer to the above mentioned devotion of celebrating thirty Masses for a departed soul according to the traditional manner of St. Gregory; but is intended to forbid the use of a certain *mass-formulary* printed without authorization and not contained in the Roman Missal. As mentioned above, the Gregorian privilege is applicable only to a soul departed for which the thirty Masses are offered; and it is not applicable to the living. It means that the special fruit of these Masses is applied to that particular soul in the confident hope that, through the intercession of St. Gregory, the joys of Paradise will be accorded it with the last oblation of the Holy Sacrifice; but it is in no sense intended as an infallible assurance of Heaven.

EDITOR.

THE SMALL FAMILY AND NATIONAL DECADENCE.

THE controversy occasioned by President Roosevelt's letter some time ago on "race-suicide" has included three distinct questions: Is the decline in the American birth-rate abnormal? If it is, are the causes physical or moral? Is there anything, either in the phenomenon or its causes, to fill us with alarm?

The first of these questions has been pretty generally answered in the affirmative. The diminishing fecundity of our people is not in accordance with what have always been regarded as the normal and healthy conditions of human reproduction. The decline in our birth-rate has, indeed, been partially obscured by our comparatively rapid increase in population—from five and one-half millions in 1800 to seventy-six millions a century later. While these figures seem impressive, the increase is far less than might reasonably have been expected. Thomas Jefferson prophesied that by 1875 the inhabitants of America would number eighty millions. He based this forecast on the fecundity of the American families of his time. Had that fecundity continued to the present, the descendants of those families would at present number one hundred millions. Now, of our existing inhabitants ten million are foreign born, and at least twenty million others are the progeny of the twenty million immigrants who, all told, have come to

America since 1820. Subtracting these thirty millions from our total population of seventy-six millions, we perceive that the descendants, both white and black, of the Americans whom Jefferson knew, are only forty-six millions. This is less than half of what their number would be had the old rate of reproduction been maintained. Again, if these thirty millions be added to the hundred millions, who should have sprung from the population of Jefferson's time, the result gives the population that we ought to have at present. In spite of our large actual numbers, therefore, our increase has been below the normal. The same conclusion appears from a comparison of the size of the American families at the beginning and at the end of the nineteenth century. In 1800 the average number of children to a married couple was five and two-tenths according to Malthus, and eight according to Benjamin Franklin. Other estimates vary between these two extremes. At the beginning of the twentieth century the native American family averages a little less than two children. Let this condition continue until the great majority of our married couples are native born, and we shall be confronted with the phenomenon of a stationary, if not a declining, population.

Two of the causes to which the diminished size of the American family has frequently been attributed may be disposed of very briefly. The first is the alleged physical deterioration of the parents, due, we are told, to the artificial and nerve-destroying life of our cities. This explanation is not without some foundation, but it is far from being adequate to account for the facts. Certainly the average American is not yet the physical weakling that this theory assumes. The second cause alleged is late marriages, and consequently the shortened period of child-bearing. As a matter of fact, the average American marriage takes place early enough to allow of the birth of seven or eight children. Each of these factors will account for a slight decrease in the number of children born to our native parents, but neither deserves serious consideration in the face of the decrease that has actually taken place. The simple truth—which sometimes is concealed from motives of shame or hypocrisy—is that the American family is small because the parents wish it to be so, and, to quote Dr. John Billings, "know how to obtain their wish." The cause is not

physical, but moral. As President Roosevelt has well said, "the difficulty is one of character; it lies in the will."

The number of children brought into the world is, then, abnormally small, and the causes thereof are within the control of the parents. The most important and most disputed question remains: Is this so-called race-suicide to be deplored? The answer depends entirely on the point of view from which the phenomenon is regarded. An anonymous writer in the *North American Review* for June, 1903, asserts that the primary purpose of marriage is the happiness of the parents, and that the rearing of children is desirable only in so far as it contributes to this result. This is what he calls a "common-sense" view, and it is really the best that could be expected from one handicapped by his very palpable moral and intellectual limitations. His view has, at any rate, the merit of simplicity. It is worthy of a place in Carlyle's "Pig Philosophy." It would fit in very nicely as a corollary of "Proposition No. 4," on the "Whole Duty of Pigs," and might be cast in some such shape as this: "The whole duty of wedded pigs is to increase to the uttermost the quantity of conjugal pig-wash; if perchance children will increase it, then, in the name of the most puissant principles of Pig Philosophy, let there be children—otherwise the Pig-felicity of everlasting barrenness."¹ Assuredly, if the highest aim which the individual can know is to procure his own happiness, regardless of the "superstition" of duty, he has the right to interpret and seek it in his own way. If the rearing of a large number of children—or of any—runs counter to this purpose, he will very naturally become a promoter of race-suicide, and no man who professes the gospel of personal happiness can logically utter a word of complaint or condemnation.

Judged by the standard of the moralist, the small family is, of course, condemned as an immoral institution. It is immoral because the positive means by which it is effected (and in the overwhelming majority of instances the means are positive) are often criminal—the murder of the unborn offspring—and always perverse, unnatural, and degrading. They are perverse, inasmuch as they defeat the primary end of marriage; unnatural, inasmuch as they are in direct conflict with the definite standard set up by

¹ See essay on "Jesuitism" in the *Latter Day Pamphlets*.

nature; and degrading, inasmuch as they brutalize the most sacred of marital relations. The small family is likewise immoral because it tends inevitably to the degeneracy and extinction of the human race, implying therefore the refusal of the individual to discharge one of his primary duties toward society.

The viewpoint that I wish to consider more fully is neither that of the grovelling egoist nor that of the scientific moralist. I desire to examine the question through the eyes of the patriot. Under this aspect it has been discussed by the majority of those who have taken sides with the President. Generally speaking, they have failed to make out a strong case, for the reason that they have confined their attention to a minor phase of the problem. They have insisted too much on the danger of national extinction through a sheer decline in numbers. Of course, it is inevitable that the number of immigrants will some day become so small as to exert but a very slight influence in neutralizing the low birth-rate among native-born parents; but when that day finally comes, the total population of the country will be so large as to render the disappearance of the nation, either through depopulation or foreign aggressions, quite remote. This statement assumes, of course, that the birth-rate will not become lower than it is at present among native Americans, and secondly, that the *quality* of the population will not degenerate. If these assumptions will be granted, it is evident that even after all increase of population has ceased, the country will still have sufficient numbers to secure her a considerably longer term of life.

The fundamental reason of the alarm felt by the intelligent lover of America on account of the small family, is that it spells *enervating self-indulgence*. It means a decline not merely in the number, but in the quality of our people. The small family is the most striking symptom and result of the craving for material happiness, for the goods that minister to the senses. As an institution, it has arisen out of the desire to have more time and money for indulging the emotional and animal appetites. It means that the married regard material enjoyments as the chief end of life, and subordinate thereto such ideals as duty and self-sacrifice. The persistence of the small family serves to diffuse these views among all classes of the population; thus it becomes in turn a cause—

the most powerful cause—contributing to the increase and continuance of the deplorable tendencies to which it owes its origin. The small family is another mighty force, in addition to those already existing, which makes for the spread of grovelling views of life and low standards of morality. It will inevitably bring about the progressive, mental, moral, and physical deterioration of the individuals who make up the American nation, and consequently prove destructive of the welfare and progress of the nation itself.

Yet we are confidently assured that the small family tends to improve the quality of the race, through the opportunity and leisure that it affords both parents and children for attaining "wider and fuller life." Freed from the drudgery of child-rearing, parents find time to develop and means to satisfy a wider circle of wants. The fewer the children in a family, the larger, generally speaking, will be the opportunities open to each. The average standard of living of the whole people will therefore include more good things of life, more varied activity, and consequently a larger development of the individual. All this is plausible, insidiously plausible, but at the same time superficial and utterly fallacious. No more misleading or pestilent social gospel has ever been proclaimed than that which holds, nay, assumes, that the progressive consciousness of new wants and the progressive acquisition of the goods that satisfy them, necessarily produce a fuller development of personality, and a higher type of man and citizen. And yet this superstition has behind it the authority and constant encouragement of some of the great names in sociology and economics. Whether conscious of the full import of their words or not, these men frequently express themselves as though they believed that mere increase in the number, irrespective of the kind, of satisfied desires, is progress.

It will doubtless be granted that that civilization is the highest, and that national life the soundest and most desirable, in which the general level of mental, moral, and physical life is highest. The true ideals of a people are not expressed by marble palaces, steam yachts, champagne, or Paris-made gowns. These are merely incidents, or at most accessories, of the supreme ends of civilization and national welfare, which are intellectual and moral.

Neither excellence nor abundance of material things, nor both together, can of themselves constitute national greatness. No well-wisher of his country can feel complacent simply because he sees her rich in this kind of wealth. He desires rather that she be great in the kind of men and women that she produces, great in the ideals that inspire them, and great in the quality of life that they are able to attain. It is precisely these higher national aims that are ignored and rendered incapable of realization by those degenerate views of life, and that enervating self-indulgence, of which the small family is at once the most significant effect and the most potent cause.

Consider, in the first place, the direct influence of the small family and its attendant phenomena upon the parents themselves. The question of health may be passed over with the observation that, according to the unanimous testimony of the most competent physicians, the means by which the limitations of offspring generally is secured, are all physically injurious to those who make use of them. What we are most concerned with is the moral injury. The primary moral effects of the practices in question are a decline in the self-respect of husband and wife, and in their respect for each other. The sacred instincts of parenthood are shocked and outraged by conduct which perverts that portion of the marital relation which was destined to coöperate with the Creator in giving life to human beings, into a mere means of sensual gratification. From being co-workers with God in His highest creative act, they degenerate into mutual instruments of pleasure. This loss of reverence for the most sacred and most intimate relation of the conjugal union, this decline in self-respect and mutual respect, are followed sooner or later by the disappearance of *true* conjugal love, and a decline in the sense of conjugal obligation. Hence a pronounced weakening of the motives for resisting temptations to conjugal infidelity. For if husband and wife deliberately cease to look upon each other as parents of the children with which God may possibly bless them, they deprive themselves of the highest and strongest incentives for refusing to gratify their passions elsewhere. Hand in hand with this result go a lessening respect for the marriage bond itself and an increased impetus to divorce. A perusal of the records of the

divorce courts for any considerable period will show that a significantly large proportion of those applying for a dissolution of marriage have either small families or no children at all. The desire for divorce is strengthened both by the decline of respect for the marriage bond, just mentioned, and by the absence of the deterrent influence exercised by children, or small children, or a normal number of children.

The phenomena that we are discussing produce, furthermore, a damaging effect on the entire moral life. For it is a law of nature that faculties and instincts exerting a profound and far-reaching influence on the life of the individual can be perverted and violated only at the cost of a general deterioration of the moral and emotional nature. The moral sense becomes blunted, and the belief in the essential superiority of moral actions and purposes becomes weak and uncertain. Men and women who can accustom themselves to disregard and stifle their most elementary instincts of what is decent, and pure, and becoming, cannot retain in full vigor their conviction of the sacredness of other moral instincts. Under the stress of temptation these, too, will more easily give way to considerations of utility or pleasure. In one word, there is brought about a weakening of the moral fibre, with a lowering of the moral tone. In this connection it is worth while to take particular note of the moral injury done to the wife. "The mother," says Henry Drummond, "represents the last and most elaborately wrought pinnacle in the temple of nature." Some idea of this commanding position, this almost sacred dignity, dawns upon the mind of every normal woman. This idea it was which found such frequent expression in the longing of the Hebrew women of old for offspring, for a numerous offspring. When this longing was not realized, they felt incomplete and disgraced. Something of the same feeling still lives in the normal woman. She realizes in some way her dignity and importance as the mother of the race, the being who is most intimately identified with the development, physical and moral, of the newly created life. When, therefore, she deliberately deprives herself of this privilege, or deliberately curtails its exercise, she does a violence to her ideals of worth and sacredness which cannot but have a most baneful effect on her belief in lofty ideals of

every kind. She makes herself less than a woman, and deliberately brutalizes all her views of life and conduct. With the woman who foregoes the privilege of motherhood from motives of religion or charity, the case is different. She chooses to exercise a still higher function, and ennobles the choice by an act of self-sacrifice. But the woman who restricts her possibilities of motherhood from motives of self-indulgence, declines to a lower level of moral and emotional life, and renders herself incapable of that large self-sacrifice and inspiring example that society needs and expects from its women.

There are defenders of the small family who admit the dangers of physical and moral deterioration just described, but who maintain that this effect is largely counterbalanced by the opportunity of "wider and fuller life" which is obtained by those parents who avoid the burdens of numerous offspring. They are thus enabled to become better developed, more efficient members of the community. This is the great social fallacy that progress is secured by arousing in men the consciousness of an ever-increasing number of wants. Now the fact is that progress and perfection, whether in the case of individuals or of society, depend almost entirely on the *kind*, and almost not at all on the *number* of wants that men feel and strive to satisfy. The multiplication of the wants that are met by material goods is more frequently a hindrance than a help to sane and reasonable existence. A certain minimum of these goods is, indeed, indispensable both to right living and to progress, but they are only a means, not an end in themselves. Plain, nourishing food in sufficient quantities to maintain good health and working efficiency are indispensable. Delicacies of food make no *direct* contribution to either health, efficiency, culture, or character. A certain quality and quantity of clothing is required for bodily comfort and for the development and satisfaction of the æsthetic sense. The ability to dress according to the latest and most expensive fashion is not essential to either of these ends, for the prevailing modes are frequently as inconsistent with rational ideals of beauty as they are indifferent to considerations of comfort. Dwellings ought to be comfortable and to some extent beautiful; but there is no good reason why they should be so large as to be inconvenient, and

designed apparently to display the vanity of their owners. There must be opportunity for recreation, that is, for the renewal and refreshing of the faculties after they have borne the strain of exercise; opportunity for the enjoyment of such harmless pleasures as will promote contentment with the present, hopefulness for the future, and a certain eagerness for the work of life; opportunity, finally and principally, for the cultivation of the intellectual and moral faculties. Leisure and recreation which go beyond these limits, which degenerate into idleness or enjoyment for its own sake, are pernicious and demoralizing. To be sure, the measure of these material and quasi-material goods that is consistent with rational living and the development of the higher faculties, is not susceptible of precise mathematical determination. The amount that is, strictly speaking, sufficient for reasonable living may be exceeded to a greater or less extent without any notable detriment to intellectual and moral development. For example, most persons who live in what is called comfortable circumstances could spend somewhat less for food and clothing, and take somewhat less time for recreation and amusement, without any injury to health, contentment, self-respect, or the efficiency of the mental faculties. The time and money thus employed could be devoted to the upbuilding of their higher selves. And yet the latter purpose cannot be said to be interfered with to any *notable* degree merely because the enjoyment of material goods is extended somewhat beyond the bounds of strict necessity. In this matter there is a "zone of indifference," which includes goods that are, from the viewpoint of the higher life, neither necessary nor harmful. Furthermore, the quantity that is *absolutely* necessary and sufficient may be no longer relatively sufficient. For example, tobacco and the prevailing fashions in dress are neither absolutely necessary nor *directly* conducive to reasonable life; but since a desire for them has been awakened, and since they are looked upon as necessary, they are in truth necessary. For a large proportion of the population they have become an *indirect* condition of normal self-development. Men will either secure them at the expense of higher needs, or, failing to secure them, will experience a degree of dissatisfaction that is inconsistent with rational living.

The pursuit of material goods in excess of this amount that

men tenaciously hold to be essential, is idle and demoralizing. So far, therefore, is the "maximum number of wants" theory from the truth that almost the opposite is true. The man who believes that rational life and true progress consist in the continuous development of those faculties that differentiate men from brutes, will second the prayer of the philosopher Socrates, who begged the gods to give him very few wants; and will agree with the economist De Laveleye, who wrote: "We may almost go so far as to say that moral greatness is not in proportion, but in inverse ratio to wants."²

Now the leisure and opportunities that the parents of small families enjoy are utilized mainly for the pursuit of material goods. Men and women refuse to rear a large number of children because they desire more and greater delicacies of food, more fashionable and costly clothing, larger and more elegant dwellings, more time and money for amusements and the doings of "society." All these things are sought, not as means to the development of the higher faculties, but as ends in themselves. Intellectual and moral goods are either subordinated to the goods of the senses, or are placed on the same level of appreciation. At any rate, they are taken into account only occasionally and spasmodically. The predominant aim is to satisfy as fully as possible the wants, natural, artificial and ultra-refined, of the senses. Such mental culture as is sought is of a low order and of doubtful worth. Reading is practised for relaxation rather than for improvement, for curiosity rather than for culture, to tickle the imagination rather than to develop the intellect; and the favorite sources of study are the newspaper and the fiction magazine. In a word, the "wider and fuller life" that the parents of the small family are enabled to enjoy is, from the viewpoint of moral and intellectual achievement, remarkably narrow and empty.

But is not the small family an effect rather than a cause of this exaggerated estimate of material enjoyments? As already noted, it is both. If men and women were not prepared to subordinate the primary instincts of right and duty to the desire for sense-gratification, the small family could not come into existence. Given, however, this low concept of the meaning and worth of

² *Luxury*, p. 45.

life, and the impulse to put it into practice is immeasurably strengthened and extended by the presence of the small family as a recognized institution. The possibility of avoiding the burden of a numerous family without forfeiting respectability suggests one very obvious way of realizing the desire to make life easy. The adoption of the small family theory in practice means a large field of opportunity for the pursuit of low ideals. And here, as elsewhere, the rule holds that psychical tendencies become stronger according as they find an outlet in conduct. The frequent choices which the parents of small families are called upon to make between the ideals of self-sacrifice and self-indulgence, and the uniform decisions that they give in favor of the latter, cause their belief in the supreme worth of material goods to take ever deeper and deeper root. All the time there goes on a widening of the horizon of material wants, and a constantly increasing effort to satisfy them. Whereas, if the small family did not exist, not only would the temptation to, and the opportunities for, a materialistic life be considerably less, but the self-sacrifice that is involved in rearing a large family would generate a habit of resistance to *all* materialistic tendencies. The latter consideration suggests the reason why the leisure and other opportunities made possible by the small family will not be devoted to the pursuit of mental and moral culture. Men and women who deliberately crush out such fundamental instincts and convictions of duty as are connected with child-bearing and child-rearing, render themselves incapable of the self-sacrifice that is a condition of all true self-development. The impulse that drives them to shirk the responsibilities of a numerous offspring has its roots in the desire for self-indulgence, and a life of self-indulgence is incompatible with a life of self-improvement. To-day, as always, it is true that self-perfection is impossible without self-denial. The higher faculties can be perfected only through constant restraint and subjugation of the lower.

The direct effect of the small family on the parents is, therefore, physical and moral deterioration; the indirect effect is the increasing pursuit of and belief in low ideals of life and conduct. The effect on the children is not less baneful, though possibly not so apparent. Of late we have heard much concerning the de-

sirability of "quality rather than quantity" in the matter of children, and of the superiority of the small family as a means to this end. We might with some show of reason raise the question whether we are justified in instituting a comparison between quality and quantity in respect of beings endowed with human souls, each of which has consequently an intrinsic and, in a sense, an infinite value. We might ask whether a method of evaluation that is sufficiently legitimate in the case of hogs or machinery, may without modification reasonably be applied to human persons. Waiving this consideration, and keeping to the viewpoint of social welfare, we deny that a "better quality" of citizens will emerge from the small family than from the large one. Other things being equal, the children in a small family will, of course, enjoy superior ability, advantages in the matter of food, clothing, housing, amusements, and education. In the majority of instances, however, they will have fewer opportunities of experiencing the conditions that are essential to the formation of character. They will stand in grave danger of being over-indulged and under-disciplined. Parents who have deliberately sacrificed one class of unpleasant duties—the rearing of *many* children—to the desire of self-indulgence, will not infrequently adopt such methods of dealing with their children as will give to themselves a minimum of present inconvenience and present mental distress. Devotees of a life of ease are prone to shrink from inflicting pain *of which they are obliged to be witnesses*. The result of this selfish leniency is that the children are deprived of the salutary correction which is an essential element of character-building. Again, the parental affections that normally and in the designs of nature should be distributed among a large number of children, are concentrated upon two or three. This means an immoderate tenderness, an excess of attentions which enervate the children and convert them into pets. The ideals of life which are apparent in the lives and conversation of the parents—the whole atmosphere of the home, in fact—is detrimental to the formation of habits of self-denial. Because of the small number of brothers and sisters, the children have no sufficient opportunity of cultivating habits of unselfishness, of caring for others, of taking into account the claims of others. They grow up, therefore, self-centered, and with an exaggerated

sense of their own importance. We are all sufficiently familiar with the type as it is found in so many small families. The child is nicely dressed, and exhibits certain superficial indications of budding refinement, but is nervous, disobedient, ignorant of the meaning of self-repression, and devoid of that naturalness and artlessness that are proper to childhood. We are satisfied that this is not the child that will possess the patience or the self-denial required for the hard work of intellectual formation, or who will grow into the strong character that is essential to good citizenship. We feel that if this is the best "quality" that the small family can produce, we shall continue to wish that the interests of society be committed to those of "inferior" quality who have had fewer opportunities of development in externals, but who have stronger, nobler, more altruistic characters.

I have sketched, then, in imperfect outline, the manner in which the small family promotes enervating self-indulgence. As there is undoubtedly a large number of families of one, and two, and three children that exhibit no indications of these baneful tendencies, the picture may seem overdrawn. These, however, are of the nature of exceptions to the general rule, or are explained by the fact that the theory of life and conduct fostered by the small family has not yet had time to work out its full results. Large families are still numerous in every section of the country, and many of the parents of small families can recall the saner and loftier views of life and duty that prevailed in the families of which they were children. Both of these facts exert some influence in counteracting the selfish ideals and habits that are promoted by the small family. As the small-family idea becomes more prevalent these correctives will become less and less effective; hence the full realization of the evil tendencies that we are discussing is merely a question of time.

The effects of this enervating self-indulgence upon the nation is obvious. It means physical and mental deterioration, growing disregard for property rights and the sanctity of human life, and a decline in efficient patriotism. Over-indulgence of the animal appetites and an unwillingness to endure hardship produce weak bodies. The desire to follow the line of least resistance leads men to select that kind of education which will soonest and most

effectively transform them into money-getters. The culture of the mind that costs long and arduous toil is waved contemptuously aside by the overwhelming majority. Hence the growing tendency to shorten the college term, in order that college graduates may not be outstripped in the race for money by those who have had an earlier start. The excessive estimate put upon material goods tends to blur the distinction between "mine and thine," and to introduce gradually the principle underlying

" The simple rule, the good old plan,
That he shall take who has the might,
And he shall keep who can."

And the evil is none the less grave because "might" no longer means physical prowess, but represents contempt for law, double-dealing, extortion, and the exercise of superior cunning. The widespread practice of abortion tends to weaken very materially the belief in the sacredness of human life. If it be lawful to kill the child unborn for no other reason than that its birth would involve a certain amount of inconvenience to the parents, why may not the fully developed human being be likewise eliminated, if his presence interferes with the plans of his fellows for "wider and fuller life"? Finally, the cult of selfishness fostered by the small family will result in a decline of effective patriotism. For if individuals are to become less and less capable of self-sacrifice, and less responsive to ideals that do not appeal to the senses, how can they reasonably be expected to subordinate the pursuit of happiness to the interests of the commonweal? They will find it easier to hand over the task of withstanding foreign foes to those who can be got for hire, and to leave the management of internal affairs to those who look upon public office as an opportunity for gain.

Attention is sometimes called to the prevalence of the small family in the degenerate days of the Roman Empire, and to its influence in hastening the downfall of that nation. The parallel between certain leading phenomena of decaying Rome and present conditions in America is liable to be overworked generally, but so far as the present question is concerned, it is at least suggestive. Listen to Mommsen.³ He is speaking of the time of Julius Cæsar :

³ *History of Rome*, vol. v, p. 393.

"Celibacy and childlessness became more and more common, especially among the upper classes. While among these, marriages had for a long time been regarded as a burden which people took upon themselves, at the best, in the public interest; we now encounter, even in Cato, and those who shared Cato's sentiments, the maxim to which Polybius a century before traced the decay of Hellas, that it is the duty of a citizen to keep great wealth together, and, therefore, not to beget too many children."

In ancient Rome, as in modern America, the small family is both an effect and a cause of inordinate and anti-social self-indulgence. Then, as now, it was maintained that a smaller quantity of children would mean a better quality. Yet, as every reader of Roman history knows, the quality declined no less rapidly than the quantity. Women of leisure and culture, who, according to a first principle of the small-family theory, ought to have provided the State with a numerous offspring of very superior quality, did not accept the responsibility. The number of their children was less than two a family. Much the same conditions prevail among the superior classes of America; they do not acknowledge the duty that the high priests of the small-family cult would thrust upon her.

A recent defender of the small family maintains that, although the Anglo-Saxon must ultimately cease to be the dominating political factor in America, he can continue to hold his intellectual preëminence. The hope is vain. The small family has made the Anglo-Saxon too small a proportion of the population to retain first place in any sphere of effort. Everywhere in the struggle for existence and supremacy numbers seem to be necessary in order that the field for selection may be sufficiently large, and the resulting survivors sufficiently numerous. In this connection it is of interest to note that Bishop Potter recently refused to say whether their large families would give Catholics an advantage over Protestants. His hesitancy is quite natural; for all the signs point to a time not remotely distant when—if Catholics remain true to their consciences and their traditions—mere preponderating numbers will enable them to dominate American life. Moreover, it must be kept in mind that, as Huxley pointed out in the "Romanes Lecture," in the *human* struggle it is the *morally* fittest that survive finally. Those foreigners who are gradually supplanting the native stock in so many fields of activity, will

continue the process as long as they continue to be the fittest in the moral sense of fitness. Those sections of the population that place self-indulgence before duty will grow more and more insignificant, and finally disappear. The only disquieting question is : will they disappear before their pestilent example shall have corrupted the whole population, and made it physically, mentally, and morally decadent ?

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IN FATHER MARTIN'S LIBRARY.

VIII.—A MEDICAL CHAT WITH DR. WILSON.

IT was a beautiful moon-lit night, and as we leisurely walked to the railway station on the outskirts of the town, both of us were in the mood to converse about the charms of outdoor life such as one experiences in Italy, of which I had had a brief taste, sufficient at least to make me enjoy Father Bernard's enthusiastic description.

We were on the point of turning back toward the rectory, when a gentleman, carrying a satchel, came hastily abreast with us. It was Dr. Wilson. He had just come in with the late train to answer an appointment for consultation with Dr. Hayden, and having recognized me took for granted that my companion was Father Martin, our pastor. He excused himself, and I introduced him to Father Bernard. Our way lay in the same direction, and quite spontaneously we began to discuss the duties of physicians and priests to the sick.

"It is a subject upon which I received considerable light not long ago," said Dr. Wilson, "from our friend Father Martin. He made me realize the value of life to the individual and the obligation under which we are to preserve the same as a divine trust. I have been most anxious to get more information from the moral point of view, and to understand the policy of the Catholic Church as exemplified in her legislation regarding the treatment of the sick and dying. I am a heretic, Father Bernard," jestingly added the Doctor, "and find I shall have to learn a good

deal, and to correct many of my judgments in matters of ethics and religion. My visits to Dr. Hayden during the last year have allowed me some insight into the influence of the Catholic Church upon the domestic relations of her adherents. She knows how to conserve the purity and permanent peace of family life, and I believe she inspires the noblest motives in her children, giving a special charm to her womanhood, and a solidity of judgment to those who practically profess the Roman Catholic faith, which one rarely discovers outside her pale. I say this without flattery, for it has very strongly impressed me lately, that is, since I have given the matter serious thought."

"Father Martin would, I know, be glad to have you come and continue the discussion to which you refer," I said, "and I am sure both Father Bernard and myself are also interested, for in these things most priests are apt to feel the same responsibility."

"If it will not inconvenience you, I shall call to-morrow or the next day, as I expect to stay over Sunday,"

"To-morrow will suit us excellently. Yes, do come."

We had reached the presbytery, and bade good-night to the Doctor, who went on to his friend's house where he was evidently a welcome guest.

Father Martin's library door was wide open, and we tarried for a moment, as he was not particularly engaged.

"Dr. Wilson will be here to-morrow. We met him at the railway station and he seemed anxious to get more information of the kind you gave him on his last visit," I said.

"Oh, I shall have to leave him to Father Bernard and yourself. Some arrangements for the ceremony on Sunday oblige me to be away in the morning, and in the afternoon there are the confessions at the convent, and then a meeting of the Orphans' Board later on."

The next day the Doctor called punctually after breakfast, though we had hardly expected him in the forenoon. Father Martin saw him for a little while, and then excused himself, leaving Father Bernard and me, as he said, in charge of the hospitalities until his return.

For a time the conversation turned upon general topics, until Father Bernard remarked that he regretted the absence of our genial host, since he supposed Doctor Wilson wished to speak with him of matters which both had been discussing at their previous meeting.

"Yes," said the Doctor, "but I presume you, as well as Father Waldon who took part in our last conversation, hold to quite the same principles. I have noticed many trifling observances upon which Catholics seem to lay stress, especially in sickness and at the approach of death. These, if I may speak frankly, impress one who is not familiar with their significance, as superstitious, or, to say the least, as needless if not purposeless."

"So it may seem to you," replied Father Bernard, "but in reality these observances which appear to the uninitiated as trifling or purposeless, hold a very deep significance, and to those who understand their meaning they speak with an efficacy that relieves the ills of life, as no other remedy can do."

"I would judge so," answered the Doctor; "but, if you will allow me the question, is not this efficacy the mere result of a credulous disposition, or of an imagination which is easily induced to discard the natural means ordained by the Creator for our use and the cure of our ills? Instead of these means people resort to phantoms of help, as is done in the case of the so-called Christian Scientist. It seems to me that Providence points out the course which we are to follow, by directing man's mind toward the remedies which nature supplies, and that the so-called faith-cure ignores this course and thus dishonors man's rational nature."

"You are quite right in assuming that God, the Creator of the order of nature, does not wish us to discard the ordinary and obvious means by which we may remedy certain ills of the body and even of the soul. And the Catholic Church, far from sustaining the idea of the Christian Scientist who proposes to cure disease through faith alone, reprobates any such method as mere credulity and superstition.

"But she does not go to the other extreme which would appear to be based upon a purely materialistic view of life, namely, of ignoring the legitimate influence of the imagination by which faith is enlivened. Yet that faith itself rests on much higher mo-

tives. If I say that I trust you as a capable physician to cure me, because I know that you have the State diploma which vouches for your ability, my confidence in you does not exclude the possibility of being strengthened by observing your disposition and character from which I infer greater efficiency. You yourself, no doubt, highly value certain personal influences in the practitioner, quite apart from his skill, and which may become the means of soothing and curing a patient. I fancy many an ailment is thus relieved by skilfully directing the mind or imagination away from whatever fosters self-concentration. Is it not so?"

"Undoubtedly; and I suppose the Sacraments of the Church which you administer to the sick gain much of their efficacy from the external rites which direct the mind into certain channels by which confidence is nourished and peace brought to the soul. I have been a witness of this effect, which results in a singular tranquillity of mind after the priestly ministrations; such a disposition in the patient is of course a most desirable condition toward his recovery; but can this be said of all your devotional practices."

"The Sacraments of the Church," replied Father Bernard, "have their efficacy through Divine institution; but this Divine institution does not preclude the use of symbols by which material things become the vehicle of spiritual forces. The order of nature precedes that of grace, and the things of nature are intended to aid us in the acquisition of a higher state; they are the nearest and most obvious instruments of salvation. But by that very fact they are understood to point toward things unseen of which revelation alone can give us a clue. And revelation properly attested demands faith."

"Then faith becomes a substitute for intelligence?"

"Not quite. The motives of faith, the reasons which lead us to accept a revealed truth, must be clear to the understanding, and sufficient to induce our acceptance on grounds that appeal to right reason."

"I see. But it still seems to me that the common people without education can hardly understand the symbolism of an elaborate ceremonial, such as I believe the sacramental system of the Roman Catholic Church implies. And if they do not understand it, it surely becomes a superstition."

"What seems to you an elaborate ceremonial with its corresponding symbolism is in truth very simple, because it harmonizes perfectly with what we observe in nature. The Catholic peasant understands it much better than the man or woman whose lives, under the influence of our social apparatus, become more or less artificial, and thus lose that instinctive correspondence with the order of nature which constitutes the element of contentment among the simple country folk. Nor is it necessary that the ordinary Catholic of modest attainments should be able to interpret each single ceremony, as the reflecting and educated Catholic would understand it. It is enough that he should realize the general significance of the sacramental rites, the effects which they produce and the obligations which they impose. Do you think the man born blind, of whom the Gospel speaks, understood the special significance of our Lord's making clay of spittle and spreading it upon the sightless eyes; or why Christ said to him: Go, wash in the pool of Siloe? Probably not; but he knew that these acts had a significance which would be effective, because he understood the power of the source whence they emanated. And for this reason he did what he was commanded to do. The result was his cure and the gift of a more perfect faith.

"So it is precisely with the average Catholic,—I mean the practical Catholic who carries out what the Church teaches in her catechism and creed interpreted by a long and well-defined tradition. The educational influence of the sacramental system as a whole and independently of the wisdom contained in and taught by each of her sacred rites, is incalculable in its effects on the individual as on the family and the social circle. Goethe's genius, despite its pantheistic coloring and sensuous tendency, plainly saw this, and made him contrast it with the soulless forms of the Protestant worship which is supposed to bring the incentive of devotion into the church instead of obtaining it there before the Mercy-Seat."

"Where does Goethe speak of this?"

"In one of his numerous essays on religion, literature, and art. Let me see. Father Waldon, have you a copy of Goethe's prose works?"

I thought Father Martin had one, and went down to look for

it. It was in German, however, and Father Bernard contented himself with finding the essay and translating hurriedly the first words, after which he commented upon the text, as he appeared to be quite familiar with it.

“On this occasion,” said Father Bernard, quoting from Goethe, “I cannot omit to recall an aspect of religion from my earlier days, which demonstrates how essential it is for the education of the masses that the great questions of religion be presented to the mind in consecutive and logical order so as to produce those results which are expected from practical religious faith.

“The Protestant service lacks the fulness and consistency which centres the attention and devotion of the worshipping multitude upon one purpose. Hence it happens that Protestant congregations easily drift apart, and their fervor in partaking of the Lord’s Supper weakens instead of increasing with time. The reason of it all is plain enough, however reluctant we may be to acknowledge it.

“In the moral and religious order, as well as in the physical and social order, man feels the incongruity of acting without rule or law, and merely at random from impulse or emotion. He cannot cultivate the habit of regarding as worthy of his love that which is required of him only spasmodically and at uncertain intervals. It is the frequent exercise of an act which produces a certain pleasure and spontaneity in the doing. Thus he learns to love his religion. Now if you examine the Protestant religion, you will find that what it lacks to effect this love is a sacramental system. The Lutheran has but one sacrament in which he takes a conscious part as sustaining the life of his soul. That one sacrament is the Lord’s Supper. In this sacrament he receives a Divine Being corporally. It is a sensible sign of an extraordinary divine favor. In this sense nearly all the Christian churches regard the sacrament of the Lord’s Supper, and whatever difference there exists in the precise interpretation of the action, all agree that it is a ceremony in which man’s earthly nature meets the divine, and forms anew a union to which he was originally destined, but of which voluntary sin has deprived him.

“But this sacrament cannot stand alone, as it does in the

Protestant churches. It expresses only a part of that intimate relation which exists between the rational creature and his Creator. That relation finds its first perfect image in the absolute and lasting confidence with which the youth meets at the altar the maiden whom he loves, to knit a bond which is to last beyond death. They join hands, not for a passing salutation or a dance, but for a union that is to be eternal.

“‘ In time the members of this blessed union bring their own image to the baptismal font. There, cleansed by the purifying waters, it is incorporated into the Church from which only the most awful apostasy can separate it.

“‘ The child of its own accord exercises its bodily faculties, its earthly growth develops spontaneously ; but in the things of the soul and heaven it needs to be instructed and guided.

“‘ Whilst the child is preparing its strength for the test, it is step by step initiated into the knowledge of the duties of its sacred citizenship, the militia of Christ. The initiation takes place by an external symbol in the sacrament of Confirmation.

“‘ But the struggle of the youthful soldier brings fatigue and wounds. He needs cleansing, healing, fortifying. The allurements of his surroundings, the ambushes and the harassing attacks of his enemies bewilder him. He is in need of a guide. Behold there is a friend awaiting him in the recess of the church where at confession he may open his heart to one who is willing for the love of God, to listen and sympathize with him, who will strengthen his confidence in the future by the absolution of past guilt, who warns him against danger, and uplifts him onto a higher plane of new resolves for a more worthy life.

“‘ At peace, and purified, he presents himself before the altar ; he gazes at the uplifted chalice, and understands the value of his own soul in the ransom that was paid to secure its salvation. He sees in the Host the secret of the strength that now upholds his hope and feels the thrill of gratitude for the divine condescension.

“‘ And as in the newly-purchased hope there is strength, so in the uplifted species of bread and wine, transformed into celestial food for himself, there is renewal of his youth and virtue, which enable him in the strength of that heavenly manna to walk like the prophet of old, the perfect span of forty days and forty nights.

“ Thus the youth is tutored through manhood to old age, ever feeling the helping hand that uplifts, the voice that encourages in the ministry of the sacraments. He feels its divine force since he knows it to be almighty, and exhaustless, so that he need never distrust it.

“ But the time will come, when at the threshold of the grave he will find himself too weak to even summon the guard that hitherto accompanied him. The mind and the will which made him attentive and alert during youth and manhood to avail himself of the divine gifts, now cease to exert themselves. With the decay of the bodily organs which have grown old and weary in the service of a willing soul, the sense of duty becomes dulled, and the intellect, clouded, loses its powers of perception at the very gate of eternity when man must take the last decisive step. And lo, here too the Church with her magical sacramental power comes to his aid. She anoints his forehead, all the organs of his senses, strengthening them by her prayers with a new supernatural life; and the heart of the dying man is comforted by the assurance once more of forgiveness of all that is writ against him in the Book of Life; body and soul are cleansed and receive the mystical garment as they are about to present themselves at the nuptial banquet.

“ Thus the Catholic lives in a perpetual circle of the knowledge and strength of divine things; from the cradle to the tomb his Church follows, corrects, and guides him by a series of symbolical acts which have at the same time a real divine significance and efficacy.

“ And the Catholic understands that all these celestial gifts come to him not from an accidental earthly source, but from God through channels which He Himself has wisely ordained. The venerable tradition which establishes the priesthood as divinely elect, like that of Aaron, assures the Christian of the genuine value of the heavenly favors. The priest himself, separated from the world, becomes by his association with the Living Presence of the Sanctuary, a person wholly sacred; and the hereditary unction of his ordination gives to his hands the power to bless, to offer sacrifice, and to annul the debt written against us.’

“ Such is in substance what Goethe thought, in his saner mo-

ments, of the Catholic Church," said Father Bernard, as he handed me back the book.

"It is beautiful," replied the Doctor, after a pause, "and one can to some extent realize the secret of that power which has sustained the unbroken life of the Catholic Church."

"And do you think, it unlikely that God should have intended all this in order to render more secure the continuance of His teaching and practice? The sacramental system is, of its very nature, calculated to benefit man and the society in which he lives. It is this sense of the importance of certain prescribed rites in the very scheme of our existence, by which we are to accomplish the ultimate attainment of happiness, toward which we instinctively strive, that makes Catholics so anxious about them, especially at the approach of death. For to us Catholics our religion is not a mere sentiment which we might foster at our pleasure; it is a duty which shapes our convictions into action, and makes us regard health, suffering, and death, as having but one important meaning, namely, as means to attain a more satisfactory life after death.

"He understands that the function of the physician, however important for the conservation of that physical strength with which he is to work out his eternal destiny, is limited, primarily, to the temporal well-being. He may not allow that temporal gift to become a hindrance to the attainment of superior gifts of the soul, by which he secures eternal life; or, as Christ puts it, the limb that scandalizes is better cut off than that it should become the occasion of bringing eternal pain upon the soul, for which the body is only the temporary garment."

At this juncture I slipped out, as I saw the sexton coming hastily toward the house, and knew he had some important communication for either Father Martin or myself. Father Bernard and the Doctor continued the conversation, the result of which I learned later from a summary of instructions guiding the physician who attends a Catholic family. Father Bernard wrote it out at the request of Dr. Hayden, who said that many physicians would be glad to have the information which the priest had given to Dr. Wilson, and that he would bring the matter to the notice of the provincial Medical Journal. Here is the paper just as I received it from Father Bernard some weeks later, to be copied on the

typewriter for Dr. Wilson by one of the school children at the academy.

THE PHYSICIAN IN ATTENDANCE UPON CATHOLIC PATIENTS.

The physician who desires to retain the confidence of his Catholic patients must show himself respectful of and familiar with certain observances which the Church insists upon in the case of all who profess adherence to her teaching and discipline.

I. CATHOLIC RITES.

The Catholic who knows himself to be in danger of death and who is anxious to die in the Catholic faith, securing for himself thereby the privilege of Catholic burial after death, is bound to call in at once a priest to administer to him the last Sacraments and prepare him for death.

Hence, whenever there is grave danger of death, as also when there is danger of permanent loss of speech or of the mental faculties, the *physician should lose no time in making known the danger to some responsible member of the family*, so that a priest may be sent for at once. This course is also most likely to secure for the patient that peace of mind and conscience which frequently proves to be the turning-point of the illness.

1. *Confession*.—Catholics who are old enough to recognize personal responsibility, are obliged to confess their sins. To do this properly and profitably to themselves they must be in possession of consciousness, capable of eliciting at least an interior act of sorrow for their sins, and of sufficient clearness of intellect to be able to make, or order to be made, such satisfaction or reparation as the law of justice may in conscience require of them.

This implies that *the priest is to be called in before the patient shall have lost either consciousness or the power of speech*. It is therefore expected that the physician who foresees this danger will give timely warning of it.

2. *Holy Eucharist*.—After Confession a consecrated Host (about half an inch in diameter and quite thin) is administered, and the patient, without chewing, swallows it as soon as it becomes sufficiently moist. It may be necessary to give him a small quantity of wine or water, the better to enable him to swallow it. If the

physician is convinced that his patient is utterly unable to swallow, or is almost certain to vomit up again whatever he shall attempt to swallow, then the attendant should be informed of this danger so that the priest may be warned concerning it.

This Sacrament is not administered to children under ten or twelve years of age, except in instances when the young patient has been well instructed in the Christian doctrine, and understands the nature and effects of the Holy Eucharist. Ordinarily those who are to receive the Holy Eucharist must be fasting—that is, having abstained from all food and drink after the hour of the preceding midnight; but *this law of fasting is not binding on those* who receive the Holy Eucharist at the hour of or *in preparation for death*, in which case it is usually called *Viaticum* (i. e. sustenance on the way to eternity).

3. *Extreme Unction*.—This Sacrament consists of an anointing of the organs of sense (eyes, nose, ears, mouth, hands, and feet) with consecrated oil, according to the injunction of St. James (5: 14, 15). The head, hands and feet should be freed from bandages or wrappings as far as can be done without risk to the patient, so that the unction may be readily applied by the priest.

For the reception of Extreme Unction it is not necessary that the patient be either conscious or fasting. It is administered in all cases when there is probable danger of death *from sickness*. It is not given to persons in good condition of general health before undergoing an operation, but if danger sets in afterwards as a result of the operation, the Sacrament is administered. The above-mentioned three Sacraments (Confession, Eucharist, and Extreme Unction) are frequently, though not necessarily, given at one and the same time; Communion may be deferred when there is no *immediate* danger and the patient is capable of receiving the Blessed Sacrament the following day.

Extreme Unction is administered but once in any dangerous sickness; but if the patient partly recovers, and subsequently relapses into a critical condition, this Sacrament may be repeated in the same illness.

Confession and Holy Eucharist may be received as often as the patient desires, or as deemed expedient for his spiritual comfort.

4. *Infant Baptism.*—According to Catholic teaching, Baptism is an essential condition to eternal life. Hence new-born children are to receive it as soon as possible after birth. Ordinarily the infant is to be brought to the Church in order to receive the solemn rite at the hands of the priest. But if there is danger that the child may die before this can be done, then the physician or any other competent person is authorized and urged to baptize it. This is done as follows: Pour a small quantity of natural water upon the child's head, saying, *whilst the ablution takes place: "I baptize thee in the name of the Father—and of the Son—and of the Holy Ghost."* It is usual to make a *triple pouring*, as the words are uttered in three separate clauses; but this is not essential. What is necessary, however, is that the words be pronounced exactly as prescribed, and with the general intention of doing what the Church thereby intends, and simultaneously with the pouring of the water.

In cases of difficult birth the physician is expected to take such prudent measures as will secure baptism for the child, even *in utero*, if there be a presumption that it cannot be administered otherwise. For this purpose it may be necessary or advisable to use a syringe or any other mode which approves itself to the practical sense of the physician with a view of securing baptism to the living fœtus. Though there may be doubt that the water will reach the living child, baptism is nevertheless to be attempted; in this case it is administered conditionally, saying: "If thou be alive," or "If possible—I baptize thee in the name of the Father," etc. There is no objection to introducing an antiseptic in the water to prevent inflammation or contagion. The S. Congregation of the Holy Office having been consulted on the subject, replied¹ that if there be danger to the life of the mother from the use of pure water, the admixture of an antiseptic is lawful.

Catholics hold this matter of administering baptism of such serious importance that if the nurse or the midwife has made an attempt to baptize the child, the physician is expected to ascertain whether she has observed the prescribed conditions; and if he finds the contrary, and death seems impending, he should at once repeat the baptism in the approved form.

¹ *Decr.*, August 21, 1901.

II. MORAL RESPONSIBILITY.

Other phases in which the religious sense of responsibility asserts itself, and which the physician is bound to respect in advising his Catholic patients, are :

1. *Conjugal Intercourse*.—Since marriage has been instituted not merely for the gratification of animal passion, but for the purpose of healthy procreation, Catholics hold it to be illicit to prevent conception by unnatural or artificial means. For the same reason the Catholic moral code prohibits deliberate ejection of the seed or of the foetus before the period of viability,² or the excision of the ovaries, and similar operations when these are to be *performed with the intention of frustrating the natural law*.

2. *Abortion*.—The principle that no man may on his own responsibility assume the right to kill, forbids to Catholics the practice of craniotomy or any similar method which *directly tends to deprive the foetus of life*, even if it were under the plea of saving the life of the mother. This principle applies to *all other operations which involve the extinction or preservation of life*. The following passage taken from an article which appeared in a recent issue of THE ECCLESIASTICAL REVIEW, a theological organ for the Catholic Clergy in the United States, makes clear the position of the Church on this subject :

“The principle upon which the Catholic Church decides the moral value of operations which involve the extinction or preservation of life is—that neither the patient nor the practitioner has the right, deliberately, to take life, unless it be in necessary (that is, in direct) defence against an unjust attack upon one's own life. The child, although not yet fully developed, has life, and the rights which the possibility of future life implies. It is not in any sense an unjust aggressor. It is not only innocent, and more so, than its parent, but is in a condition, sick and weak, which demands our deep sympathy. The probability that the mother will die, that perhaps both she and the infant will die before many weeks, does not give to any person the right directly to anticipate God's decrees, by procuring or deliberately hastening the death of either child or mother. If the contrary principle were to be maintained, then our municipal authorities should have the right, in certain circumstances, to kill all persons who, by reason of contagious diseases, are morally sure to bring death upon their room mates, or the members of their immediate family with whom they live.

“The physician may feel that he owes the application of all his wit and energy

² That is, whereby the act of ejection is coincident with the extinction of life, so that there is no possibility of baptizing the living foetus.

to the patient whom he undertakes to restore to health. That is well. But God has drawn the line for him at the taking of life under whatsoever plea. He may hold life, but he cannot take it, except under a divinely manifested sanction; and such a sanction the physician has no more than the parent. Medical ethics, which admit the taking of life directly, are, in this respect, a return to the Spartan method, by which the State assumes the right of killing every cripple or infant child, lest it become a burden to the commonwealth. For a physician who has no religion which bids him recognize God as the arbiter of life, to whose designs we must leave the prolongation or the cutting short of man's temporary conditions, the pagan standard is an easy assumption; but it is contrary even to the maternal instinct under normal conditions; for if you ask the mother—the true guardian of her offspring—she will in nearly every case say: Save the child—do what you can—even if I must die. And this instinct is from God. It is Christian and saves the race in every true sense of the word.”

Such is the interpretation given by theologians of repute to two decisions on this delicate subject.⁸

It may be asked: What is a physician to do, who finds a Catholic patient during the second or third month of pregnancy in danger from the effect of miscarriage? The child, though living, is not viable, in the ordinary sense of the word; that is, it cannot survive delivery, even if it be possible to baptize it before its young life becomes wholly extinct. It is a case wherein, unless the mother is relieved by immediate delivery, her own life cannot in all probability be saved. In such a contingency, the moralist can only say what the physician may *not* do; that is, he may not directly take the life of the child, even with the view of saving the mother. What he can do in the *bona-fide* effort to save both mother and child, will depend on his skill, together with the opportunities which surgical science and the condition of his patient afford. The legislation of the Church does not indiscriminately prohibit the *acceleration* of birth of a child, but she insists, without compromise, on the divine law which forbids the *deliberate killing* of a living human being under whatever plea or benefiting a patient. Thus she condemns craniotomy as an operation directly extinguishing the life of the child; but she admits the lawfulness of laparotomy and Cæsarean section, when necessary to save the child's life without actually taking the mother's life. Such is the sense of certain general resolutions on the subject

⁸ *Decreta authent.*, May 4, 1898, and March 20, 1902. See also a paper, "Important for Physicians," in THE DOLPHIN, an ecclesiastical monthly for educated Catholics, November, 1902, pp. 572 ff.

formulated by the S. Congregation, which represent the legislative and disciplinary authority of the Church. These resolutions point out the lines and limits of discretion on the part of a physician in answer to certain questions proposed by the Bishop of Sinaloa (Mexico) in the name of a prominent practitioner. The questions were: Is the acceleration of birth permissible in the case of a mother who, it is clearly foreseen, could not bring forth at the normal time? Would it, under conditions when acceleration of birth is impossible, be lawful to provoke abortion, or to undertake Cæsarean operation? Finally, is laparotomy permissible in cases of extra-uterine pregnancy, or ectopic gestation?

The answer given by the S. Congregation (under date May 4, 1898) was:

1. Acceleration of birth is not absolutely forbidden. In order to render it lawful, however, there must exist not only a just cause for it, but it must be done at such time and by such methods as, under ordinary circumstances, are calculated to safeguard the lives of both mother and child.

2. Abortion (in the sense of propelling or extracting an immature and living foetus so as to deprive it thereby of life) is not permissible. Cæsarean section at a time when the foetus is viable⁴ is lawful.

3. Laparotomy, when necessary to extract an ectopic foetus, is allowable; always with the understanding that the physician is bound to do his utmost to safeguard the lives of mother and child.

I submit the Latin text of these decisions, wherein, as will be noted, the S. Congregation does not undertake to make or limit a law which depends on the Author of life. It simply states what the discretion and skill of a physician admit as an effort to conserve life without violation of the divine precept.

Ad I. Partus accelerationem per se illicitam non esse, dummodo perficiatur justis de causis et eo tempore ac modis quibus ex ordinariis contingentibus matris et foetus vitæ consulatur.

Ad II. Quoad primam partem, negative, juxta decretum Fer. IV. 24 Julii 1895, de abortus illiciteitate: Ad secundam vero quod spectat: Nihil obstare quominus mulier de qua agitur, caesareae operationi suo tempore subjiciatur.

⁴ As to the term of viability of the foetus, the Church makes no pronouncement, since it depends on circumstances, of which the physician is alone the discreet judge.

Ad III. Necessitate cogente, licitam esse laparotomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et foetus et matris vitæ, quantum fieri potest, serio et opportune provideatur.

In sequenti vero Feria VI., die 6 ejusdem mensis et anni 1898, in solita audientia R. P. D. Adessori S. O. impertita, facta de omnibus SS. D. N. Leoni Div. Prov. Papæ XIII relatione, SSmus responsiones EE. ac RR. Patrum adprobavit.

J. C. MANCINI S.R. et U. Inquis. Not.

(Cf. Sabetti, *Theol. Moral.*, Tract. VI, n. 273, Quaest. 2.)

3. *Anæsthetics*.—Artificial anæsthesia, superinduced merely to relieve the patient or to render him dead to pain is permissible on Catholic principles, only in extreme cases in which the normal power of endurance is taxed beyond measure. For the rest, the Church teaches that pain is a salutary means of expiation, to be borne with patience and resignation as far as nature permits it.

The question, therefore, whether a patient, hopelessly and fatally diseased, may be dosed so as to yield him a fair degree of comfort, though it shorten his life, cannot be directly answered without reference to the individual condition of the patient. Ordinarily it is permissible to relieve a patient of pain; but if this relief also takes away the consciousness which allows him to benefit by the suffering that serves as an atonement for sin and as a preparation for the life to come, then it is an injury to him; and to deprive him of consciousness under these circumstances is the same as urging him to destroy his reason or life that he may save himself bodily harm.

It is permissible therefore to administer soothing drugs in so far as they secure the patient against *excessive* suffering; for pain not borne with resignation cannot benefit him. It would be wronging the patient, however, who admits the Catholic view that suffering borne with resignation is a blessing, if you deprive him *continuously and absolutely of consciousness* so that he cannot realize the duties which still bind him to life. Moreover, he may, under the feeling of his obligation, still wish to speak rationally of the things that affect his soul or conscience and the disposition of those things for which he is responsible in the future. From this point of view conscious life and the sense of responsibility are a boon of which a Christian cannot rationally wish himself to be deprived, until necessity does so.

III. PARISH REGULATIONS REGARDING SICK CALLS.

It may be helpful toward a better understanding on the part of the physician, of the relations which the priest bears toward his sick people, to say a word in regard to the parochial system of the Catholic Church, which is practically the same everywhere in the world.

Membership of a particular church with Catholics is not a matter of selection, but is defined by clearly drawn parish limits. Within these a pastor is appointed to minister to the wants of all the faithful of the district. Hence, the priest to be sent for to administer the Sacraments to a person in danger of death is not any priest, but the parish priest (or his assistant) within whose territorial jurisdiction the patient happens to be. Only when the parish priest cannot be reached in time to assist the patient, is any other priest authorized to supply this service.

As priests are liable to be called out at any hour of the night, sometimes without any necessity or outside of their jurisdiction, they appreciate it as a courtesy to their profession, if the doctor attending the patient gives a note to the messenger who calls for the priest, stating that the case is urgent. This means that the patient may die or lose consciousness or speech before morning. Some such note priests occasionally demand from the messenger, especially when the sick call comes from a great distance, or at a time when the parochial clergy are busily engaged (Saturdays and Sundays).

IV. PRECEPTS.

1. *Attending Mass.*—A Catholic is obliged by the precept of the Church to attend divine service (if he is able to do so) on all Sundays and "holydays of obligation."⁵ This attendance, commonly called "hearing Mass," requires his presence in a church or chapel during the act of sacrificial worship, which is either solemn or private. The solemn Mass takes places, as a rule, at a late hour of the forenoon (between ten and twelve o'clock); it lasts

⁵ The holydays of obligation for the faithful in the United States are six, viz. : New Year's Day,—The Ascension (a movable feast regulated by the date of Easter, and usually occurring in May),—The Assumption (August 15),—All Saints (Nov. 1),—The Immaculate Conception (Dec. 8),—Christmas Day.

over an hour. Private (or low) Masses are celebrated at different hours of the morning, between five and ten o'clock, according to the varying needs and customs of the place. The private or low Mass lasts only about half an hour. Attendance at any one Mass, solemn or low, and in any church or chapel, satisfies the obligation for the day. As compliance with this precept of the Church is deemed a serious duty with every practical Catholic, it will frequently devolve upon the physician to decide whether his convalescent patient is in a sufficiently strong condition of health to perform this duty.

2. *Abstinence and Fast.*—The law of the Church binds Catholics, unless excused by reason of bodily infirmity or other necessity, to abstain from flesh meat on all Fridays and certain other days of the year. Moreover, persons who have reached the age of twenty-one, and are not excused by sickness, laborious occupation or other necessity, are bound to observe a fast during the forty days of Lent (spring season) and certain other days (about twenty) in the course of the year. This fast implies taking one full meal during the day, and a slight collation in the evening; liquids, excepting milk, are permitted at any time. A physician is practically privileged to dispense from this obligation, for if he states that its observance would injure the patient, the priest exempts the latter. On the other hand, the law of the Church will frequently serve the doctor as a good pretext for enforcing abstemiousness and moderation upon his patient *in any direction*, because the essence of the fast and abstinence is understood by Catholics to mean a refraining from whatever flatters the senses. Thus priests often impose restraints from other ordinary and lawful indulgences upon persons who cannot well observe the prescribed fasts or abstinence from meats.

V. INDICATIONS.

A physician will, as a rule, readily recognize that his patients are devout Catholics from certain indications in their surroundings. Catholics are taught to make use of some external objects as symbols to arouse them to reflection, from which flow motives and acts of devotion. Thus the Catholic sick have usually in their rooms—a *cross* (crucifix) to excite in them resignation by the con-

temptation of suffering in their divine model, Christ, who came on earth to give us an example of patience. A little *statue* of the Blessed Virgin, Mother of Christ, and of other saints who, as examples of compassionate charity and other specific virtues, inspire resignation and confidence in God's goodness, as well as virtuous resolutions to lead a good life if their health be restored.

A *lighted candle*, especially at the hour of death, is intended to speak to the patient silently of the hope of eternal life. The candle is blessed (on Candlemas Day) by the Church with certain invocations in behalf of those who use it, and thus it expresses their prayers as it burns itself out, when speech cannot longer utter these outwardly. It also admonishes the bystander not to weary the patient with earthly trifling in the light of eternity. A chain of *beads*, commonly found in the hand of Catholics when sick, is a means of fixing their attention upon certain prayers when they cannot read or speak much; it also is a silent profession of faith, their wish to be aided in prayer, their confidence in the divine assistance. Of similar purpose are little medals and other objects to which the non-Catholic is a stranger, but which are all like the sacred pledges given by a dying parent to a child, intended to remind them of duty, of charity, and of future meeting in heaven.

Most Catholics wear about their neck what is called "*the scapulars*," a little square piece of cloth, doubled, and on strings. They are loth to part with this, especially during operations or at any other time in illness, because it represents their affiliation and investiture in the garb of a Religious Order in which they pledge themselves to the observance of certain virtues, such as modesty, self-denial, etc. A physician who notices this bit of square cloth (which is not a superstitious charm but, like the ribbon of the Legion of Honor, a sign that the wearer belongs to a band whose purpose is an express profession to practise the virtues of true religion in a special degree) will be at once assured that he has to deal with a well-meaning and generally devout Catholic. It is often a means of identifying the religion and the implied desire to have religious ministration, in a person found unconscious or dying who is not otherwise capable of making known his request to have a priest.

ARTHUR WALDON.

THE BOOKS OF THE ABBÉ LOISY ON THE INDEX.

AFTER a long period of uncertainty as to what Rome might do in view of the outspoken attitude of the Abbé Loisy regarding the authenticity and interpretation of the Scriptural deposit of revealed truth, there comes at last a clearly defined decision which every Catholic scholar will feel bound to respect and accept as just.

Stress has been laid by the friends of the Abbé upon two things that up to the present seemed to lend favor to his position. He had taken up the warfare against modern rationalistic criticism in the spirit of an apologist who realizes the necessity of fighting an opponent with arms equal in kind and reach to his own. To oppose mere tradition against scientific investigation is like combating a man who confronts you with a pistol by means of a stout stick. And here P. Loisy has unquestionably achieved much success, if in no other way than that he gained a respectful hearing from those who believe that Catholics discard all pretence of appealing to reason when they have antiquity for their shield. Our contention is, in their eyes, the fight of an hereditary aristocracy without merit against the intellectual aristocracy of the day.

But there are limits to the exercise of skill or valor, even in the midst of battle. The discipline of the Catholic Church, like that of an army, is for the common good, and the common good may be jeopardized by the indiscreet zeal of an individual, however meritorious. In the attempt to popularize opinions which concern the gravest of all subjects—primitive revelation—the authenticity of the history and teaching of the Gospels—the lines that touch the divine and the human nature of our Lord—these and the important conclusions in the life and organic action of the Church which rest upon these facts, it easily occurs that we leave impressions which are disastrous to the faith of thousands who cannot verify the new teaching or test its value by any standard except their own limited knowledge or bent. And as we do not teach children things which, however true they may be, might engender a skepticism in them regarding the necessity of order, respect for authority, or any other social or personal virtue,

so the Church, in order to guard the lambs of the flock, does not permit the roaming at will in their midst of those who, without intention to harm, disturb nevertheless the quiet and order of the fold.

There is indeed, without question, an opposite extreme to be found in the attitude of those who decry all criticism, and who believe that Catholic conservative methods demand an absolutely literal adoption of the historical tradition represented in the Sacred Scriptures and in the ecclesiastical writers of the past eighteen centuries. And if the representatives of this school made themselves most felt in the opposition to Loisy, it may have served to stay the decision of Rome against his all too forward utterances during the last years of Leo XIII's pontificate, when the case of Loisy had been repeatedly represented as provoking legitimate censure, at the instance, it is generally understood, of the Cardinal Archbishop of Paris.

In any event, the Holy See has been very deliberate in examining and pronouncing upon the Abbé Loisy's work. If he has had opponents of his views, he also has had staunch defenders in Rome; of this there can be no doubt. Hence the decision of the Sacred Congregation is the more reassuring, and we may confidently take sides against views which both in their immediate results and in the manner in which they have been put forth, intimate danger to Catholic faith and virtue.

No doubt there will be the "wise men from the West," not sympathizing with the Church, to tell us that "Rome has allowed itself once more to come under the spell of the Jesuits as in so many other cases," and that the name of Cardinal Steinhuber as Prefect of the Index Congregation is a clear proof of this. The old shadowy images of Rome gagging her progressive men will be revived with added venom to poison the minds of the public. Perhaps the discontented will say that the Index has in times past had to reverse its decisions, to eliminate certain of its censures, and even to tone down its general laws to make them effective; and that the day may come in which the Abbé Loisy's position may be justified in the face of the Catholic world.

This, however, can never be true. Even if, from a critical point of view, all the contentions and statements and conjectures

of the Abbé were some day proved correct, yet would he still be in the wrong. The Church deals with the present Abbé, not with his opinions as they might affect society a hundred years hence. She condemns him to-day, because his statements not only lack sufficiently convincing proofs, though he himself may feel an instinctive certainty regarding them, but because they are an injury to the children of her household. If ever the Church felt called upon to reverse her decisions, it was never because those whom she censured were in the right at the time, but because the continuation of the censure might be either misapplied to new conditions, or because it had lost its purpose, and could only serve to embarrass the student of her laws.

We know, then, that we must avoid to adopt, disseminate, or defend the views put forth by the Abbé Loisy in the works placed on the Index. The skeptic spirit which they awaken does not lie in any one statement, but in the doubts which the author incidentally casts upon the divine manifestations of our Lord both in prophecy and in the New Testament history vouched for as substantially inspired.

The works by the Abbé Loisy, specified in the present Decree (December 23, 1903) of the Index Congregation are:

La Religion d'Israel (Decr. S. O. 16 Dec.).

L'Évangile et l'Église.

Études Évangéliques.

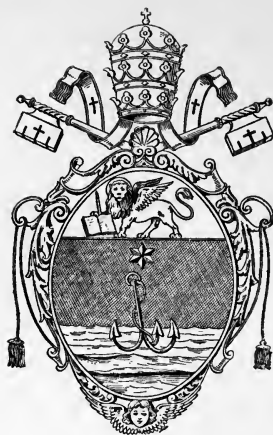
Autour d'un petit livre.

Le quatrième Évangile.

The work which has probably furnished the best evidence of Monsieur Loisy's heterodox tendencies is the one entitled *L'Évangile et l'Église*. The Abbé Monchamp, Vicar-General of Liège, has undertaken a very close analysis of the volume, in which he points out the impossibility of escaping the conclusion which places Loisy in direct opposition to the authoritative teaching of the Church. Not only is the historical authorship of the Gospels questioned, but the evangelical statements are so interpreted as to lose their dogmatic value. This means a subversion of the theological basis on which the entire constitution of the Church rests. The arguments on which both the traditional doctrines and Conciliar or Pontifical decisions, in matters of faith and

morals, mainly depend for their primary motive, are drawn from the evangelical teaching of the New Testament. According to the Abbé Loisy, this teaching has not the value of indisputable fact, but simply of a creed, that is to say, as an expression of what was believed by those who wrote the records which we call the inspired Gospels. "*L'argument biblique est en réalité un argument de tradition,*" he writes in the brochure *Autour d'un petit livre* (p. 175), which is an explanatory letter addressed to a Catholic apologist, in which the Abbé reviews the subject of the foundation and authority of the Church as indicated in the previous work already mentioned.

But the significance of the condemnation lies in the adjustment which it suggests to those who are inclined to speculate on the theme of revelation. The touchstone of orthodoxy must forever remain the voice of the Church as it reaches us from the Watch-tower on the Rock of St. Peter.



Analecta.

POPULAR CATHOLIC ACTION.

Pius X, Pope.

“MOTU PROPRIO.”

In our first encyclical to the Bishops of the world, in which we echo all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And we cannot but praise warmly the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task, and the ardor of so many brilliant young people who have eagerly hastened to lend their aid to the same. The nineteenth Catholic Congress lately held at Bologna, and by us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces as well as what useful and salutary results may be obtained among a population of believers, when this action is well governed and disciplined, and when unity of thought, sentiment, and action prevail among those who take part in it.

But we are very sorry to find that certain differences which

arose in the midst of them have produced discussions unfortunately too vivacious, which, if not dispelled in time, might serve to divide those forces of which we have spoken, and render them less efficacious. Before the Congress we recommended above all things unity and harmony, in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement; we cannot therefore be silent now. And since divergences of view in matters of practice have commonly their origin in the domain of theory, and indeed necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

Our illustrious predecessor, Leo XIII, of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals *Quod Apostolici muneris*, of December 28, 1878; *Rerum novarum*, of May 15, 1891; and *Graves de communi*, of January 18, 1901; and further in a particular Instruction emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs, of January 27, 1902.

And we, realizing, as did our predecessor, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare depart from them in the smallest particulars. Hence, to keep them more vividly present before people's minds, we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of Catholic popular movement.

FUNDAMENTAL REGULATIONS.

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal;—to make them all equal is impossible, and would mean the destruction of human society. (Encyclical, *Quod Apostolici Muneris*.)

II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ, and are to be

judged and rewarded or punished by God exactly according to their merits or demerits. (Encyclical, *Quod Apostolici Muneris*.)

III. Hence it follows that there are, according to the ordinance of God, in human society princes and subjects, masters and proleteriats, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare here on earth. (Encyclical, *Quod Apostolici Muneris*.)

IV. Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not merely of those things which are consumed by use, but also of those which are not consumed by use. (Encyclical, *Rerum Novarum*.)

V. The right of private property, the fruit of labor or industry, or of concession or donation by others, is an incontrovertible natural right; and everybody can dispose reasonably of such property as he thinks fit. (Encyclical, *Rerum Novarum*.)

VI. To heal the breach between rich and poor, it is necessary to distinguish between justice and charity. There can be no claim for redress except when justice is violated. (Encyclical, *Rerum Novarum*.)

OBLIGATIONS OF JUSTICE.

VII. The following are obligations of justice binding on the proletariat and the workingman: To perform fully and faithfully the work which has been freely and, according to equity, agreed upon; not to injure the property or outrage the person of masters; even in the defence of their own rights to abstain from acts of violence, and never to make mutiny of their defence. (Encyclical, *Rerum Novarum*.)

VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workingmen; not to injure their just savings by violence or fraud, or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex. (Encyclical, *Rerum Novarum*.)

IX. It is an obligation for the rich and those who own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfilment, as Christ Himself has said (Matthew 25). (Encyclical, *Rerum Novarum*.)

X. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that He might ennoble poverty and enrich it with merits beyond price for heaven. (Encyclical, *Rerum Novarum*.)

XI. For the settlement of the social question much can be done by the capitalists and workers themselves, by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions. (Encyclical, *Rerum Novarum*.)

CHRISTIAN DEMOCRACY.

XII. This end is especially aimed at by the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as *Social Democracy*, it has for its basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property. (Encyclical, *Graves de Communi*.)

XIII. Moreover, Christian Democracy must have nothing to do with politics, and never be able to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel. (Encyclical, *Graves de Communi*, Instructions of the S. Cong. for E. E. Affairs.)

Christian Democrats in Italy must abstain from participating in any political action—this is under 'present circumstances for-

bidden to every Catholic *for reasons of the highest order.* (Instructions as cited.)

XIV. In performing its functions, Christian Democracy is bound most strictly to depend upon ecclesiastical authority, and to offer full submission and obedience to the Bishops and those who represent them. There is no meritorious zeal or sincere piety in enterprises, however beautiful and good in themselves, when they are not approved by the pastor. (Encyclical, *Graves de Communi.*)

XV. In order that the Christian Democratic movement in Italy may be united in its efforts, it must be under the direction of the Association of Catholic Congresses and Committees, which, during many years of fruitful labor, has deserved so well of Holy Church, and to which Pius IX, and Leo XIII, of holy memory, entrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the Bishops. (Encyclical, *Graves de Communi.*)

CATHOLIC WRITERS.

XVI. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will, like the rest of the faithful, to their Bishops and to the Roman Pontiff. They must above all, take care not to anticipate the judgments of the Holy See in this important matter. (Instruction as cited.)

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals, and natural ethics, by virtue of the Constitution *Officiorum et munerum* (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for publication of writings of a merely technical character. (Instruction.)

XVIII. They must, moreover, make every effort and every sacrifice to ensure that charity and harmony may reign among them. When causes of disagreement arise, they should, instead of printing anything on the matter in the papers, refer it to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiastical authority, let them obey

promptly without evasion or public complaints—the right to appeal to a higher authority being understood when the case requires it; and it should be made in the right way. (Instruction.)

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people of the upper classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bond of mutual love, which is the perfection of justice, and which carries with it the obligation of working for the welfare of one another. (Instruction.)

The foregoing fundamental rules we of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we ordain that they be transmitted to all Catholic Committees, Societies, and Unions of every kind. All these societies are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreover, that Catholic papers publish them in their entirety and make declaration of their observance of them—and, in fact, observe them religiously; failing to do this they are to be gravely admonished and if they do not then amend, let them be interdicted by ecclesiastical authority.

But as words and energetic action are of no avail unless preceded, accompanied, and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals, and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian, and also in order that he *who stands against us may blush, having nothing evil to say of us.* (Tit. 2: 8.)

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruits.

Given at Rome, at St. Peter's, on December 18, 1903, in the first year of our Pontificate.

PIUS X, POPE.

PAPAL LETTER TO HIS EMINENCE, CARDINAL RESPIGHI,
VICAR-GENERAL OF ROME, REGARDING THE REGULA-
TIONS FOR THE RESTORATION OF SACRED MUSIC.

Lord Cardinal.—The desire to see flourish again in all places the decorum and the dignity and holiness of the liturgical functions has determined us to make known by a special writing under our own hand our will with regard to the sacred music which is largely employed in the service of public worship. We cherish the hope that all will second us in this desired restoration, and not merely with that submission, always laudable though it be, which is accorded out of a pure spirit of obedience to commands that are onerous and contrary to one's own manner of thinking and feeling, but also with that alacrity of will which springs from the intimate persuasion of having to do so on grounds duly weighed, clear, evident, and beyond question.

Even a little reflection on the end for which art is admitted to the service of public worship, and on the supreme fitness of offering to the Lord only things in themselves good and, where possible, excellent, will at once serve to show that the prescriptions of the Church regarding sacred music are but the immediate application of those two fundamental principles. When the clergy and choir-masters are penetrated with them, good sacred music flourishes spontaneously, as has been constantly observed, and continues to be observed in a great many places; when on the contrary those principles are neglected, neither prayers, admonitions, severe and repeated orders nor threats of canonical penalties suffice to effect any change; for passion, or, when not passion, shameful and inexcusable ignorance, always finds a means of eluding the will of the Church and continuing for years in the same reprehensible way.

This alacrity of will we look for in a very special way among the clergy and faithful of this our beloved City of Rome, the centre of Christendom and the seat of the supreme authority of the Church. Indeed it would seem but natural that none should more deeply feel the influx of our word than those who hear it directly from our mouth, and that the example of loving and filial submission to our fatherly invitations should be given with greater solicitude by none more than by that first and most noble portion

of the flock of Christ, the Church of Rome, which has been specially entrusted to our pastoral care as Bishop. Besides, this example is to be given in the sight of the whole world. Bishops and the faithful are continually coming here from all parts to honor the Vicar of Christ, and to renew their spirit by visiting our venerable basilicas and the tombs of the martyrs, and by assisting with redoubled fervor at the solemnities which are here celebrated with all pomp and splendor throughout the year. "*Optamus ne moribus nostris offensi recedant*," said our predecessor Benedict XIV in his own time in his Encyclical Letter *Annus qui*, speaking of this very subject of sacred music: "We desire that they may not return to their own countries scandalized by our customs." And farther on, touching on the abuse of instruments which then prevailed, the same Pontiff said: "What opinion will be formed of us by those who, coming from countries in which instruments are not used in church, hear them in our churches, just as they might in theatres and other profane places? They will come, too, from places and countries where there is singing and music in the churches of the same kind as in ours. But if they are persons of sound judgment, they must be grieved not to find in our music that remedy for the evil in their own churches which they came hither to seek." In other times the contradiction between the music usually executed in the churches and the ecclesiastical laws and prescriptions was, perhaps, far less noticeable, and the scandal caused by this contradiction was doubtless more circumscribed, precisely because the evil was more widely diffused and general. But now that so much study has been employed by distinguished men in illustrating the liturgy and the art used in the service of public worship, that such consoling and, not infrequently, such splendid results have been obtained in so many churches throughout the world in the restoration of sacred music, notwithstanding the very serious difficulties that have been happily overcome; now, in fine, that the necessity of a complete change in the order of things has become universally appreciated, every abuse in this matter becomes intolerable, and must be removed.

You, therefore, Lord Cardinal, in your high office as our Vicar in Rome for spiritual matters, will, we are sure, exert yourself with the gentleness that is characteristic of you, but with equal firmness,

to the end that the music executed in the churches and chapels of the secular and regular clergy of this City may be in entire harmony with our instructions. There is much to be corrected or removed in the chants of the Mass, of the Litany of Loreto, of the Eucharistic hymns, but that which needs a thorough renewal is the singing of the Vespers of the feasts celebrated in the different churches and basilicas. The liturgical prescriptions of the *Cæremoniale Episcoporum*, and the beautiful musical traditions of the classical Roman school are no longer to be found. For the devout psalmody of the clergy, in which the people also used to join, there have been substituted interminable musical compositions on the words of the psalms, all of them modelled on old theatrical works, and most of them of such meagre artistic value that they would not be tolerated for a moment even in second-rate concerts. Certain it is that Christian piety and devotion are not promoted by them; the curiosity of some of the less intelligent is fed, but the majority, disgusted and scandalized, wonder how it is that such an abuse can still survive. We, therefore, wish the cause to be completely extirpated, and that the solemnity of Vespers should be celebrated according to the liturgical rules indicated by us. The patriarchal basilicas will lead the way by the example of solicitous care and enlightened zeal of the Lords Cardinals who preside over them, and with these will vie especially the minor basilicas, and the collegiate and parochial churches, as well as the churches and chapels of the Religious Orders. And do you, Lord Cardinal, neither grant indulgence nor concede delays. The difficulty is not diminished, but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely. Let all have confidence in us and in our word, with which heavenly grace and blessings are united. At first the novelty will produce some wonder among individuals; here and there a leader or director of a choir may find himself somewhat unprepared; but little by little things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a beauty and a goodness which have perhaps never before been observed. The Vesper service will, indeed, be notably shortened. But if the rectors of the churches desire on a special occasion to prolong the function

somewhat, in order to detain the people who are wont so laudably to go in the evening to the particular church where the feast is being celebrated, there is nothing to hinder them—nay, it will be rather so much gained for the piety and edification of the faithful—if they have a suitable sermon after the Vespers, closed with Solemn Benediction of the Most Holy Sacrament.

Finally, we desire that sacred music be cultivated with special care and in the proper way in all the seminaries and ecclesiastical colleges of Rome, in which such a large and choice body of young clerics from all parts of the world are being educated in the sacred sciences and in the ecclesiastical spirit. We know, and we are greatly comforted by the knowledge, that in some institutions sacred music is in such a flourishing condition that it may serve as a model for others. But there are some seminaries and colleges which leave much to be desired, owing to the carelessness of the superiors, or the want of capacity and the imperfect taste of the persons to whom the teaching of the chant and the direction of the sacred music is entrusted. You, Lord Cardinal, will be good enough to provide for us a remedy for this also with solicitude, by insisting especially that Gregorian Chant, according to the prescriptions of the Council of Trent, and of innumerable other Councils, provincial and diocesan, in all parts of the world, be studied with particular diligence, and be as a rule preferred in the public and private functions of the institute. It is true that in other times the Gregorian Chant was known to most only through books which were incorrect, vitiated, and curtailed. But the accurate and prolonged study that has been given to it by eminent men who have done a great service to sacred art has changed the face of things. The Gregorian Chant restored in such a satisfactory way to its early purity, as it was handed down by the fathers and is found in the codices of the various churches, is sweet, soft, easy to learn, and of a beauty so fresh and full of surprises, that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers. Now, when delight enters into the fulfilment of duty, everything is done with greater alacrity and with more lasting fruit. It is our will, therefore, that in all seminaries and colleges in this fostering City there be introduced once more the most ancient Roman chant

which used to resound in our churches and basilicas, and which formed the delight of past generations in the fairest days of Christian piety. And as in former times that chant was spread abroad over the whole Western Church from Rome, so we desire that our young clerics, educated under our own eyes, will carry it with them and diffuse it again in their own dioceses when they return thither as priests to work for the glory of God. We are overjoyed to be able to give these regulations at a time when we are about to celebrate the thirteenth centenary of the death of the glorious and incomparable Pontiff, St. Gregory the Great, to whom an ecclesiastical tradition dating back many centuries has attributed the composition of these sacred melodies, and from whom they have derived their name. Let our dearly-beloved youth exercise themselves in them, for it will be sweet to us to hear them when, as we have been told will be the case, they will assemble at the coming centenary celebrations round the tomb of the Holy Pontiff in the Vatican Basilica during the Sacred Liturgy which, please God, will be celebrated by us on the auspicious occasion.

Meanwhile, as a pledge of our particular benevolence, receive, Lord Cardinal, the Apostolic Benediction which from the bottom of our heart we impart to you, to the clergy, and to all our most beloved people.

From the Vatican, on the Feast of the Immaculate Conception, 1903.

PIUS X, POPE.

E S. CONGREGATIONE INDICIS.

I.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 4 Decembris 1903, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

CHARLES DENNIS, *Carême Apologétique* sur les dogmes fondamentaux ; Paris, 1902.

CHARLES DENNIS, *L'Église et L'État* ; les leçons de l'heure présente ; Paris, 1902.

L'abbé GEORGEL, *La Matière* ; sa déification ; sa réhabilitation au point de vue intellectuel et aimant ; ses destinées ultimes ; Oran, 1902-1903.

JOSEPH OLIVE, *Lettre aux Membres de la pieuse et dévote Association du Cœur de Jésus* et de N.D. des Sept Douleurs ; Cette, 1886-1903.

P. SIFFLET, *Decreto S. Congregationis*, edito die 5 Martii 1903, quo liber ab eo conscriptus, notatus et in Indicem librorum prohibitorum insertus est, *laudabiliter se subiecit*.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 4 Decembris 1903.

ANDREAS Card. STEINHUBER, *Praefectus*.

Loco † Sigilli.

Fr. THOMAS ESSER, *Ord. Praed. a Secretis*.

Die 7 Decembris 1903 ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

II.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 4 Decembris 1903, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

ALBERT HOUTIN, *La Question Biblique* chez les Catholiques de France au XIX. siècle.

ALBERT HOUTIN, *Mes difficultés avec mon évêque.*

ALFRED LOISY, *La Religion d'Israel.* (Decr. S. Off. fer. IV, 16 Dec. 1903.)

ALFRED LOISY, *L'Évangile et l'Église* (ib.).

ALFRED LOISY, *Études évangéliques* (ib.).

ALFRED LOISY, *Autour d'un petit livre* (ib.).

ALFRED LOISY, *Le quatrième Évangile* (ib.).

Itaque nemo cujuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 23 Decembris 1903.

ANDREAS Card. STEINHUBER, *Praefectus.*

Loco † Sigilli.

Fr. THOMAS ESSER, *Ord Praed. a Secretis.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTERS :

1. The Holy Father, *motu proprio*, addresses the faithful of the whole world on the subject of popular Catholic action, and gives directions for the guidance of Christian Democracy.
2. The Sovereign Pontiff calls upon His Eminence Cardinal Respighi, Vicar-General of Rome, to put into execution at once the regulations, given in his *motu proprio* Instruction of November 22, 1903, for the restoration of ecclesiastical music in the churches of the Eternal City.

On account of the great importance of this pronouncement on sacred music we give an English translation of it at the beginning of this number. A number of important decisions of the Roman Congregations must be held over for the March issue.

THE APOSTOLIC DELEGATE ON THE PRIESTS' TOTAL ABSTINENCE LEAGUE.

The following letter of commendation from His Excellency the Apostolic Delegate, to the Rev. Anthony S. Siebenfoercher, President of the Priests' League for the promotion of the Total Abstinence principle, will be read with pleasure by all friends of the movement among the clergy.

WASHINGTON, D. C., *November 21, 1903.*

*Rev. and dear Father :—*I learn with pleasure that the movement inaugurated at Cincinnati some years ago for the promotion of Total Abstinence by the Association under the title of the "Sacred Heart Priests' League" has recently, at a meeting held in Pittsburg, taken a more solid standing and become more general. It is also consoling to observe that a number of Bishops have signified their willingness to aid the League in a very effective manner, and that the movement is making swift headway.

I have no doubt that the Association will be productive of great good. It will prove to be one of the most efficacious means for the preservation of the abstemious, and for the reformation of those who have become victims of intoxicating drinks. Hence I cannot but appreciate very highly the self-abnegation of those priests who embrace total abstinence in order to inculcate more effectively, both by word and example, the holy virtue of temperance.

May God bless the League with the abundance of His grace.

Yours truly in J. C.

† D. FALCONIO, *Arch. of Laryssa*;
Apostolic Delegate.

To the Rev. Anthony S. Siebenfoercher,

Kenton, Ohio.

DUPLICATING ON SUNDAYS FOR A SMALL NUMBER OF PEOPLE.

Qu. Your interpretation of a priest's duty to duplicate despite the fact that there is present another priest who is engaged for a later Mass, seemed to me excellent. But it hinges entirely upon the fact that there are some members of the community who could not be accommodated at the late Mass, and would thus be entirely prevented from hearing Mass. In the case of a religious sisterhood I judge the proportion of those who *could not* attend at the late Mass is comparatively small. Should they not be morally bound to make the effort, or even be excused from Mass, rather than oblige a priest to the inconvenience of duplicating?

Resp. The privilege of duplicating is granted *in casu necessitatis*, but the word *necessitas* actually means, as we said, when it is desirable for the greater convenience of the people. Naturally the terms of the concession are strict, to prevent any abuse in such matters. Thus the privilege in the customary formulary is limited by "*si magna pars populi secus missa careret*," which literally means that a large number of the faithful would actually be unable to attend Mass. But in common practice, which has the sanction of the Sacred Congregation of the Council, it would be quite sufficient if about twenty persons were to be put to the inconvenience of walking a mile to the next church (S. C. C., January 12, 1847). Various cases confirming this interpretation are

cited by Lucidi,¹ and Zitelli,² in which the concession was granted in behalf of ten or fifteen persons, because these were unable to leave the house. In some instances the S. Congregation has indeed refused the privilege to a larger number, because it was evident that they would not be really put to inconvenience by the obligation of going out; but the entire legislation of the Church on the subject makes it clear that the real inconvenience of a considerable number of persons would justify the use of the privilege, if the Bishop approves.

In the case of a religious community the inconvenience is self-evident, if their regular early community Mass should have to be omitted. Nor is the priest put to special inconvenience if it be his ordinary duty to duplicate. The Bishop's approval is implied in the fact that he allows a priest to supply the regular community Mass throughout the year by giving him faculties to duplicate.

CAN AN APOSTOLIC VICAR APPOINT A VICAR GENERAL?

Some time ago the above question was proposed to us, and we answered it by reference to the Canon Law which ordinarily does not include the right of appointing Vicars General in the faculties of Apostolic Vicars. Practically, however, we said, an Apostolic Vicar may appoint a substitute or assistant to whom he can give all ordinary privileges of a Vicar General, although this would not be a juridical appointment which renders the Vicar General in a manner independent of the Bishop in the use of his faculties, since these are given him directly by the Holy See. In this sense, we judge, is to be understood the following reply of Cardinal Gotti, recently given to the Right Reverend P. Verdager, Vicar Apostolic of Brownsville, who proposed to the Sacred Congregation the same question.

“Insuper, dubitans an Vicarius Apostolicus nominare possit necne Vicarium Generalem, postulabas ut ille, qui nunc apud te tali munere fungitur, ab hac S. Congre. confirmaretur. Qua in re dubium removeas et scias te habere potestatem nominandi tuum Vicarium Generalem, ac proinde utaris jure tuo.

“HIER. MA. *Card. GOTTI, Praef.*”

¹ Cf. *De Visitatione SS. Limin.*, tom. II, p. 594.

² *Apparatus Juris. Eccl.*, p. 339.

SPECIES, VARIETIES, AND HYBRIDS.

(Communicated.)

In the interesting article on Father George Mendel in the January REVIEW, Dr. Walsh cites Professor Morgan as affirming the important fact (with regard to Mendel's law) from the point of view of the theory of evolution to be that "the new species have sprung fully armed from the old ones, like Minerva from the head of Jove." What ought to be of vital moment from the point of view of the theory of evolution is that the "new species" in question should be a genuine species, and not simply a variety obtained by the crossing of two other varieties of the same species. You can produce endless varieties by crossing within the same species. You can even produce hybrid forms by crossing one good species with another. But Nature bans this latter process, for it is notorious that hybrids of species absolutely diverse do not multiply; they either revert to one of the two parent forms or become sterile. This is the Rubicon that no one has ever yet been able to ferry Evolution across. This barrier in its way makes Huxley give Darwin's hypothesis only a provisional acceptance.¹

A. M. D.

THE PAULINE PRIVILEGE IN THE CASE OF PROTESTANTS.

Qu. In your last number an interesting marriage case was discussed, in which the possibility of a separation of the parties by the Pauline Privilege was suggested. This leads me to propose a similar case with however an important difference, namely, that the baptized party did not profess the Catholic faith, but remained a Protestant.

A young woman who was in the habit of visiting a Catholic family, married an infidel. She herself had never been baptized, and, of course, the marriage was valid (by natural contract). Her husband somehow did not fancy her frequenting Catholic society, as he had a bitter prejudice against the local priest, whom his wife had once or twice met at the house of her friends, and of whom she seemed to have a high esteem, which she did not think of disguising from her husband.

In course of time she felt the desire to become a Catholic. Her friends encouraged her, and one of the young ladies of the family instructed her. A few months later, when the priest was on the point

¹ Cf. *Man's Place in Nature*, p. 107.

of baptizing her, he received a most insulting and threatening letter from the husband, saying that he would appeal for a divorce from his wife, and prosecute the priest, for alienation, etc. Under the circumstances, the priest advised that the ceremony of baptism should be deferred until the matter could be placed in the proper light, and avoid a rupture between the young married people. The young woman, however, in her first fervor, insisted that she be received into the Church, declaring herself ready to brave the indignation of her husband rather than yield to his unreasonable and insulting prejudices. It was at this juncture that the priest gave her to understand that there would be no necessity of her incurring such martyrdom, but that, in the event of her being baptized, and her husband refusing peacefully to live with her, she might be declared free from the marriage-bond, and could, if she desired later, marry a Catholic husband. He urged her, however, to wait, thinking that the husband might in time change his mind, since he showed a certain fondness for his wife and a readiness to indulge her enthusiastic but rather whimsical disposition in all other respects. She consented to defer her baptism for a time. A year passed, and nothing more was done. Meantime there were some changes in the relation of her Catholic friends, and the former visits of the lady ceased. The following Easter morning the priest was informed that Mrs. N., the prospective zealous convert to Catholicism, had been baptized the previous day in the Episcopalian church, and that the rector (very High Church) had endorsed the idea which the priest had suggested, namely, that in case of trouble from the husband, she could be divorced from him, if he did not like her Christianity. As a matter of fact, a short time after this, the two secured a civil divorce.

Later on, this lady meets a Catholic man who wishes to marry her. She is still a Protestant, though validly baptized. Does the Pauline Privilege, as regarded by the Church, apply to her, a baptized Protestant, so as to free her from the obligation of her first marriage? Or, has she to become a Catholic before the new marriage could be ratified by the Church? Is it necessary to make the formal interpellation in such a case, if it is known that the infidel husband has married again in the meantime, thus indicating his permanent unwillingness to resume relations with his former wife?

Resp. The Pauline Privilege applies to all validly baptized persons who accept the Christian faith, even if that faith be erroneous.

Hence a validly baptized Protestant would be free to marry another baptized person, if her former infidel consort refuses to tolerate the Christian religion. In the present case, the woman ought to become a Catholic, otherwise there would be necessity of a dispensation from the impediment of mixed religion for the Catholic man who wishes to marry her. There is hardly room for interpellation, since the former infidel husband has bound himself by a second marriage, whether validly or invalidly, which sufficiently expresses his intention.

THE VOTIVE MASS ON THE EIGHTH DAY OF THE MONTH.

Qu. Monsignor Lynch's suggestions made in last month's REVIEW regarding the monthly devotion in honor of the Immaculate Conception during this Jubilee year of the Definition of the Dogma will no doubt lead to a more impressive appreciation of the devotion; and I, for one, mean to introduce it in my congregation. The young women of the Sodality of the Blessed Virgin are glad to take up the Little Office of the Immaculate Conception, and to attend at the Mass, so as to make the eighth day of each month a regular parish feast in honor of Our Lady.

However, I fear there may be some difficulty about the Ordo of the Mass. The general rubrics are of course given, but we parish priests have not as a rule the training to arrange it properly without some direction. Thus in January we were puzzled what Mass to say. It was the third day within the Octave of the Epiphany, which is privileged, and excludes votive Masses, simple commemorations, etc. Was the votive oration to be said, in place of the *Deus qui salutis*, and under one conclusion with the oration of the Epiphany; or had it a separate conclusion?

The Ordos have not taken notice of the possible changes, and many of us will be at sea in this regard on each eighth day of the next eleven months.

Resp. The following table, drawn up by the Rev. W. Faerber, in his excellent *Pastoralblatt* for December, will answer the above-mentioned difficulty. The arrangement is made primarily with reference to the St. Louis Ordo, which is in the main the Roman Ordo used in a large number of dioceses in the United States. In nearly every case, however, it will be found applicable also to the local Ordos of New York, Baltimore, etc.

January 8.—Mass of the Epiphany. Second Prayer (under one conclusion with the Prayer of the Epiphany) of the Immaculate Conception ; third Prayer, for the Church or Pope.

February 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

March 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

April 8.—Mass of the Octave of Easter. Second Prayer (under one conclusion with the Prayer of Easter) of the Immaculate Conception ; third Prayer, for the Church or Pope.

May 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

June 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

July 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

August 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

September 8.—Mass of the Nativity of the Bl. V. Mary ; no Commemoration.

October 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

November 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

When the Devotion is transferred to the *following Sunday*, the *Ordo* is as follows :

January 10.—Mass of the Sunday within the Octave of Epiphany. Second Prayer (under one conclusion with the Prayer of the Sunday) of the Immaculate Conception ; third Prayer, of the Octave of Epiphany.

February 14.—Votive Mass of the Immaculate Conception, without any Commemoration.

March 13.—Votive Mass of the Immaculate Conception, without any Commemoration.

April 10.—Mass of *Dominica in Albis*. Second Prayer (under one conclusion with that of the Sunday) of the Immaculate Conception.

May 8.—Votive Mass of the Immaculate Conception, without any Commemoration.

June 12.—Votive Mass of the Immaculate Conception, without any Commemoration.

July 10.—Votive Mass of the Immaculate Conception, without any Commemoration.

August 14.—Votive Mass of the Immaculate Conception, without any Commemoration.

September 11.—Mass of the Holy Name of B. V. Mary. Second Prayer of the Sunday (Sixteenth after Pentecost); third Prayer, of SS. Protus and Hyacinth, MM.

October 9.—Votive Mass of the Immaculate Conception, without any Commemoration.

November 13.—Mass of the Patronage of B. V. Mary. Second Prayer, of the Sunday (Sixth after Epiphany remaining); third Prayer, of S. Didacus.

The foregoing order applies to the principal Mass in each church or chapel said in connection with the devotion in honor of the Immaculate Conception. At all other Masses in the same churches a Commemoration of the Immaculate Conception may be added, following the principal prayer of the Mass in the usual manner prescribed for simplified feasts.

"VICARII PAROCHORUM."

In the January number of the REVIEW appeared a document from the S. Congregation of the Council in which the Archbishop of Paris is reminded of his rights in removing from a certain parish a vicar or assistant rector, against whose reputation nothing hurtful could be alleged, except that he made trouble with some brother priest and seemed to have a sort of contempt for episcopal ordinances generally.

In the summary which we made of the case under the head of "Our Analecta," the word "rectors" of parishes was inadvertently used in place of "assistants," which corresponds more literally to the term *vicarii parochorum*. In reality this difference, however, is not material when applied to the missionary rectors with us who are not canonically irremovable. According to the Council of Baltimore (II Plenary, n. 125), our Bishops have the same rights regarding the removal of missionary rectors as apply in France to the ordinary "vicarii parochorum."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Inspiration.**—The solution of many present-day Biblical difficulties depends on the answer to the question "what is the Bible," and this answer depends in its turn on the nature of inspiration. The authority of the Church has definitely settled for us two points concerning the Sacred Books: (1) They are "Spiritu Sancto inspirante conscripti;" (2) "Deum habent auctorem." Cardinal Franzelin in his classical work on the present subject determines the nature of inspiration from an analysis of the necessary elements that enter into the concept of authorship. In other words, he identifies God's authorship of the Sacred Books with their divine inspiration. Hence, the essential elements of the former will be identical with the essential elements of inspiration.

The reader remembers that a few years ago Fr. Zaneccchia, O.P., published a remarkable work entitled *Divina inspiratio SS. Scripturarum ad mentem D. Thomæ Aquinatis*. In this book the learned Dominican Professor took exception to Card. Franzelin's treatment of the subject of inspiration. Fr. J. P. van Kasteren, S.J., surveyed the question and its literature in an article entitled "Franzelin and Zaneccchia," which he published in the Dutch periodical, *Studiën*.¹ The Mæstricht Professor vindicated Card. Franzelin's treatment of inspiration. But the last word had not been spoken. Fr. Zaneccchia answered Fr. van Kasteren's defence of the illustrious Cardinal in a work entitled *Scriptor sacer sub divina inspiratione iuxta sententiam Card. Franzelin*.² The author examines first Franzelin's method; secondly, his view of inspiration; thirdly, his tenets as to the extent of inspiration. Whatever one may think of the cogency of Fr. Zaneccchia's arguments, one cannot deny that he has contributed considerably to the interest of the learned in the question of inspiration.

¹ Deel lvii, bl. 55-80.

² Responsio ad P. van Kasteren, S.J.; Romæ, ap. Frid. Pustet.

Meanwhile, Fr. Chr. Pesch, S.J., had prepared his pamphlet entitled *Zur neuesten Geschichte der katholischen Inspirationslehre*.³ The author begins his survey from the year 1890. He pays special attention to the French "école large," and shows the importance of the Encyclical *Providentissimus Deus*. The sixth section of the pamphlet is probably the weightiest: it treats of "Inspiration, Criticism, and Exegesis." It is here that the author differs from the views of Fathers Lagrange and Prat as to the limits of the absolute veracity of the Bible. The inspired writers may employ rhetorical and poetic expressions, they may use metaphors and allegories, and in points of natural science they may be only relatively truthful; but merely relative truthfulness is not to be admitted in historical questions. Fr. Pesch appears to be almost scandalized at the above mentioned attempts to abandon Card. Franzelin's method of determining the nature of inspiration. On this point he appears to be unreasonably touchy.

Fr. Ferd. Prat, S.J., highly eulogizes Fr. Pesch's pamphlet.⁴ But he differs from him as to the value of Franzelin's method of settling the essential elements of inspiration. The Latin word "auctor," he tells us, has three meanings: (1) guarantee or surety; (2) cause; (3) author or writer.⁵ The first of these he calls the classical meaning of the word; the third is the modern meaning, while the second is the ordinary ecclesiastical sense of the word. Card. Franzelin, therefore, bases his investigation on a word ambiguous in itself, and bearing in ordinary ecclesiastical language a meaning quite different from that which he himself gives it. Fr. Prat shows to his own satisfaction that the five conciliar definitions to which Franzelin appeals employ "auctor" in the sense of cause or principle, while the Cardinal uses it in the sense of author or writer. And what is to be our starting-point in our

³ *Theologische Zeitfragen*, 3. Folge; Freiburg, 1902, Herder; 8vo, pp. 123; cf. Fr. Pesch's article on "Die Inspiration der hl. Schrift nach der Lehre der heutigen Protestanten," in *Zeitschrift für kath. Theol.*, 1902, p. 81-106.

⁴ *Études*, May 20, 1903, p. 555 ff.

⁵ The new *Thesaurus Linguae Latinae*, vol. ii, fasc. 5, gives the following meanings for the word "auctor": "*i.* in sermone iudiciali: (1) venditor. (2) tutoris prædicatum *i. q.* ratum habens. (3) aliorum ratum habentium prædicatum. (4) senatus prædicatum. *ii.* suator, impulsor. *iii.* testis." Here ends fasc. 5 of vol. ii of the *Thesaurus*; fasc. 6 will contain the other meanings of "auctor"; it has not as yet appeared.

determination of the essential elements of inspiration? Fr. Prat wishes to substitute the formula *Scriptura est verbum Dei* instead of the Cardinal's principle *Deus est auctor Scripturae*.

Fr. L. Murillo, S.J., reviews in the September number of *Razón y Fe*⁶ the arguments against Franzelin's method, advanced by Fathers Zanecchia and Prat. The reader easily understands that we cannot learn the essential elements of "man" by analyzing the concept "animal"; but that, vice versa, we can come to understand the essential elements of "animal" by a thorough analysis of the concept "man." In other words, the concept "animal" does not contain the concept "man"; on the contrary, the latter contains the former. In a similar way, argues Fr. Zanecchia, the concept "auctor" does not contain the concept "inspirator"; hence, we cannot come to know the latter by an analysis of the former. Father Murillo replies that the concept "auctor" does not contain that of "inspirator," if the former be understood in its generic meaning; but he maintains that the concept conveyed by the word "auctor," taken in its historical and conciliar sense, does contain the concept "inspirator." Now, Card. Franzelin used the word "auctor" precisely in its concrete conciliar meaning. That the conciliar meaning of the word "auctor" from the time of the Council of Florence down to the Vatican Council is "author," may be seen from the opinions rejected by these Councils. Surely, Fr. Prat cannot wish to maintain that the views of Jahn and Haneberg and Richard Simon are identical with those of the ancient Manicheans. If we grant him, then, that in opposition to the Manichean errors the early Councils defined that God is alike "auctor" of the Old and the New Testament, he must grant us, too, that in opposition to the recent errors the Vatican Council decreed that God is "auctor" of the canonical books, in as far as they are writings—that God effectively intervened in the production of the Sacred Books. While "auctor" in the language of the early Councils *may* be taken either in its generic sense of cause or in the more specific sense of author, in the language of the Vatican Council it *must* be understood as signifying author or writer. This is the state of the case as viewed by Fr. Murillo.

The controversy will not end here; doubtless, within the next

⁶ Madrid, 1903, p. 82 ff.

few years it will be thoroughly thrashed out. And what will be the result? Certain *a priori* elements introduced by Franzelin will be rejected—*e. g.*, his distinction between the formal and the material word. Again, it will be granted that Franzelin's method is not adapted for apologetic purposes; non-Catholics will not readily admit the formula *God is the author of the Bible* as the starting-point of an investigation into the nature of inspiration. But for dogmatic purposes Card. Franzelin's method will gain a surer footing the more thoroughly it is investigated; the practical identification of God's authorship of the Bible with God's inspiration of the Bible on the part of the Vatican Council will have far-reaching results in the evolution of Catholic dogma.

It must not be imagined that the subject of inspiration has been studied only in connection with the foregoing controversy. A. Zöllig has published a pamphlet entitled *Die Inspirationslehre des Origenes*,⁷ which systematizes the views of the great Alexandrian scattered throughout his various works. The book is valuable for the history of the dogmatic evolution of inspiration, the history of exegesis, and of the Canon.—C. Holzhey has presented us with a pamphlet which bears the title *Schöpfung, Bibel und Inspiration*.⁸ The first part states what science has to say concerning the origin of the world; man appears on the scene about 6000 B. C. The second part treats of the Biblical cosmogony, and harmonizes it with the scientific. The author regards the doctrine of monotheism and the institution of the Sabbath, together with the truths derived from these two, as the main object of the inspired writer, and relegates everything else into the sphere of a mere vehicle of expression. In the third part, Holzhey attempts a theory of inspiration that will justify the above view: the Bible as a whole, each Sacred Book as a whole must be regarded as inspired. Whatever lies outside the region of this totality needs not be elevated by inspiration above the conditions, the imperfections, and even the errors of human communication. The author is conscious of the fact that his theory is not in keeping with the Encyclical *Providentissimus Deus*; but somehow he

⁷ Ein Beitrag zur Dogmengeschichte; Strassburger Theol. Studien, v. 1; Herder, Freiburg, 1902. 8vo, pp. x—130.

⁸ Roth, Stuttgart, 1902. 8vo, pp. viii—75.

seems to believe that he is right, and the Encyclical wrong.—E. Granelli has contributed two papers to the study of inspiration; the one is entitled *De effectibus inspirationis*,⁹ the other *De inspiratione verbali Sacrae Scripturae*.¹⁰ He starts from the principle *Deus conscripsit*, or *inspirando conscripsit*, and thus agrees practically with Franzelin's method. He distinguishes between "inspiratio verbalis" and "inspiratio verborum"; the difference between his view and the view he impugns is only formal, not material.—It may be of interest to know that Fr. De San, too, in his recent dogmatic treatise on inspiration, agrees with Card. Franzelin's method of treatment.¹¹ The readers who are acquainted with De San's depth of thought and clearness of presentation will welcome his addition to this branch of knowledge most heartily.—It may also assist the student of inspiration to read E. Höhne's article, *Zur Inspirationsfrage*,¹² or F. Bettex's little volume entitled *Die Bibel Gottes Wort*.¹³

2. **Hermeneutics.**—In a previous number of the REVIEW we have noticed St. Szekely's *Hermeneutica Biblica generalis secundum principia catholica*.¹⁴ The work may really be called an encyclopædia of hermeneutics, though the author does not utilize the most recent literature belonging to his field of knowledge. At the end of the book a history of exegesis is added.—Another work covering the whole field of hermeneutics has been published by Fr. Mich. Hetzenauer, O.C., and bears the title *Epitome exegeticae Biblicae catholicae*.¹⁵ The author is well known on account of his previous work entitled *Wesen und Principien der Bibelkritik auf katholischer Grundlage* and also by reason of the announcement that he is about to publish *Biblia Sacra Vulgatae editionis ex ipsis Vaticanis exemplaribus inter se et cum indice errorum corrigendorum collatis*. The Rev. Father first explains the nature and object of Catholic Biblical exegesis together with the division and character of the various senses of the Bible. In the second part,

⁹ Div. Thom. xxiii, 6, 572–588.

¹⁰ Div. Thom. xxiii, 211–223; 321–340; 433–445.

¹¹ De traditione; Charles Beyaert, Bruges, 1903.

¹² Beweis des Glaubens, 3 F., v. Bd., 10 H.

¹³ Steinkopf, Stuttgart, 1903. 8vo, pp. 236.

¹⁴ Herder, Freiburg, 1902. 8vo, iv, 446.

¹⁵ Wagner, Oeniponte, 1903. 8vo, pp. 175.

he briefly states the hermeneutic rules that must be observed in order to discover the true sense of Sacred Scripture. Finally, he adds a practical method of a truly Catholic interpretation of Holy Writ. The work deserves all praise for its clearness not less than for its conciseness.

All the other recent publications deal with particular hermeneutic questions; thus the range of their inquiry is limited, but their depth will keep alive the interest of the reader. J. Saccheri has published a pamphlet entitled *Hodierna critica et hermeneutica sacra*¹⁶ in which he reissues a study that had first appeared in the *Divus Thomas*. He states the principles of the Encyclical *Providentissimus Deus* and tries to harmonize them with the principal problems offered by the Book of Genesis. He applies them to the history of creation, of man, of the Deluge, of the confusion of tongues, and to the chronology of Genesis. His collection of interpretations of Genesis is truly remarkable for its copiousness.—Professor N. Peters has applied a special rule of hermeneutics to Gen. 2: 10–14. His paper is entitled *Die Paradiesflüsse und ein oft vergessener hermeneutischer Grundsatz*.¹⁷ The writer endeavors to apply the popular manner of regarding the subject in ancient days, and to free himself from the scientific views of the present.—B. Wachstein enlightens his readers as to the Talmudic method of reasoning in explaining the sacred text. The title of the paper expresses its character with fair accuracy: *Der hermeneutische Syllogismus in der talmudischen Literatur*.¹⁸ A. Schwarz had published a work bearing the same title in 1901. Wachstein criticises the latter publication, and will probably have to bear the consequences of his rashness.—Fr. G. Gietmann has contributed to the *Zeitschrift für kath. Theologie* an article on the multiple sense of Sacred Scripture.¹⁹ The writer does not advance any tangible proofs for his opinion; but he believes that the general principle of admitting only one literal sense in each passage of Sacred Scripture has been carried to excess. We sincerely hope that the article may occasion a thorough discussion of the

¹⁶ *Quaestiones selectae*: ed. 2. emend. et aucta; Placentiae, 1902, Typis "Div. Thom." 8vo, pp. 149.

¹⁷ *Beilage zur Germania*, 1902, Nr. 11.

¹⁸ *Monatschrift f. Gesch. u. Wissensch. d. Judentums*, xlv, 53–62.

¹⁹ Der mehrfache Sinn der hl. Schrift, iii Quartalheft, 1903. P. 381 ff.

vexed question as to the possibility and the actual existence of a multiple literal sense in some Biblical passages at least.—Dr. Diettrich had contributed to the *Beihefte zur Zeitschrift für alttest. Wissenschaft*²⁰ an investigation into a Nestorian Commentary on the Old Testament; and now he has added a most welcome monograph on the same subject.²¹ Diettrich summarizes his results under four heads: (1) The Peshitta was not the only version used by the Nestorians; (2) when “the Greek” is cited, that term covers the Syro-Lucian of an unknown translator as well as the Syro-Hexaplar of Paul of Tellà; (3) Īsô’dâdh continued a reform in exegesis which had been begun by Hanânâ of Hêdhayâbh; (4) at least in the Book of the Twelve Prophets Īsô’dâdh influenced the greatest Monophysite commentators of the Middle Ages. Dr. Diettrich deserves all praise for working well the rich vein he has struck. In minor points, his study is certainly open to exception. Thus he probably overestimates the influence of his hero on Barhebræus and Dionysius bar Salibhî. Again, he seems to be rather hasty in his conclusion that a Syro-Lucian was used besides the Syro-Hexaplar, seeing that Īsô’dâdh’s text agrees so signally with the latter.

Finally, a few attempts to harmonize the principles of Catholic hermeneutics with the exigencies of criticism. Father Durand is of opinion that the principal object of the Bible is religious instruction. In this field, therefore, the Bible is infallible. Outside of this range, the inspired writers often relate mere human opinions, relative truths, current traditions, without guaranteeing their truth.²²—Father Brûcker claims Biblical infallibility only for the authentic original text, and the statements of the inspired writer himself. In general, it is difficult to maintain that the inspired writers have transcribed passages from other sources without guaranteeing their truth. But the inspired writer may implicitly refuse to assume the responsibility for the truthfulness of a passage taken from profane sources. This is the case, *e.g.*, in the genealogies of

²⁰ vi.

²¹ Īsô’dâdh’s Stellung in der Auslegungsgeschichte des A. T. an seinen Commentaren zu Hosea, Joel, Jona, Sacharia 9-14, und einigen angehängten Psalmen veranschaulicht. Giessen: Ricker. 1902. 8vo, pp. lxx—163.

²² L’autorité de la Bible en matière d’histoire, *Revue du clergé français*, Dec. 1, 1902.

Genesis.²³—An anonymous writer is of opinion that the inspired author of Genesis intended only to write down the ancient legends, and to give a fixed form to the popular traditions, without guaranteeing the truth of either.²⁴ Venard urges against the foregoing view the exception that ecclesiastical traditions and decisions must be properly respected in matters of Biblical exegesis.²⁵—Father Prat denies that Sacred Scripture intends to teach science; the inspired writers utilize mythology as other writers do; errors in popular views of facts may be admitted; the Biblical historian is neither a mere compiler nor a critical editor of his material; at times, he shows explicitly that he does not guarantee the truthfulness of his sources.²⁶ A writer in the *Stud. relig.*,²⁷ F. Girerd,²⁸ and Venard²⁹ claim that the inspired writer may refuse implicitly as well as explicitly to bear the responsibility for the truthfulness of his sources. The reader will find a more detailed list of writers on the present subject in *Biblische Zeitschrift*.³⁰

²³ L'inspiration et l'infallibilité de la Bible en matière historique, *Études*, xciv, Jan. 20, 1903, pp. 222–233.

²⁴ La veracità storica dell' Esateuco, *Stud. Relig.*, ii, 4, pp. 281–332.

²⁵ *Revue du clergé français*, April 15, 1903, p. 521 f.

²⁶ Progrès et Tradition en Exégèse, *Études* xciii, pp. 289–312, pp. 610–633.

²⁷ iii, I, p. 104.

²⁸ *Ann. de Phil. chrét.*, lxxiii, March, 1903, pp. 686–689.

²⁹ L. c.

³⁰ Drittes Heft, p. 306 f.

Criticisms and Notes.

PROBLEMS AND PERSONS. By Wilfred Ward. London and New York: Longmans, Green & Co. Pp. liv.—377.

The qualities which have given Mr. Ward's literary work so high a reputation are everywhere apparent in his latest collection of essays. A philosophical view of history in its relations to the development of religious thought and human progress; a sobriety of judgment, the foe of extreme statements, whether in the domain of theology or of science; a wide knowledge of the motives that govern human actions and of the elements that make up the individual character; a dispassionate survey of arguments before attempting to refute them; a temper of mind that never mistakes invective for logic nor relishes the proving of a foregone conclusion,—all these rare attributes of the controversialist are to be found in the pages of the present volume, combined with a fascinating clearness of style that masks considerable depth of thought.

In the first three essays, Mr. Ward is concerned with the relationship between Catholicism and the advance of scientific knowledge. He regards the *Zeitgeist* (or 'Time-Spirit') of the nineteenth century as chiefly apparent in the evolutionary conception of the world and of society. This "new framework" in which we have set our notion of the universe began by throwing theology into confusion and theologians into some sort of panic. When human knowledge came to be viewed as an organic growth developing in the ratio of man's own intellectual and social development, the traditional conservatism of Catholicism embodied in its proud boast that it is "*Semper eadem*," in handing on from age to age the same doctrine, the same organic constitution, seemed in flat contradiction to the Time-Spirit of the century. Men rejected the teaching of faith because it seemed to be an anachronism, an interesting relic of the world's childhood, but quite incompatible with the fuller knowledge of riper manhood. In doing so they were guilty of a radical misconception. The old idea of a rigid unchangeableness of the expression is human, and so necessarily limited; language of divine and unfathomable truths was wrongly supposed to be identical with eternal *truths themselves*. The time-setting of mysteries in *formulae* that were purposely framed to meet the heresies of a particular age was confused with the finality that

necessarily belongs to the message given to man from the lips of God Himself. The evolutionary theory, which was at first supposed to have destroyed forever the certainty and fixity of the doctrines of Christianity, came to be seen with fuller knowledge and saner judgment to be an ally, instead of an enemy, of orthodoxy. It had its place in the arsenal of the Church, in that it provided an answer to many difficulties once considered formidable. Alike in her interior life of faith and in her external life of organic constitution, men came to see in the Church of Christ a change from the incomplete and potential to the complete and actual, whereby she unfolded her doctrine and her organism as a Society, like the seed that becomes a flower. The law of development had scope in the history of Catholicism no less than in the various departments of human science. Nevertheless, although the gradual substitution of new expressions for old, corresponding to the needs of man's growing intelligence, was a necessary feature of its organic growth, the truths of Revelation, of which the Church was the Divine Guardian and Teacher, remained the same. The Faith of Pentecost remained the Faith of Nicæa; the Faith of Nicæa, of Chalcedon, of Ephesus, of Trent, of the Vatican was one. A man does not change because he wears different clothes. "Just as the thinking subject remains the same while his organs of self-expression conform to the law that 'to live is to change,' so an underlying supernatural truth, ever the same, must be postulated as the living principle of theological evolution—as the reality of which successive theological developments are the part-expression."

Mr. Ward maintains that this evolutionary conception of Catholicism, as an organism developing on scientific lines from century to century, is "the acknowledged ground-work of Catholic theology, in so far as it has always maintained that successive definitions are but the express declarations, generally called for by some new heresy, of what has been contained implicitly from the first in the *depositum fidei*."

He does well to insist, in his fourth essay on Mr. Balfour's *Foundations of Belief*, that this advance in the orderly development (or the setting-forth with fuller precision) of the Christian religion is not part of a merely mechanical process, but a clear manifestation of the working of a Divine Power. It is to be regretted that he fails to point out that Protestant writers, like Auguste Sabatier and Professor Harnack, whom he claims to be in accord with his arguments in denying or obscuring this very essential feature of the true conception of religious

development, cannot be considered to have much in common with the view of the history of Christian dogma maintained by Catholic theologians. No fault, however, is to be found in his singularly complete answer to the modern charge against Catholicism of a narrow bigotry that is hostile to every form alike of intellectual growth and of assimilative activity.

In the chapter on "The Rigidity of Rome," he shows that the Reformation is largely responsible for a radical change of attitude on the part of the Church. The freedom of Catholic opinion that was so characteristic of the Middle Ages when Thomist and Scotist, Dominican and Franciscan, glorified in their differences, had to be exchanged for polemical concentration against Protestantism. Luther's revolt against authority was virtually the declaration of a war that three centuries have not been able to end. Arts, science, and literature are not likely to flourish when every museum is turned into a bar-rack-room. Trial by jury has, similarly, to be superseded by court-martial. Everything must be sacrificed for the sake of military efficiency. The Protestant revolt had the direct effect of accentuating ecclesiastical authority to a hitherto unknown pitch. Catholicism felt itself engaged in a life-and-death struggle; it had to choose between destruction of itself as a corporate society and the safeguarding of its existence by a controversial (and so far narrow) theology joined with a uniformity of discipline needed for such an emergency. The contrast between the Jesuit Order, "the militia of Christ," the very incarnation of military obedience, and the Benedictine, with its traditions of sober learning and breadth of thought, and its ideal of family life, affords a typical illustration of the difference of Catholic *ethos* after and before the Reformation, or, in other words, in time of war and in time of peace. Mr. Ward strangely passes over the Benedictine Order as the pre-Reformation representative of the Catholic spirit, in favor of the Dominican Order of which he takes St. Thomas to be the type. And he is inclined to be over-sanguine in his belief that the state of siege which gave rise to a seemingly unplastic rigidity of doctrines and of claims, is now so far over that the Church is beginning to revert to earlier, freer, and more normal conditions. The trend of Catholic thought from the Vatican Council onwards would seem to most minds to be in the contrary direction. If, however, no more is meant than that the sharpness of controversy is sensibly diminishing and that the heat of the polemical spirit is dying out before a kindlier temper of Christian charity, there is no need to quarrel with the statement.

An excellent point is made when it is urged that, although divergences and misconceptions between Catholicism and the advanced school of Anglicanism are too deep to make reunion possible, a policy of *rapprochement* is not merely feasible, but necessary. Let Catholics and Anglicans work, shoulder to shoulder, for religious education, for the fundamental truths of Christianity, for the better observance of the moral law, for the social amelioration of the toiling masses at their gates; let them present a united front against the daily increasing hordes of rationalism, agnosticism, secularism, and vice; and the temper of sympathy engendered thereby will work more effectively for the removal of mutual prejudices, and through it to a mutual appreciation, than many tomes of acrid controversy.

The essential *semper eadem* of Catholic dogma, even in its most pronounced form, has been compatible with the assimilation of contemporary culture. This line of thought is drawn out in its bearings against the late Dr. Mivart, who represented every fresh discovery of science, as attended by "the groans of a strangled theologian," in one essay, and, in two further essays, against Professor Huxley and Ernest Rénan. The change in our apprehension of propositions partly theological, partly scientific, is not the same thing as a modification of belief in what is essential to the identity of Christian dogma. To Dr. Mivart, rejection of the Incarnation was on all fours with rejection of the heliocentric view of the universe. The gradual changes which science has wrought in the beliefs of Catholics, *e. g.*, as to the locality of hell, are perfectly reconcilable with the maxim of the unchangeableness of Catholic dogma, when Newman's great principle is remembered—that a belief expressed to some extent in scientific terms, when it is retained in new relations and circumstances, "changes with them in order to remain the same." The living body changes as a condition of the same individual continuing to live. So with dogma. "It was not the Divine Revelation which changed; it was man with his equipment for its explication and expression who changed." We should have liked Mr. Ward to have developed at greater length his corollary that we must look for the operation of this undying principle of assimilation as the test of true development in our own age as well as in its predecessors.

Two of the essays that will appeal to a wide circle of readers are headed, respectively, "Two Mottoes of Cardinal Newman," and "Newman and Rénan." The "Mottoes" that form the text of the former and more original of the essays are *Cor ad cor loquitur* (chosen

by Newman on receiving the Cardinal's hat), and *Ex umbris et imaginibus, in veritatem* (composed as an epitaph, still to be seen on the tablet to the Cardinal's memory in the cloisters of the Oratory at Birmingham). They point the way to the fundamental elements in Newman's philosophy. His analysis of our knowledge of the existence of our fellow-men shows that all we directly know is the *umbra*—the veil of voice and face. We infer from these the character, the *Veritas* of the personality. Yet the intercourse of mind with mind is so rapid that the process illustrates the companion motto, *Cor ad cor loquitur*. It is the same with our knowledge of Divine realities. Conscience is the *umbra et imago* of God. Yet Newman, in a famous passage in his *Apologia*, speaks of the self and the Creator as the only two "luminously self-evident beings!" The intimate personal intercourse between the soul and God in prayer and communion instances the truth of the motto, *Cor ad cor loquitur*. So with the living Church. Dogma and liturgy are the *umbra et imago* of Divine Revelation. Yet, in that they are the language whereby the Spirit of God speaks to the spirit of man, *Cor ad cor loquitur*. This is the underlying thought of the "Essay on Development." Newman conceives the *ethos*,¹ or soul, of Catholicism as abiding behind the gradual unfolding of dogma. That *ethos* reflects the mind of God, who declares the same truth in different language to different ages.

In the essay on "Newman and Rénan," reprinted from the *Monthly Register*, Mr. Ward analyzes the fundamental difference on religion between the two men. To Newman the sense of sin and of the Divine Presence was essential to the right apprehension of dogma; Rénan was absolutely devoid of the Christian temperament. The realities *behind* theology were in the eyes of the one the *semper eadem*; they were as much beyond the range of the other's speculations as discussion on the distinction between colors is meaningless to a man born blind. Current theology was for Rénan the last word of Christian Apologetics. He knew nothing of, and cared less for, the idea of a growing body with a soul of Divine truth behind it as its explanation. It was lack of faith in the realities that theology adumbrates that lay at the root of the lack of patience and humility in theological discussions which he shared with Professor Huxley. While

¹ The *ethos* of a society, or even of a place, was a favorite idea of Newman's. In his carefully drawn up plan of what the Oratory should be, he lays the greatest possible stress upon the *ethos* or spirit that should pervade its members.

Newman from first to last believed that truth was objectively consistent in spite of antinomies that seemed for the time-being insoluble, Rénan saw only the contradictions on the surface, and ended in rationalism because the deeper principles of Faith were wholly beyond his ken.

The lighter essays of the book on Tennyson, Huxley, the Life of Mrs. Augustus Craven, and the Life-work of Cardinal Wiseman, contain many interesting passages, and show the author's customary insight into character. But the last-named of them is too much of a recapitulation of Mr. Ward's biography of Wiseman, while the others, for the most part, are out of harmony with the theological framework of the major part of the work. There is enough material in the other essays for a good-sized volume without the addition of any padding. As it is, Mr. Ward has sacrificed unity of design for mere bulk. He would have been better advised if he had split his book into two. Nevertheless, even in its present somewhat unwieldy form, it remains a noteworthy contribution to contemporary religious thought.

DOUBTS ABOUT DARWINISM. By a Semi-Darwinian. London, New York and Bombay: Longmans, Green & Co. 1903.

The author of this book disclaims any intention of attacking the Darwinian theory as a whole. He does not question the general doctrine of evolution on which it is based. He only follows Huxley, Darwin's great friend and most influential supporter, in doubting whether this principle is adequate to account for the whole series of changes between the few low and simple creatures which Darwin postulated and the immense variety and complicated structures of animals in which the earth is at present peopled. His first objection to the Darwinian theory does not concern Darwin himself so much as some of his too zealous followers and especially Ernest Haeckel, the well-known Professor of Biology at the University of Jena in Germany, whose book, *The Riddle of the Universe*, attracted so much attention in popular circles and so little attention from scientific authorities. Haeckel still claims the possibility of spontaneous generation notwithstanding the frequent disproof of this theory. With regard to the possible origin of life on this planet as the result of germinal material finding its way here from some other planet, the present author says: "Such a hypothesis assumes the occurrence of some catastrophe such as would be caused if our solar system came into collision with another sun. The first difficulty of such a theory is the intense heat which would be generated by the encounter, a heat sufficient to

reduce seeds and germinal particles into cinders, or rather to dissipate them into gases." Supposing this explained, the problem would only be removed one step backwards, for we should have to inquire how that planet acquired its population of plants and animals, and this would raise the same question as in the case of the origin of life on our earth.

The main doubts with regard to Darwinism, however, are not advanced on theoretic grounds, but because of the failure of the Darwinian theory to explain a number of phenomena the observation of which has been confirmed by biologists in many countries and the knowledge of which has added a chapter to biological science more interesting than any other. Probably the most interesting feature of the habits of animals concerns reproduction and its mysteries. Why does the female insect, for instance, seek a place for the deposit of her eggs, always choosing a good site where eggs may be expected to mature undisturbed and find food suitable for them? Why do some insects go farther and bore or excavate a hole or chamber where the eggs will be more secure? Why do some insects take the additional precaution of depositing with the eggs a provision of food suitable for the young who will issue from the eggs? Are we to suppose that the intelligence of the insect extends so far that it foresees that its pregnancy will be followed by an issue of eggs, that these eggs will give birth to creatures like itself, and that these creatures will require to be fed in their nurseries until they are able to move about and forage for themselves? And are we to understand that the contemplated birth of these future children, whom she will never see, has stirred up in the insect's breast a maternal affection which induces her to undertake a great deal of labor to carry out all these operations? If the answer to all these questions is, yes,—how did all this knowledge and all this affection arise in the insect consciousness? If the answer is, no,—how has she been caused to perform all these operations which can do no possible good to herself? Why does she not let the eggs lie where they fall, like her excrement? Let us take to the first insect that bored a hole. Could she foresee that she would produce eggs which would change into insects like herself? If the answer be in the affirmative, she must have had a maternal feeling in favor of the unborn children whom she would never see. And another question arises,—how did she acquire the faculty of feeling? If we answer in the negative, why does she impose upon herself so much labor to accomplish a work from which she can not expect any pleasure or

advantage? All these considerations at least justify a doubt whether the Darwinian theory accounts for the beginning among insects and birds of the care for offspring, and whether this does not require the supposition of some intelligent power having intervened to implant maternal affection, or at least a care for offspring and a knowledge of what that offspring would require.

The force of this argument is rendered still more evident by a realization of some of the very complicated actions to which the maternal instinct gives rise in certain insects. For instance, the sphex, allied to the wasps, hollows out at the end of a long passage, three or more chambers, and deposits an egg in each. She then captures a supply of insects to serve as food for the larvæ that is to proceed from the eggs; and different species of sphexes catch different kinds of insects for this purpose—crickets, spiders, beetles, and caterpillars. But each species confines itself to one kind of prey, which it stings so cleverly as to paralyze without killing it, so that the victim can live for weeks. The ultimate end thus attained is a supply of food that remains perfectly fresh for the use of the larvæ until it is fully ready to consume it. When the insect victim is a spider, it is stung through the central ganglion, in which most of the nervous matter is aggregated. When it is a beetle, it is thrown on its back and is then pierced by the sting through the main nerve centre, between the first and second pairs of legs. When it is a cricket or grasshopper, it is stung three times through the nerve centres. A grasshopper will live for six weeks or more after the operation. When it is a caterpillar a series of from six to nine stings is given, one between each of the segments, and its brain is then partially crushed by the sphex with its mandibles. Here we encounter the extraordinary and unavoidable fact of an insect without any guiding or mechanically imposed necessities, instinctively choosing a number of minute points in the uniformly soft body of its prey with an apparently very precise knowledge that it is only at these particular points that the peculiar paralytic effect of its sting can be exercised. The acquirement of such an instinct would mean that the insects learn to distinguish between the immobility resulting from death and immobility the result of paralysis. This seems a very fine distinction for an insect to draw, but it presumes the existence of another even finer distinction in the insect's mind between the effect of the two kinds of immobility on the preservation of the victim for consumption—since when death was the cause, putrefaction took place, but not when paralysis was the cause.

The author's conclusion is that the phenomena presented by the first appearance of living things on the earth and by all the changes which have resulted in producing the present condition of the animal creation and of man, can not be completely accounted for by natural selection, but have required the intervention of intelligence commanding the power of carrying its intentions into effect. This does not exclude the action of natural selection. On the contrary, it acknowledges that this principle has played a very important part in evolution. It only asserts that there have been stages in evolution in which natural selection would not have been adequate to the work, without the interposition of a cause possessing intelligence, intention, and the power to carry out its intentions. The author continues: "The question suggests itself, Does not this imply the existence of a person possessing these qualities of intelligence, intention and power? It certainly appears to, as we neither know nor can conceive intelligence or intention except as qualities of a person. If so much is admitted, we may add a fourth attribute—eternity; or otherwise we must suppose a time when He was non-existent. And then we must suppose Him to have come into existence without any conceivable cause. The biological argument goes no farther; and all beyond this is the province of the theologian."

Professor Morgan's (Bryn Mawr) recent book on *Evolution and Adaptation*, which we shall review shortly, is a proof of this.

LEX ORANDI; or Prayer and Creed. By George Tyrrell, S.J. London and New York: Longmans, Green & Co. 1903. Pp. xxxiv—216.

An appreciation of the spirit and method of this remarkable book is given elsewhere in these pages. It is there shown that the power of the work centres in its connecting the life of religion with the rest of human personality, in its revelation of the religious implications of man's nature as actually constituted by God, *i.e.*, in and for the supernatural. By addressing man's fullest self the work is distinguished from those apologies which appeal more directly to the head, the intellectual or scientific sense, and are explicitly objective rather than subjective in their method. In this wise it is more pertinently practical and will doubtless be fruitful of much good, especially with readers who approach it in no spirit of metaphysical criticism.

The critic, however, when the spell of exaltation which contact with the work is almost sure to evoke has subsided, may in his calmest mood put to himself a question or two. For instance, he may in-

quire whether there is not a link wanting in the argument for the divine constitution of the will-world. It is true that "we can never doubt that we *ought* to be in sympathy with men of good will, and out of sympathy with the insincere, the selfish, the low-minded" (p. 14); "the conviction as to the absolute and imperative character of these will-attitudes" is one indeed to which "we can never falter." It is not, however, obvious that this is "the imperative character of the Absolute," that is, "simply the force of . . . the Divine Will." The reader unversed in the Catholic philosophy of morals may not be prepared to see at first sight that the absolute character of the *ought* relation to the will-world is based in the Absolute, in God. He may, like Kant, be apt to look for it in human nature itself, in the categorical imperative. At least, it were well to show him explicitly the connecting link. The critic may also be inclined to think that the intellectual side of religion has been unduly minimized in the stronger emphasis given to the affective. Thus, whilst it is true that "the Church is guided into all truth not by the precarious methods of theological dialectics" (p. 211), it is no less true that she has been guided into many truths by the unprecarious methods of theological dialectic.

When he is told "that the doctrinal authority of the Pope and Bishops rests not on a special theological skill, but on an instinctive discrimination between holy doctrine and unholy, *i.e.*, on the guidance of the Holy Ghost" (*ib.*), he might ask whether it may not depend on both. Some few other instances of what the critic could regard as minimizing the dignity of the "intellectual apologetic" might easily be given, but after they had all been hunted out, their cumulative force for his position might not seem to be very great, nor the "affective apologetic" to lose the place of honor it claims when bearing the regal mien and dress in which Father Tyrrell has presented it.

A BISHOP AND HIS FLOCK. By John Outhbert Hedley, O.S.B., Bishop of Newport. London: Burns and Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 414.

What a magnificent Bishop, as we see him stand out in the record of his personal appeals to his flock during twenty-two years of episcopal activity! One reads these pastoral letters with a full sense of the dignity and power which a diocesan shepherd of souls possesses. He speaks to his people of the knowledge of God, of reverence before

the Most Holy, of the one thing necessary, of the decorum that belongs to the House of God, of the duties of the parent, of zeal for souls, of reading, of worldliness and false popularity, of unity among Catholics, and many other subjects that have a practical bearing on the lives of our people in the midst of temptations and dangers to faith and morals. The doctrine defining, so to say, the entire domain of Christian life in the Church is all so plain, so luminously set forth and rhythmically worded, that the senses catch the truth which the words contain, without hesitation or doubt. To the clergy everywhere such letters from a Bishop are like intonations of duty, which might easily be followed and create a spirit of unity and pastoral strength wherever there is an active leader.

Speaking of the old Gregorian Church music, which is splendidly carried out in some cathedrals and collegiate churches in England, the Bishop says :

“Where the clergy are few and the churches poor, it is not possible to give that attention to the Gregorian Chant without which its proper execution is impossible. Here and there, it is true, it can assume its proper place, as in our Cathedral of St. Michael, where the Canons and community chant the daily Office, and where the Plain Song of the Church accompanies the sacred liturgy with a perfection of execution and a devotional effect to which all who have heard can testify. . . . In a few places, also, unison choirs, or children, have been taught to sing with accuracy and piety. . . . Without pains and practice the Gregorian Chant is out of the question. But it would be well that the clergy and the choirs of churches should have their attention drawn to it. It is coming back.

“It is now seen that church music ought to be music of a distinct and peculiar kind. . . . What church music has to do is to carry the sacred words of the liturgy . . . Better, more elaborate, more brilliant, more taking music may perhaps be easily had ; but not music that will be equally worthy of its sacred burden of adoration and prayer.”

SOCIALISM: THE NATION OF FATHERLESS CHILDREN. By David Goldstein. Edited by Martha Moore Avery. Pp. x—374. Boston : The Union News League. 1904.

The author of this book was for a long time a zealous worker in the cause of Socialism. For eight years, he says, he had been active as an “organizer, executive officer, and candidate of socialist parties.” His devotion had been inspired and supported by the belief that the movement was for the betterment of the workingman’s condition.

A systematic study of the socialistic philosophy as formulated by its internationally recognized leaders convinced him that his cherished belief was a delusion—a conviction which prolonged contact with the

methods of socialist propaganda made ineradicable. He now realizes that in its very nature socialism does but prey upon "the ambitions and hopes of workingmen, leading them into the mazes of the materialistic den, where the beast now takes on the modern form of political atheism." He recognizes that "the atheistic forces which under the socialist propaganda are taking political form will compel a closer association of those organizations which stand for the propagation and enforcement of religious law," and it is his conviction, reached "without association or affiliation with the institution, that upon the *religious aspect* of this great issue the fight centres around the Catholic Church, which is the first and only Church that has boldly taken up the gauntlet thrown down . . . by socialism." Upon *economic ground*, however, "the battle to sustain the industrial progress will come to issue between the American Federation of Labor and the socialist propaganda organization. It will doubtless be a long-drawn series of hand-to-hand fights upon the floor of trade unions, and in the halls of trade-union conventions, State and National."

The author goes on to say that having fought desperately in the glare of its false light, the truth was at last revealed to him that Socialism is the cause of the damned, not the cause which makes men free, and that now with the strength of reason rather than the excitement of fanaticism he hopes to add somewhat to the victories of the American Federation of Labor. And certainly it would seem that the present book should go far in this direction, for it is a most vivid exposé of the avowed teachings of Socialism. Of course, one may ask at the very outset whether there is really such a system as Socialism. Socialists there are in plenty, theoretical and practical, and they all agree in the general tenet of State ownership and administration of the instruments of production. But is there a sufficiently unified consensus of opinion to enable one to put together a summary of teachings that may truly be called by the singular noun "Socialism"? Our author is convinced that there is, and from a first-hand study of the authoritative teachers he has constructed such a summary. The value of his work consists precisely in this, that it brings together within comparatively small compass the characteristic tenets of socialist leaders on philosophical, religious, moral, social, political, and economic principles. As "a piece of literature," the work leaves something to be desired. But the author demurs to its being judged as such. As "a compendium of socialist data," however, it is a highly useful production—useful as a vehicle of information, and useful as a weapon in the anti-socialistic crusade for which it has been designed.

CATHOLIC SERMONS. A Series on Faith and Morals. By the Very Rev. John B. Bagshawe, D.D. Two volumes. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 404 and 410. Price, \$2.25.

OCCASIONAL SERMONS AND ADDRESSES. By the Rev. Isidore Meister. New York: The Knickerbocker Press. 1904. Pp. viii—199.

Canon Bagshawe's *Sermons* are already known, only not sufficiently so to equal their possible scope and usefulness. Cardinal Manning recommended the first edition published in weekly instalments during and after 1881 as being the kind of instruction which people needed in this age. They are in no sense controversial, but explain in clear, brief terms the doctrines of the Church. The present edition, slightly modifying the original design of the *Sermons*, divides the entire course into three circles—the Articles of the Creed, containing thirty-two sermons; the Commandments, also thirty-two sermons; and the Sacraments, containing eighteen. It is one of the most useful, because practical collections of sermons, each discourse covering about ten printed pages, for the late Sunday service, or for instructions at the evening services.

Father Meister's volume is of a very different kind, both in scope and style. It consists in greater part of biographical sketches, sermons at funerals of distinguished personages "saintly and venerable pioneer priests of this part of Westchester County," and others among the faithful of Mamaroneck, where the author has held pastoral charge for many years. The addresses (on Independence Day, Corner-stone Laying of a Fire Engine House, Washington Rock Monument, etc.) are likewise of a local character. The book is exceptionally well printed, and appears intended mainly as a souvenir of pastoral activity and associations rather than as a sermon book in the ordinary sense.

Literary Chat.

The Dublin publishers of Father Sheehan's *Under the Cedars and the Stars* have met with objection on the part of the United States Custom House to admit their volume to the American book market. The law demands that the plates of all foreign books imported into the United States, if previously published as serials in an American magazine, must be made in this country. The error has caused some delay in filling advance orders for the volume, and the loss affects not only the publishers but likewise the Catholic Truth Society of Ireland, which was to have the main benefit of the proceeds from the Dublin edition of the book. The volume

published by THE DOLPHIN is not for sale, and only intended to make known and appreciated Father Sheehan's latest work, of which an eminent critic writes : " *Under the Cedars and the Stars* will serve to enhance Father Sheehan's reputation as a writer of charming English, a scholar and a sage. There are in it many passages of great power and of great beauty. One of the strongest and at the same time the finest things in the book is, to my mind, the series of paragraphs (pp. 207-210) on St. Benedict Joseph Labré. Only a master could handle the subject as it is handled here."

Father Matthew Russell, S.J., the genial editor of *The Irish Monthly*, and a poet of many sweet but always sacred moods, writes of Father Sheehan's volume : " This is the finest piece of literature, the most purely literary book, that has been produced in Ireland since Father Joseph Farrell's *Lectures of a Certain Professor*. Indeed, high as our appreciation has always been of the solitary work that the gifted Curate of Monasterevan left behind him, we are disposed already to recognize a larger degree of originality in this latest book of the Pastor of Doneraile. Dr. Sheehan is by no means " a man of one book "—to use that proverbial phrase out of its usual meaning. He will always be known as the author of *My New Curate*. Father Farrell's one book was a collection of essays of the ordinary form but of transcendent merit, which will, we trust, keep the book from being allowed to run out of print. *Under the Cedars and the Stars* is substantially a collection of essays also, but not at all arranged in the ordinary form. The book takes its name from the garden in which the author broods over these subjects, the cedars being rather sycamores, elms, and oaks. It is divided into four parts, named after the seasons, of which autumn comes first. Each of the four parts consists of three sections, so that we have twelve altogether, like the twelve months of the year ; but no special attention is paid to the changing of moons. Every paragraph has its subject indicated and indented at the margin, and these are numbered continuously throughout each of the four parts, and announced in front of the volume in a very inviting table of contents. Of these miniature essays Autumn and Summer have ninety-three, Spring gets ninety-nine, and Winter heads the list with one hundred and fourteen. A vast number of topics bearing on religion, philosophy, literature, art, morality, external nature, and a thousand other matters, come up for discussion ; and of course the same subject runs on through many paragraphs, so that much of the book might have been arranged in such a manner as to resemble the essays of Hazlitt or Stevenson. We have dwelt too long on the form of this beautiful book, but indeed it is impossible to criticise the substance except in general terms. No one can fail to be impressed by the originality of thought and the eloquence and grace of style, as seen even in the first, hurried, fragmentary reading which is all that we have been as yet able to give to this spacious, pleasantly printed volume. We hope that it will be duly brought under the notice of the leading critical journals on both sides of the Atlantic ; for it is a book quite out of the common run and such as London and New York do not expect to be sent to them by Dublin."—But the readers of THE DOLPHIN, for whom it was written, enjoyed it all last year.

Some of the Catholic critics of Dr. MacDonald's *Symbol of the Apostles* have passed over the work sententious judgment, which leaves a strong impression that they did

not understand on what they felt bound to pronounce. The importance—and very decided importance—of the *disciplina arcani* as a factor in apologetics has been demonstrated by the author in his last month's article on the "Discipline of the Secret in the Early Church." Apart from the well-placed emphasis which he assigns to this topic in his volume, Dr. MacDonald shows good reason for dissenting from the received division of the Creed into articles, as it is found even in the Catechism of the Council of Trent. Though the suggested division does not in any way touch the doctrinal deposit contained in Revelation and embodied in the Catechism, it better conforms to a logical order of the facts of the Redemption than does the traditional one, and it rests on solid ground. Thus the fourth article of the Creed, according to the legend for which St. Augustine's words are made responsible, compared by St. John, reads: "Suffered under Pontius Pilate, was crucified, died, and was buried." To these are to be added the words "He descended into hell," which St. Thomas is supposed to have uttered, with the words that follow: "The third day He rose again from the dead." The sixth article, attributed to St. James, declares the Ascension into heaven, and the seventh, "sitteth on the right hand of God the Father Almighty," which formerly constituted a separate article (Cyril, Rupinus, Peter Chrysologus), were joined, in order, as it seems, to bring into a separate and final article "the life everlasting," which in reality was a gloss on "the resurrection of the flesh."

Here is a Roman periodical which means business even with that privileged class of readers, the clergy, who make up almost exclusively its clientele. It sends out a letter three months before the end of the year, in which it reminds its subscribers that the subscription price is to be paid in advance, as in the case of public lectures and entertainments. Then it adds:

"Now we ask you again to have the good grace—

1. *Aut pretium subscriptionis anni 1903 quamcito ad nos mittere;*
2. *Aut fasciculos anni eiusdem directioni restituere.*
3. *In alterutro casu, certiores nos facere an pro anno 1904 inter socios inscribi cupias."*

The series of articles on Socialism by the Rev. Dr. Stang, of which two articles have already appeared in THE ECCLESIASTICAL REVIEW, will be continued. It is mainly designed for practical use in the pulpit, inasmuch as the method of handling the important subject suggests popular arguments by which the Catholic preacher may warn our Catholic workingmen against the insidious danger of the socialist propaganda. A similar series appears in THE DOLPHIN, from the pen of the Rev. Dr. Kerby, of the Catholic University. The latter deals with his subject from the standpoint of the philosopher, and addresses the more intellectual class of readers. Priests who can afford to read both series are sure to get a complete grasp of the subject both for the direction of their flock and intelligent discussion with men of the world who are given to thinking and reading. Dr. Kerby's lucid analysis has already evoked very favorable criticism from educated laymen.

Elsewhere in this issue we give a review of a work on Socialism by Mr. David Goldstein, associate editor of *The Wage Worker* (Boston). The author is not a

Catholic, and was years an enthusiastic advocate of the socialist doctrines which he eventually recognized as the inevitable source of destruction not only of religion and moral principle, but also of all that is desirable and healthy in human society. He has studied the question from all its aspects and could not fail to note the attitude of the Catholic Church in the matter. Of it he says, that it is the first and only Church that has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. "*This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe.* There are, I am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor in so great, so masterful a struggle—for such I have only sympathy, for they but veil themselves in darkness. *They may be assured, if this institution fall in the fight (if that were possible), all religions, sects, and cults would collapse in its ruins.*" (Preface, p. x.)

The current number of the *American Journal of Theology*, edited by the Divinity Faculty of the University of Chicago, opens with a paper on "The Religious Situation in Paris" by a resident observer of the events that have transpired since the publication of the Associations Law (*Loi Waldeck Rousseau*) in 1901. The author divides the blame between the "anti-religious party" and the "Ultramontane Catholic party," making the clergy responsible for advocating a confessional unity which subordinates all secular institutions to the Church, and charging the Combes-Pressensé political coalition with the intention of curtailing the liberties not only of the Catholic Church, but also of the Presbyterian, Lutheran, and Jewish religious denominations. One of the writer's statements is rather significant, coming as it does from what appears to be an entirely objective point of view. Speaking of the party that opposes the Catholic Religious Orders he says: "On the other hand, an increasing group of the Socialist party, the so called *Libertaires*, supported by the great majority of the *Freemasons* and by many scientific men, are openly hostile to every religion, which they denounce as standing in the way of social and scientific progress."

Priests who have had to import statuary for churches, convents, or other religious institutions, within the last five years, have found prices of actual importation nearly or about double the European catalogue and manufacturing prices. This was due to the interpretation of the Tariff law of 1897 by the New York Board of General Appraisers. The Benzigers, whose house is one of the largest importing firms of French, German and Swiss statuary (composition), having demurred against the decision, brought the question into the civil courts. The Circuit Court of New York sustained the Appraisers' interpretation. The decision was then brought to the Circuit Court of Appeals, with petition to have it reversed as being contrary to the plain intent of the law. The Court of Appeals sustained the Circuit Court of New York. Finally the Benzigers carried the matter into the Supreme Court of the United States at Washington, where the decision of the lower courts was set aside, on the ground that the statuary being actually "casts of sculpture may as such be imported free of duty." It will mean considerable saving of money to pastors in the decoration of our churches.

Books Received.

THEOLOGY AND ASCETICA.

SUMMA MARIANA. *Allgemeines Handbuch der Marienverehrung für Priester, Theologie Studierende, und gebildete Laien.* Herausgegeben unter Mitwirkung von Welt- und Ordenspriestern, von Rector J. H. Schütz, zu Köln-Ehrenfeld. Bd. I. Paderborn, 1903. Pp. 567. Pr. broch. 5 Mk. 50. (Junfermansche Buchhandlung.)

OCCASIONAL SERMONS AND ADDRESSES. By the Rev. Isidore Meister, Rector of the Church of the Most Holy Trinity, Mamaroneck, N. Y. New York: The Knickerbocker Press. 1904. Pp. viii—199.

DE PERFECTIOE VITAE SPIRITUALIS. Accedunt duo opuscula: De Sanctissimo Christi Jesu Amore et de vera Christi Jesu Imitatione. R. P. Antonii le Gaudier, S.J., Castro Theodoriciani. Editio recens emendata cura et studio P. A. M. Micheletti ejusdem societatis, in collegio Apostolico Leoniano in Urbe v. praesid. et Ecclesiasticae Paedagogiae Professoris. Tomus Tertius. Augustae Taurinorum: Typographia Pontificia Eq. Petri Marietti. 1904. Pp. 468.

ORDO DIVINI OFFICII RECITANDI Sacrique peragendi in usum Cleri Dioecesis Indianapolitanae ex Apostolica Concessione anno 1879 data, juxta Kalendarium Cleri Romani Proprium dispositus, atque auctoritate Ill.mi ac R.mi D.D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, Rev. F. H. Gavis, Sacerdote ejusdem Dioecesis redactore, editus. Pro Anno Domini Bissextili MCMIV. Indianapoli: Corman & Harrington. Pp. 123.

KIND WORDS FROM YOUR PASTOR. Or, A Missionary in the Family. The Rev. John F. Noll, New Haven, Ind. 1903. Pp. 80. \$5.00 per hundred copies.

STUDIES IN SAINTSHIP. Translated from the French of Ernest Hello. With an Introduction by Virginia M. Crawford. London: Methuen & Co.; St. Louis, Mo.: B. Herder. 1903. Pp. 219. Price, \$0.90.

DIE VERFASSUNG DER KIRCHE. Von den ersten Jahrzehnten der Apostolischen Wirksamkeit an bis zum Jahre 175 n. Chr. Von Heinrich Bruders, S.J. Mainz: Kirchheim & Co. 1904. (*Forschungen zur Christlichen Literatur und Dogmengeschichte.* Bd. IV, 1 u. 2.) Pp. 405.

THE CATHOLIC LAYMAN'S LECTIONARY. A Table for Bible Reading, so arranged as to follow the lessons contained in the Catholic Breviary. Compiled by W. Thornton Parker, M.D., Oblate Sec. O. S. B. Boston, Mass.: Thomas J. Flynn & Co. 1903. Pp. 23. Price, \$0.15.

WOMAN. By the Rev. N. Walsh, S.J. Author of *Old and New*, etc. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xi—114.

THE WORSHIPPERS AT BETHLEHEM. (From Father Faber.) Arranged by Winifred Mary Hill. With Prefatory note by the editor of *Characteristics from the Writings of Father Faber.* London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 117. Price, \$0.30.

SHORT READINGS ON DEVOTION TO THE HOLY GHOST. For each day of the month. Being Extracts from the Works of Father Faber, Oratorian. Compiled by Father J. M. of the Order of Friars Minor, Capuchin. London: Burns & Oates, Limited, 28 Orchard Street. 1903. Pp. 64. Price, \$0.25.

A BISHOP AND HIS FLOCK. By John Cuthbert Hedley, O.S.B., Bishop of Newport. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. viii—414—16. Price, \$1.60.

THE REAL ST. FRANCIS OF ASSISI. By Fr. Paschal Robinson, O.F.M. Pp. 93. Published by *The Messenger*, 27 and 29 West Sixteenth Street, New York. Price, \$0.25.

PHILOSOPHY AND SCIENCE.

TRAITÉ DE DROIT NATUREL. Théorie et Appliqué, par Tancrède Rothe, Docteur en Droit, Professeur aux Facultés Catholiques du Lille. Tome IV : Droit Laborique. Paris : Librairie de la Société du Recueil Général des Lois et des Arrêts. (Ancienne Maison L. Larose et Forcel) et Victor Lecoffre. 1904. Pp. 792. Prix, 12 francs.

THE PRINCIPLES OF MORAL SCIENCE. An Essay. By the Rev. Walter McDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin : Browne and Nolan, Ltd. 1903. Pp. xi—230.

SOCIALISM : THE NATION OF FATHERLESS CHILDREN. By David Goldstein. Edited by Martha Moore-Avery. Boston : The Union News League, Inc. 1903. Pp. x—374. Price, \$0.50.

BACTERIA, YEASTS AND MOLDS IN THE HOME. By H. W. Conn, Ph.D., Professor of Biology in Wesleyan University, Middletown, Conn. Author of *Agricultural Bacteriology*, *Bacteria in Milk and its Products*, etc. Boston, U. S. A., and London : Ginn and Company (The Athenæum Press). 1903. Pp. vi—293. Price, \$1.00.

HISTORY.

HANOVER AND PRUSSIA, 1795—1803. A Study in Neutrality. (Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University, Vol. XVIII, No. 3.) By Guy Stanton Ford, B.L., Ph.D. New York : The Columbia University Press (The Macmillan Company, Agents ; London : P. S. King and Son.) 1903. Pp. 317. Price, \$2.00.

NAPOLEON THE FIRST. A Biography by August Fournier. Translated by Margaret Bacon Corwin and Arthur Dart Bissell. Edited by Edward Gaylord Bourne, Professor of History in Yale University. New York : Henry Holt and Co. 1903. Pp. 836.

GESCHICHTE UND WERT DER OFFIZIELLEN CHORALBÜCHER. Eine Studie von Franz Xaver Haberl. Regensburg, Rom, Neu York und Cincinnati : Fr. Pustet & Co. 1903. Pp. 63.

ISRAEL AND BABYLON. The Influence of Babylon on the Religion of Israel. A Reply to Delitzsch. By Herman Gunkel, D.D., Prof. University of Berlin. English Translation by F. S. B. Philadelphia : John J. McVey. 1904. Pp. 63. Price, \$0.25.

CHARACTERISTICS OF THE ANGLICAN CRISIS. By the Right Rev. Monsignor Moyes, Theologian of the Archdiocese of Westminster. Brooklyn, New York : International Catholic Truth Society. Pp. 16. Price, \$0.05.

THE TWO KENRICKS—Most Rev. Francis Patrick, Archbishop of Baltimore ; Most Rev. Peter Richard, Archbishop of St. Louis. By John J. O'Shea. With an Introduction by Most Rev. Patrick John Ryan, Archbishop of Philadelphia. Philadelphia : John J. McVey. 1904. Pp. 495. Price, \$1.50, board ; \$2.50, cloth.

ENGLISH HISTORY. An Illustrated Record in Four Volumes. Volume II : From the Age of Henry VIII to the Age of Milton. By Richard Garnett, C.B., LL.D., and Edmund Gosse, M.A., LL.D. Volume IV : From the Age of Johnson to the Age of Tennyson. By Edmund Gosse, Hon. M.A. of Trinity College, Cambridge, Hon. LL.D. of St. Andrew's University. New York : The Macmillan Company ; London : Macmillan and Co., Ltd. 1904. Pp., Vol. II, xiv—389 ; Vol. IV, xii—462. Price, \$6.00 each volume.

MISCELLANEOUS.

THE POET'S MYSTERY. A Novel. Translated from the Italian of Antonio Fogazzaro. By Anita MacMahon ; Verses rendered by Algernon Warren. London : Duckworth & Co. 1903. Pp. vii—332. Price, 6s.

ORIGINAL CHURCH PAINTINGS. By Charles C. Svendsen. P. O. Box 553. Cincinnati, Ohio.

THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. X.—(XXX).—MARCH, 1904.—NO. 3

THE POST-COMMUNION.

ITS HISTORY AND ITS LANGUAGE.

FOR the greater part of our lives we priests shall be saying the liturgical prayers of the Church, and that fact alone is a justification of their deeper study and their further elucidation from every point of view. However, the study of the language of prayer from an historical and literary point of view, as is the purpose of this paper, calls for more justification. The sense is so manifestly the first thing in prayer that to dwell on the sound seems at least a waste of time, if not a piece of folly. "Words without thoughts never to Heaven go," says even the poet, and we should not care to deny the fact. When a man enters his chamber and having shut the door prays to his Father in secret, he will not bring Webster or Gould Brown along to make a choice selection and a correct collocation of words. The language of the heart has ever defied the rules of grammar and the precepts of rhetoric. To weep with Magdalen, to bow the head or beat the breast with the Publican, are sublime prayers whose history cannot be told, whose eloquence cannot be analyzed.

Yet true as all this is, we should like to say that in studying the expression we do not wish to contest at all the supreme importance of the meaning, and that we do not consider it necessary to rob the body of all its beauty because the soul is and must be preëminently beautiful. Probably the criticism here suggested is best answered by admitting its truth in the case of private prayers, but to deny its bearing on the question in the case of public prayers; and it is of the public prayers only of the Church that

I propose to treat. A singer might be allowed in the privacy of his room to sing his hymns to an improvised melody, but he would not be allowed to do so publicly in the church. The liturgical music of the Church has its great beauty, eminently fitting in the divine public service, and one will not sing with less fervor because one has a higher appreciation of that beauty and a keener realization of its fitness. It may be safely assumed, therefore, that no one will pray with less devotion because he knows and appreciates to the full the beautiful language of the Church's public prayers.

WHAT WRITERS THINK OF THESE PRAYERS.

The beauty of the prayer of the Church is an old story. "Nothing," says Wiseman, "can be more perfect in structure, more solid in substance, more elegant in conception, or more terse in diction than the collects, especially those of the Sundays and of Lent."¹ "The collects," says Pichenot, "are remarkable for their simplicity, which puts them in touch with every mind and every heart; for their brevity, which forgets not our weakness and wearies not our attention; for their richness and fulness, which is deficient in nothing. They are full to overflowing with dogmatic truth and moral duty. They are redolent with the liveliest faith, the firmest hope, the warmest charity." Such is the panegyric the learned and devoted author gives in the introduction to his work *La Prière de l'Église*, which consists of a series of beautiful conferences on the collects of all of the Sundays and of most of the principal feasts. "The collect," says Gautier, quoted in the same work, "is the substance in brief of the whole office; it is a marvel of conciseness, propriety, and poetry. We should take note, too, as no one has yet done fully, that these qualities can be found in all the prayers of the Mass. We cannot read one without being filled with admiration. Assuredly the past has produced nothing more beautiful. The unknown authors of these masterpieces wasted no words, but made every word tell."

THE PRINCIPAL PARTS OF A PRAYER.

The prayers of the Church have their well defined divisions. "The collects," says Wiseman, "are almost invariably composed

¹ Essays, vol. i, *Prayers and Prayer Books*.

of two parts, which may be called the recital and the petition. The first contains either a declaration of our wants, general or individual, temporal or spiritual, or a plea for mercy, or for a favorable hearing. In this first portion, nothing strikes one so much as the noble and appropriate terms in which the Deity is addressed, and the sublime greatness with which His attributes are described. What can be more majestic than such expressions as these: '*Protector in te sperantium, Deus sine quo nihil est validum, nihil est sanctum*;' or '*Deus virtutum, cujus est totum quod est optimum*;' or '*Deus innocentiae restitutor et amator*;' or '*Deus a quo cuncta bona procedunt*'? There is, in fact, hardly a collect in which some singular beauty of thought, some happy turn of phrase is not to be found. The connecting link between this preamble and the petition which follows is often of the most energetic character, being, in fact, the pith and core of the prayer itself—that which makes it a prayer; and though confined to three or four words, it is varied with wonderful richness in almost every collect. The petition itself is ever most solemn, devout, and fervent; often containing a depth of thought which would supply materials for a long meditation. There is no commonplace; but whether the request refers to public or private blessings, it is conceived in terms so distinct and appropriate as to give a character of originality and beauty."²

Such is Cardinal Wiseman's division of the collect; but we can readily distinguish, with others, four parts to every collect, by subdividing each of these two main parts. In the recital we have first the address, as *Deus* or *Domine Deus*; then the motive or occasion of the prayer. In the petition we have the request, and lastly the invocation. For example, in the collect for Pentecost we have for an address, *Deus*; for a motive, *qui hodierna die corde fidelium Sancti Spiritus illustratione docuisti*; for a request, *da nobis in eodem Spiritu recta sapere et de ejusdem semper consolatione gaudere*; and for the invocation, *per Dominum nostrum Jesum Christum*, etc. These parts may not always be arranged in this order, and may not always be clearly distinct. Yet that such a division should exist, seems to follow from the very nature of prayer, just as the parts of a speech seem to precede all art.

² L. c.

Indeed, this division of prayer corresponds somewhat loosely to the four parts of a speech; with the address for exordium, the motive for confirmation, the request for proposition, and the invocation for peroration. Macaulay has likened the collect of the Anglican Prayer Book to a sonnet, and if it is not too fanciful to urge the comparison, we might assign the four parts of prayer to the four principal parts of the sonnet.

THE POST-COMMUNION AS AN ILLUSTRATION OF THE CHURCH'S PRAYER.

Instead of treating of all the Church prayers, or even of all the collects, I have thought it better to confine my remarks principally to the post-communion, because we shall thus be enabled to treat our subject in a more satisfactory because more definite manner. The restriction will, moreover, serve but to emphasize the literary beauty of the Church prayers, suggesting by the richness within such narrow space the wealth that can be gained by faring further afield.

One of the most remarkable features of the prayers of the Church is their variety of expression united with sameness of idea. "Thus," if we may once more quote Cardinal Wiseman, "the collects in Lent repeatedly pray against the same dangers of the season, remissness in its most painful duties, or mere formal observance of them, without the interior spirit of humility and mortification. One of the two collects of each day is almost sure to allude to one or other of these topics; yet the variety which runs through them is most surprising. The petition appears new every time it is repeated, from the happy change in the phraseology. They are like variations in music upon a simple theme; more striking than such variations usually are, because they never degenerate into long complications of the original strain. The last is as simple as the first." (*L.c.*) Now if the collects are restricted in their scope, at least during certain seasons, the post-communion, which we have taken for our study, is still more restricted in its scope, and that, too, for all the year around. If then such a prayer succeeds in avoiding monotony of form and expression and sameness of idea, we shall surely come away from its study with a keener enjoyment of its beauties and a higher appreciation of the skill of its authors.

In the division and arrangement of its parts the post-communion follows in general the plan of the first collect of the Mass. However, it is to be noted that it is, at least in more recent times, shorter, as a rule, than the collect. This shortening is especially noticeable in the address, which in the post-communion is frequently nothing more than *Domine*. The fact of Communion, as we should expect, becomes more prominent, taking usually the first place and receiving full and varied expression. The petition of the post-communion is expressed in the plural number, as in the collect and the secret. A remarkable exception to this rule is had in the prayer of the priest: *Corpus tuum quod sumpsi*, etc. It seems indeed a slight change from the plural to the singular, but that change of number is the evidence and expression of a greater change in the everyday life of the Church. In earlier days, when to assist at Mass meant likewise to receive Communion, the congregation was as much at one with the priest in the end of Mass as it was at the beginning, and no priest could have said *sumpsi* without partially suppressing the truth. The change from the daily Communion of all to the daily Communion of one has its sad history recorded every day in the Mass in the change from *Quod ore sumpsimus* to *Corpus tuum quod sumpsi*. The second of these prayers still survives in the plural number and may be found in the Gothic Missal.³

ORIGIN OF THE POST-COMMUNION PRAYER.

The post-communion has always been part of the Mass. St. Paul in his first Epistle to Timothy (2: 1) says: "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made for all men." St. Augustine (*Ep. ad Paulin.* 59, 5) gives a long explanation of this passage, asserting that these various terms refer to the different parts of the divine service, and most of the early Fathers, both Greek and Latin, explain the verse in the same way. Whether this is the proper explanation of St. Paul's various terms does not concern us here; what interests us most is the evidence that such an explanation affords, of the very early existence of the *Gratiarum Actio*, or post-communion. In the Eastern liturgies, indeed, the prayer is

³ *Liturgia Romana Vetus*, Muratori, 2, 653.

always styled the "Prayer of Thanksgiving." According to St. Augustine (*l. c.*) the thanksgiving follows Communion and concludes the services. "*Participato tanto sacramento, gratiarum actio cuncta concludit.*" In the early Roman liturgies the post-communion is often called *Oratio ad complendum*. In the Gothic liturgy there is both a post-communion and a collect, which is really a post-communion. We shall return later to this fact, as it seems to be a connecting link in the development of the post-communion.

What was the model upon which the post-communion was fashioned? There can be little doubt that in her prayers, as in the rest of her services, the Church took the model of her forms to some extent from the Old Testament. We have many prayers in the Scriptures, beginning with Genesis; and many of them resemble in form the prayers of the Mass, although, as was to be expected, they have not the invocation that marks the close of our prayers. For example, we have the prayers of Jacob (Gen. 32: 9-11): "O God of my Father Abraham, and God of my Father Isaac, O Lord, who saidst to me: Return to thy land and to the place of thy birth, and I will do well for thee, I am not worthy of the least of all thy mercies and of thy truth which thou hast fulfilled to thy servant. . . . Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children." There is also the prayer of Moses in Deuteronomy (9: 26): "O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand. Remember thy servants, Abraham, Isaac and Jacob: look not on the stubbornness of this people, nor on their wickedness."

In both of these cases, as in many others, we have the same parts as in our own prayers, but they are more loosely put together. We have the address, motive, and petition. That all this is natural enough, is evident from various other early prayers of Eastern nations and literature. Every student of the classics is probably familiar with the prayer of the priest of Apollo mentioned in the first Iliad, a prayer which has the same natural division of parts.

THE POST-COMMUNION IN THE EASTERN LITURGY.

When we turn to the earliest prayers after Communion, we are struck by their great length. In the Eastern liturgies this is the case to a very marked degree. However, in the most ancient liturgies the prayers seem to have been shorter, and the lengthening of prayers and redundancy of expression may in truth be considered evidence of a somewhat later date of any given liturgy. In the liturgy of St. James, one of the earliest which we possess, the thanksgiving is short. It runs as follows: "We render thanks to thee Christ, our God, that thou hast made us worthy to partake of thy body and blood, for the remission of sins and for life everlasting. Do thou in thy goodness and love keep us, we pray thee, without condemnation."

Whereas, in the liturgy of St. Dioscurus, Bishop, we read the following prayer: "We give thee thanks, we adore, praise and exalt thee who art eternal and hidden, who hast made us worthy of this wondrous and unfathomable gift by which thou hast anointed and cleansed the souls of thy adorers, and by freeing us and calling us from the corruption and ruin that follow upon leaving thee, hast joined us to thyself and hast filled our hearts with the light of thy knowledge. Grant us that we may live ever in thee, apart from all danger of fall, and that at any hour we may appear before thee pure and spotless. Grant us also that this receiving of the body and blood of Christ, thy only begotten Son, may serve to cleanse and purify, not to condemn and confound us. Grant too that throughout our lives we may ever offer sacrifices of thanksgiving before thee and that these life-giving mysteries may keep us ever in loving friendship with thee;" etc.⁴

ABSENCE OF THANKSGIVING IN THE LATER POST-COMMUNIONS.

It may be noticed in both of these prayers that the expression of thanks is prominent. So it is in all Eastern liturgies. The *Oratio, gratiarum actio* is true to its name. In our post-communion, on the contrary, the expression of thanks is of comparatively rare occurrence. One early liturgist, Dionysius the Carthusian, has a scholastic explanation of the fact. "Quamvis

⁴ *Liturgiarum Orientalium Collectio*, Renaudot, 2, 489.

orans praeconia Dei in suis orationibus formaliter non exprimeret, tamen ipsa oratio est Dei laudatio." The distinction expresses a truth but does not tell us how it happens that thanksgiving is always clearly stated in the Eastern liturgies, and why it is not so stated in the Western liturgies. We may perhaps hazard a conjecture to account for the fact. In the Gothic Missal already mentioned we find after Communion both a post-communion and a collect, and in the post-communion of the very first Mass the idea of thanksgiving comes out quite prominently. The post-communion reads as follows: "Made strong with heavenly food and drink, let us, dear brethren, give praise and thanks to God Almighty, begging that we who have been held worthy to partake of the body and blood of our Lord Jesus Christ, His only begotten Son, may also be deemed worthy to receive the recompense of heaven through our Lord Jesus Christ, His Son." Such is the post-communion, and the collect after it is the prayer said now by the priest immediately after taking the Precious Bood, *Quod ore sumpsimus*, etc. Our conjecture is, then, that at first after Communion there was a prayer of thanksgiving, followed by a collect, as is the case in most Eastern liturgies, and that in the course of time the former disappeared, leaving only the collect. This conjecture is simply based on the fact that there is no explicit mention of thanks such as we should naturally expect after Communion, and such as the earlier liturgies of the East, more in accordance with the name of this part of the Mass, always have.

A BEAUTIFUL MOSAIC OF INSPIRED TEXTS.

The post-communion of the Eastern churches is frequently a mosaic of Scriptural phrases. It is unnecessary to speak of the devotion and sacredness imparted to these prayers by such a practice. In the liturgy of St. Basil (Renaudot, i, 24) the thanksgiving after Communion runs as follows: "Our mouths are filled with joy and our tongue with exultation because we have been made sharers of thine immortal sacraments, O Lord: because what the eye hath not seen and the ear hath not heard and the heart of man hath not conceived, that, O God, thou hast prepared for them who love thy holy name, and hast revealed to the little

ones of thy holy Church. So, Father, it hath seemed good before thee, because thou art merciful, and we give to thee on high glory, honor, and worship, to the Father, the Son, and the Holy Ghost, now and always and forever."

Whilst this peculiar characteristic of using the Scriptural language is more rare in our post-communions, perhaps because of their brevity, we find nevertheless striking and beautiful examples of it. The following prayer, said on the feast of the Precious Blood, is an instance in point: "Admitted to thy holy table, O Lord, we have drawn waters with joy from the fountains of the Saviour; may His blood become for us, we beseech, a fountain springing up unto life everlasting." Other examples of the same nature occur in the liturgy of the feast of the Sacred Heart and of St. Paul of the Cross.

FROM EAST TO WEST.

As already indicated, there is a marked contrast between the liturgies of the West and those of the East, and that contrast is evident at first glance. We have spoken of the well-known brevity of the Western collects. Their variety is equally evident. In the East one prayer serves for all time; in the West we have different prayers for different times, and a choice of prayers even for one day. A person who has not read the liturgies of the West can form no idea of the abundance and diversity of the collects to be found in them. In the Sacramentary of Leo we have for the feast of St. Laurence no less than fourteen sets of collects and an equal number of Prefaces. There are thirty different Masses for the common of martyrs which may be used during a single month. Everywhere we meet with a wealth of prayer, and however incapable a priest might find himself to be of reading between the lines new meanings whereby to stir his languid devotion, he might quicken the pulses of piety by a fresh prayer every day in the week and have no prayer the same for two years in succession.

THE LATIN PERIOD.

There is in all these varying prayers of the Western liturgy one marked characteristic, a characteristic that is the source of

nearly all the difference to be noted. That characteristic cannot be put more briefly than by saying that the Roman prayers are what in rhetorical language is styled periods, the Eastern are not. As the Christian religion made churches of Roman palaces, made holydays of Roman holidays, so taking the Pagan language, it made prayers of the Roman periods. It clothed the spirit of Jewish piety in the melody of the Roman sentence, and fitted an Eastern soul to a Western body.

How early this element entered into the form of our prayers we cannot say. Pope Gregory and Pope Gelasius have told us that the light of prayer handed down by them was kindled from the torches of the catacombs, and St. Irenæus gives us a prayer (*Hæres*, 3, 6, 4) that in its words is not only fragrant with memories of his early home at Antioch, but strongly suggests the effect of Roman environment in his adopted home at Lyons: "Lord God of Abraham, God of Isaac, God of Jacob and Israel, who art the Father of our Lord Jesus Christ; God, who out of the abundance of thy mercy hast been pleased that we should know thee, who didst make heaven and earth, governest all things, art the only true God, above whom there is none other, grant through our Lord Jesus Christ that the Holy Ghost too may govern us: grant to every reader of these writings to know that thou alone art God, to abide firmly in thee, and to hold aloof from all heretical, godless, and blasphemous opinions." Gradually we note a change in the development of our prayers with the adoption of the periodic style, and with that fundamental change others came in its train, some of which mark the distinguishing beauties of our prayers, and some perhaps their drawbacks. With the periodic structure came brevity and precision and harmony and suggestiveness, but with it came also some loss of feeling and spontaneity. Art brought its excellences, and nature withdrew some of its charms.

What would be the effect of the Latin period on the warmth of feeling but exuberance of expression in the following post-communion of the liturgy of St. Cyril (Renaudot, 2, 288): "Now that we have been made glad from the blessed fountain of thy grace, O Lord, what shall we give in return to thy bounty great and generous; but though we are bound down to an earthly

mind, yet considering thy majesty, we cry with words of praise, O the depth of the riches of thy wisdom, O the breadth of thy goodness, O the unfathomable abyss of thy mercy, that when we were holden of the malice of sin, thou hast led us to such joy and gladness ;" and so the prayer goes on for as long again.

This prayer indeed is not believed to be of very early origin, but such a prayer could never at any time serve as a collect in our liturgy. The form of Latin period adopted would prune such exuberance and condense such redundancy ; but in the pruning and condensing, it is to be feared, much of the feeling would likewise vanish. Perhaps it is better so in our colder and more practical Western life. The exotics of Asia Minor will not stand the climate of Europe, and the cedars of Lebanon will not flourish on the coast of Massachusetts.

If we would get to a fuller idea of the mold into which our prayers are cast, we should note that it was not the periodic structure simply which has been adopted, but a certain peculiar form of the periodic structure. Our prayers approximate very closely to the so-called perfect period (*periodus quadrata, rotunda*) with its balance and antithesis.

The first effect of choosing such a form for our public prayers was to make them brief. In the Eastern liturgies there was no intrinsic reason why the prayers should ever stop. As the number of petitions to be made is practically unlimited, these prayers could go on as long as the priest's voice and lung held out, or until the impatience of the congregation brought him to an enforced end.

But Western activity compelled us to make our prayers brief ; and if withal they were to be efficacious they must be suggestive. The Eastern practice of heaping up synonyms and multiplying adjectives found no favor in the West. The aptest synonym and the most significant adjective, and they only, could now find a place in the periodic prayer. But what the post-communion lost in length, it made up in depth.

How would that beautiful post-communion said on the feast of the Annunciation, the prayer that has been chosen for the Angelus, how would it have fared in Eastern hands ? Would we have had the marvel of brevity and completeness that we now

have? Here is a prayer of which the expression, "multum in parvo," is, if ever, most fully verified, a prayer in which the life of Christ and our salvation are the themes, and are interwoven and blended in a sweet melody, leading us in a climax from the angel of the Annunciation to the angel of the Resurrection, from grace to glory, with the revelation of the Incarnation for its bright foreground, and for a dark but divine setting the Passion and Cross of Christ. No translation can preserve its charm, which depends essentially on the order and harmonious dignity of its Latin: "Gratiam tuam, quaesumus Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur."

BALANCE AND MELODY.

Besides giving suggestive brevity to our prayers, the laws of the Latin period gave also balance and antithesis. In this balance and antithesis much of the pleasing melody of our prayers consists. We have already noticed that the choice and order of our words contribute to that effect, but the balanced and pointed contrast of the clauses is the main cause of the harmony that the most casual reader cannot fail to observe and enjoy. It is very difficult, because of the very abundance of the matter even in the case of the post-communion, to restrict oneself in the choice of examples. Translation is here inexpressibly helpless. We quote some of the shorter post-communions from the old sacramentaries.

"Libantes, Domine, dona celestia, praesidium nobis inesse gaudemus et inter ista quae transeunt, eorum quae sunt mansura confidimus."⁵

"Sanctorum precibus, Domine, quaesumus, salus et mentium praestetur et corporum, ut doni tui fiat nobis et benedictio copiosa et larga protectio."⁶

"Majestatem tuam suppliciter deprecamur, ut sicut nos corporis

⁵ "Having made offering, O Lord, of the gifts of heaven, we rejoice to possess a safeguard within us, and while living among the things that pass away, we put our trust in those that abide forever."

⁶ "Through the prayers of the saints vouchsafe, O Lord, to give us safety of soul and of body too, so that thy gift may bring to us both abundant blessing and manifold protection."

et sanguinis sacrosancti pacis alimento, ita divinae naturae facias esse consortes." ⁷

"Repleamur, Domine, gratia muneris sacri, et quae gustu corporeo dulci veneratione contingimus, dulciora mentibus sentiamus." ⁸

Examples can give no idea of the variety displayed even in this very matter of antithesis. Any one who would like to come to an appreciation of the melody that sounds along the well-balanced Latin sentence, could do no better than read the collects of the old Roman liturgies. It is really remarkable how not merely sameness of phrasing but even monotony of sound is avoided within the narrow compass of the brief Western prayers.

Whether the successive authors of these prayers went back to attune their ears to the rhythmic cadences of Cicero, or whether the first Leo with the overshadowing mastery of a great genius fixed once for all the melody of Roman prayers, certain it is, we have the same grand theme with innumerable variations. To realize how sensitive to harmony these musicians of language were, a simple experiment may be performed. The phrases, *quaesumus Domine* and the like, were consecrated and, admitting of no internal modification of melody, had to seek it in some external change. The expressions were fixed; their places were not. Now one can feel how these phrases, though restricted to the beginning of the prayer, yet are shifted forward or backward, either transposed, or separated, but ever musically adjusted to their setting by a delicately trained instinct of harmony. Another easily verified evidence of this melody is offered in the variant readings of many prayers. Often when an intruding word or wrong collocation may not disturb the sense of the passage in a prayer at all, yet will the musical ear detect the disturbed harmony of the period, and suddenly discover at the bottom of the page the corrected text.

He who studies the melody of these prayers will find his pleasure all the greater that the melody is accompanied by a felicity of

⁷ "Humbly do we implore thy Majesty that as thou dost feed us with the nourishment of thy most holy body and blood, so thou wouldst make us sharers of thy divine nature."

⁸ "May we be filled, O Lord, with the grace of thy hallowed gifts, and may that which the taste of our body has enjoyed in sweet worship, prove sweeter still in feeling to our souls."

phrasing and a rich suggestiveness of vocabulary, reminding him of the "curiosa felicitas" of Horace, even though it will at times arouse the despair of the translator. We have restricted ourselves to the post-communion, and for examples of such happy and significant turns of expression we would refer to the beautiful paraphrases used to describe the Blessed Sacrament and Communion. A few pages of the Sacramentary of Leo give us the following expressions, which might easily be multiplied: "pignus coelestis arcani," "repleti substantiâ reparationis et vitæ," "redemptionis nostræ munere vegetati," "aeternæ pignus vitæ capientes." These expressions are not only beautiful in themselves but are appropriate in their contexts. In a Mass of the Sacramentary of Leo (*Mur. i*; 352) where the collects and the Preface refer to the evils that surround us in this world, the post-communion prays that *per hoc tuæ sapientiæ sacramentum circumspecta moderatione vivamus*. What more fitting fruit to ask from the Sacrament of Christ's wisdom amid the evils of the time than to live with wide-awake temperance?

IS THIS MERE ARTIFICIALNESS?

But have not such prayers too much art and too little feeling? The objection deserves consideration. The art complained of is most apparent, we suppose, in the carefully worked-out balance. Yet certainly in the case of these prayers the balanced structure is free from its most common defect of exaggeration and effort. Indeed, the antithetical form is a fitting picture of the supernatural life and a fitting expression of prayer. The supernatural life has for its final antithesis the tremendous contrast of heaven and hell, and for its daily antithesis the essential contrast of sin and sanctification. The nature of prayer too demands such an expression. When we are in misery, we cry for mercy; when we are in sickness, we ask for health; when the body is facing death, the soul is clamorous for life eternal. In the prayers on Good Friday, which are looked upon as the oldest prayers in our liturgy, the antithesis is very marked.

As for the objection that the post-communions have too little feeling, we think it need cause no difficulty. The man who has the feeling will find no resistance to its expression in the melodious

prayers of the Church. He will rather find there everything to sustain the feeling if it is in his soul, or to elicit it if it is not there. He will find there the great act of Communion described for him in language whose variety will never pall, whose suggestiveness can never be fully fathomed. He will find there the fruit of that Communion ever apt in its petition, ever new in its expression.

Much might be said in addition, developing the contents of our post-communions, to bring out their bearing on the doctrine of the Real Presence, to study what virtues should grow out of Communion. The dogmatic significance of the post-communion has been well treated in the introduction to the great works of Renaudot and Muratori on the liturgies, and we cannot hope to add anything to their labors. As for the devotional teaching contained in the post-communion, that will be the priest's life study at the altar, and to that life study must be left the full appreciation of these beautiful prayers.

Yet it is impossible to conclude without saying a word of the intrinsic worth and style of the liturgical prayers. It would be easy enough to compile here words of praise and commendation that every liturgist from the beginning has uttered upon the beauty of these prayers; but the examples already quoted are perhaps sufficient of themselves to give some indication of that beauty.

These prayers, we have seen, have in their expression all the majesty and melody of the Latin sentence; they have in their thoughts, even to a greater degree, the purest poetry and the choicest eloquence with which religion has ever inspired the soul of man. We know this to be fully true in the case of the prayers on the great feasts of the Church, but it is true in its measure of every line of the liturgy. We have found it to be true in the older prayers of the Church, but it is equally true of the more recent prayers. "Nor hath the Church at any time lost her power of prayer, her mastery over the harp of David; but silent and almost unstrung as it may for a long space appear, she hath only to attune it when she lists, and strike it, and it brings forth the same sweet soothing notes as at the beginning. Every new service or prayer which she has added to the Pontifical or Ritual, dissolves into the mass of more ancient compositions, so as to

be undistinguishable, and blends with them as a new ingredient 'in the sweet confections of the apothecary,' equal to the rest in savor as in virtue."⁹

MODERN ADDITIONS TO THE LITURGICAL PRAYERS.

In confirmation of this statement, let me cite some modern prayers. All of us have admired the variety and graceful aptness of the Scriptural allusions in the blessing of the candles on Candlemas Day, or of the ashes on Ash Wednesday, or of the palms on Palm Sunday; but we shall certainly accord no less admiration to the more recent prayers of the Roman Ritual, adapted to the daily necessities of our modern life. To show how the Church is still in living contact with the age even in its more material aspects, to show how the civilization of our day can be clothed in the language of revelation, let us read the prayer used in the blessing of a railroad:

"Almighty, eternal God, who hast created all the elements for thy glory and for man's use, deign, we beseech thee, to bless this railroad and its equipments, and deign to watch over it in thy ever kindly providence; and the while thy servants are swiftly borne along this way, may they, walking in thy law and running the way of thy commandments, happily arrive at their heavenly home." (One is almost tempted to translate the last word "terminal.")

A similarly beautiful prayer, in which allusion is made to Philip in the chariot of the Ethiopian, is used to bless the railway coach. We quote also from the Ritual the prayer for blessing a telegraph station, and we must again protest that here, if possible more than elsewhere, the translation does no justice to the original.

"O God, who dost walk on the wings of the wind, and who alone dost work wonders, as it is thou that by the native power of this metal dost bring the distant hither, and speed the present hence away, more swiftly than the lightning flash, grant that we likewise, learning a lesson from this new invention, may with the help of thy grace come to thee with greater speed and greater readiness."

We feel that we have not done justice to our subject. Those

² Wiseman, *l. c.*

who will read with attention the modern and ancient prayers of the Church, will recognize the great variety and charm of the Church's liturgy, which can only be suggested by the writer. It will be more easy to realize the charm of these prayers when we remember that they were on the lips of the saints who have gone before us, on the lips of St. Bernard, St. Gregory, St. Leo, St. Augustine; that our cathedrals, the world over, still echo with the accents first uttered in the catacombs. They will find that the Church which blessed the Roman chariot, now blesses the modern railroad car, and the blessing is as fragrant as it ever was with the piety of Palestine, and as harmonious as ever with the majestic melody of imperial Rome.

It is indeed our great good fortune that we are able to voice our petitions in language that falls little short of perfection. We might have had devotion alone, but it is our special privilege to have in the glorious immortal tongue of Rome the added graces of human expression. In a word, we have the soul of prayer informing a body in some degree worthy of its dignity and excellence, and we have this incomparable boon too where we can most fully appreciate it, in the solemn and precious moments after Communion, an apt schooling indeed for the great post-communion of eternity, the eucharistic song of a ransomed world, the chant that broke on the ears of the Apostle at Patmos.

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APOLOGIA PRO FŒDERE ABSTINENTIÆ.

AVAILING myself of the hospitality of THE ECCLESIASTICAL REVIEW, I will give the experience and the conclusions of a priest somewhat prominent in the Catholic Total Abstinence Union of America, on the subject of total abstinence among the clergy. He is, like myself, by God's help, a Total Abstinence.

My friend belonged to a coterie of clergymen distinguished for ecclesiastical propriety, literary taste, and intellectual conversation. Of the number one only was a total abstainer, the rest most exemplary in the practice of temperance; but, strange to say, the

example of the abstaining party appeared to make not the slightest impression on his associates, who, instead of being edified thereby, made his peculiarity an unfailing topic of jest. In the course of time my friend became a pastor and remained such for ten years, but though sometimes—rarely, it is true—compelled to notice the havoc done by drink in the town where he resided, and often observing the doings and sayings of non-Catholic temperance agitators, and though knowing of Father Mathew's crusade and occasionally thinking of establishing a temperance society among his people, it never, in the sixteen years of his ministry, came into his head to take the pledge himself. In fact, the idea that any sober man should do so seemed preposterous. "As well expect a man to vow celibacy because some abuse the sexual relations!" Resigning his parish he undertook the direction of a seminary, and during the Third Plenary Council of Baltimore, 1884, attended a temperance demonstration at Ford's Theatre in that city. What was his astonishment to hear five members of the hierarchy, Archbishops Elder and Ireland, Bishops Keane (now Archbishop of Dubuque), Watterson and Spalding, come out and acknowledge themselves to be total abstainers, and in plain, strong, Gospel speech invite and exhort that vast auditory to imitate them! Here was a revelation, and of course it gave food for thought. But it was so utterly novel that it did not at once conquer. It was only a week later, that, being called upon by three ecclesiastics to give them the pledge, my friend knelt down and took it himself with them.

The next step was to organize a Sodality devoted to the virtue of temperance, which flourished to an unexpected degree, and continues to this day. My friend began to set himself now to understand what he had believed—"Crede ut intelligas,"—and I shall now let himself tell what he has learnt, while he gives a few reasons for the hope that is in him.

Reforms, I think, as a rule, like laws, begin from below in the customs of the people. Bishop Von Keppler in his pastoral—*Reform, True and False*—shows this well. There had been strict total abstinence for centuries, not in regular orders only, but, in fasting times, at least, amongst the laity of the Catholic Church. We find distinct traces of it in St. Bernard's day, the twelfth cen-

tury, and down to that of St. Francis of Paula, another founder of monks, in the fifteenth century. Strange to say, apart from individual cases, the next attempt at organized total abstinence that appears, as far as our reading goes, is amongst certain farmers in the town of Litchfield, Connecticut, in 1789, not long after the Revolutionary War. It may be that they were moved to this by the publication in 1785 by one of the Signers of the Declaration of Independence, Dr. Benjamin Rush, of Philadelphia, of an essay on "The effects of ardent spirits on the human body and mind."

The movement spread very generally in the United States, reaching its climax about the year 1840. Ireland seems to have caught the fever from America, and, about 1820, we find a few laymen, probably Protestants, organizing in that country. No Catholic organization arises, nor is a priest connected with the movement till April 10, 1838, when a Franciscan Friar of Cork, rising to the height of the holy founder of his order, yielded himself to the persuasion of a Quaker, and took the pledge "In the name of God," and began the reform of a most "distressful" people. Some Catholic laymen had, with permission of their pastor, joined a temperance society near Cork before that, but no priest had identified himself with the movement. Should anyone ask why temperance reform began in that quarter, it should be remembered that Protestants have neither fasting-days nor the confessional, and naturally tried the great power of association; that, as Bishop Bayley said in his speech before the Catholic Total Abstinence Societies, at Paterson, N. J., April 25, 1872: "The Catholic Church is herself the best temperance society;" and that times change and new conditions require new methods, new epidemics need new remedies, and the counsel sometimes comes *ab extra*. We read, for instance, in the eighteenth chapter of Exodus, how Jethro, priest of Madian, influenced Moses.

In April, 1896, just forty years after Father Mathew's death, certain priests in Ireland, seeing the absolute necessity of giving example to their wasting countrymen, tried to start a total abstinence league amongst their clerical brethren. It did not succeed then, but was revived in October, 1901, with some forty members, Monsignor McSwiney, V. G., of Cork, being elected president,

and Father O'Brien, of Doneraile, secretary-treasurer. Several Bishops approved and blessed the movement, which is advancing by leaps and bounds, and is known as the "Father Mathew Union." Individual priests and Maynooth students in his own day, had followed Father Mathew's example; Pope Gregory XVI in 1840 accepted a pledge medal from the Apostle, and Bishop Redmond of Waterford, a generation ago, announced himself a total abstainer and offered himself a pattern for his flock. There were perhaps other members of the hierarchy who imitated the renowned disciple of the water-drinking Poor Man of Assisi, the "greatest of all reformers," as Bishop Von Keppler calls him, but their names have not come under my notice. The next purple-robed ecclesiastic on the other side of the Atlantic that comes into view in this connection, is one of those men (Wiseman, Newman, Manning), given by God in these latter days to the Church in England.

Cardinal Manning took the pledge at a meeting of working-men in 1872. In the course of a speech he had said: "My doctor will not allow me to take the pledge;" whereupon a laborer at the end of the hall cried out: "Never mind the doctor! Come and see what good it has done us in our homes!" "God bless your imminence," said an old woman, "but the D—— take your cook!" The Cardinal used to say afterwards: "I needed the pledge, to encourage my people. I am only sorry I did not take it thirty-three years sooner. God forbid that we Catholic priests should be left behind in self-denial for the love of souls, by those who are not in the Unity of the Truth. [We shall see further on to whom he alluded.] Do not fear. When I began, only two priests in London helped me. Now there are about forty." The result was that he won the affections of his Irish people in London, for as Purcell says:¹ "The cause of temperance was practically the Irish cause in London. . . . And in Ireland itself he was spoken of in terms of gratitude and affection, and regarded as the friend and benefactor of the Irish race, such multitudes of which had been reclaimed from lives of squalor, misery, and vice by means of the League of the Cross spread mainly through his efforts," though originated by Father James Nugent, February 29,

¹ *Life of Cardinal Manning*, Vol. II, p. 601.

1872. In our own country, too, Cardinal Manning won immense respect for the same reason, and even in Exeter Hall, London, the hot-bed of anti-Catholic fanaticism, the Catholic Archbishop-Total-Abstainer was warmly welcomed, and invited to preside over a meeting called for the purpose of forming a new temperance association. In his speech on that occasion he alluded to Father Mathew as follows: "The last act of Father Matthew was to receive the pledge from those who stood round his death-bed. I desire no better end for my reverend brethren around me, no better end for myself." In point of fact, when the venerable patriarch was nearing the last, his physician proposed to sustain his strength by some alcoholic drink. "No," said the dying father of his people, "it might hurt them even to think that I broke my pledge at last."

We will be pardoned for introducing here some notice of those non-Catholics to whom the Cardinal made reference above. One of his contemporaries, the then Anglican Bishop of London, was like himself a total abstainer. He was afterwards appointed by the head of the Anglican State Church, Archbishop of Canterbury. Here is how he is spoken of by an English writer in the *New York Sun* at the time of his death: "The See of Canterbury was never filled by a man of more magnificent manhood than Frederick Temple." He was a student of extraordinary ability, taking a double first at Oxford, classics and mathematics. "As a very strong advocate of total abstinence he gained much popularity outside the limits of his own church. He was no temperance man who drank wine with his dinner, and discouraged the saloon. He was a water drinker by conviction, and his magnificent physique and his great mental power were the finest advertisement that total abstainers ever had. . . ." Although a very strong character, he was a man of intense humor, something which many do not usually associate with water drinking. He died in the last week of 1902, eighty-one years old.

This gentleman was Government Bishop of London before the late Queen appointed him to Canterbury, and was a contemporary and a co-laborer of Cardinal Manning, being seventy-one years of age when the latter in his eighty-fifth year departed this life, January 14, 1892. It is a curious coincidence and one to be

rejoiced at, that the representative of the State denomination in London and the Catholic Archbishop of Westminster, the former identified with wealth and culture and power, the latter representing mainly, *per accidens* of course, poverty, ignorance, and subjection, should each give the example of temperance in the heroic degree.

What the Cardinal alluded to, perhaps, was not only the noble example given by the Anglican prelate, but the facts set down in *The Tablet* (London), December 2, 1893. Of the Protestants in England outside the Government Church, the "Congregationalists had twenty-seven hundred and twenty-five ministers, of whom twenty-one hundred were total abstainers; while of aspirants to that ministry three hundred and seventy out of three hundred and ninety-nine were so likewise. In the Evangelical Union of Scotland and the Primitive Methodists of England, all the ministers were total abstainers. In the three kingdoms together, of seventeen hundred and fifty-eight Baptist preachers, fourteen hundred and twenty-four were total abstainers, and so were two hundred and twenty-five of the two hundred thirty-two students in their theological college." It is to be noticed they were volunteers, as their cloth did not bind them to total abstinence.

Of American Bishops who early encouraged temperance or even total abstinence, I will mention, speaking only of the dead, Bishop Bayley of Newark, afterwards Archbishop of Baltimore, the first of American Bishops on record as addressing a Total Abstinence Convention, which he did on April 25, 1872. The Right Rev. Ignatius Persico, Bishop of Savannah, afterwards Cardinal, was the second, doing so before the societies of the Metropolitan Catholic Total Abstinence Union at Cooper Institute, New York City, June 24 of the same year. As far as I am aware, neither of these prelates declared himself a total abstainer. Bishop Bayley's first address at a temperance meeting, as he then declared, was on November 28, 1871, when he spoke before the societies of Hudson County at Jersey City, N. J. At the close of his address, as he took his seat, "over twelve hundred men were before him, so filled with emotion, as to be completely breathless and still. A pin could be heard drop on the floor, while tears were seen coursing down the cheeks of men and women. . . .

They had their Bishop amongst them as their counsellor, their protector and friend, and their hearts were touched."²

On January 1, 1872, Fathers James McDevitt of Washington, D. C., and Rev. Dr. O'Hara of Syracuse, N. Y., with three laymen, issued a call for a National Convention, which opened in Baltimore on Washington's birthday of that year. Several other priests were present and took part in the proceedings of the Convention, which included an address to the Catholics of America, and the Constitution was submitted for approval to the Very Rev. John Dougherty, administrator of the Archdiocese, the see being then vacant by Archbishop Spalding's death. The Vicar Apostolic of North Carolina, Bishop Gibbons, our present Cardinal, in answer to an invitation to be present, sent his "heart-felt sympathy in the noble cause" and prayed on their efforts "the most abundant blessings" from "the Giver of all good gifts."

The second National Convention, held at Cleveland, Ohio, on October 10, 1872, received by telegraph a blessing from Archbishop Bayley, who had been translated from Newark to the Archdiocese of Baltimore. The third Convention in New York, October 8, 1873, was honored with an address by Vicar-General Quinn, who welcomed it in "the name of the Archbishop, the clergy and the people," and expressed his own "most cordial wishes" for its "complete success." The Pope also, in response to a greeting, sent a "blessing from his heart."

The Fourth Convention was the first to receive episcopal sanction *in propria persona*, Bishop Thomas Foley of Chicago, in which city it was held, October 8, 1874, being present and addressing the members.

Of priests, however, we find identified with the movement from the beginning, the then humble assistant rector of a church who was destined to be the first rector of the University, to win the hearts of American Catholics, and to occupy the metropolitan see of Dubuque in the beginning of the twentieth century. In the Third Convention there appears on the stage and at once captures the audience, the man who was to bear the name of the Father Mathew of the West, the imitator and panegyrist of Cardinal Manning, and for the last thirty years the blazing star of the move-

² *Catholic Temperance Text Book*, J. W. O'Brien, New York. 1873.

ment in our country, the Archbishop of St. Paul. From the Fifth Convention at Cincinnati on, it became the regular course for Archbishops and Bishops to pontificate at the openings of Conventions, and to address these personally and by epistle, in the most earnest and friendly manner. The number of priests, too, not only diocesan but regulars also, identifying themselves with the crusade constantly increased. Paulists, Augustinians, Jesuits, and Vincentians have attended the Conventions as officers and as delegates, and have preached and delivered addresses at or on occasion of them.

A number of these priests have been promoted to the episcopate, and there are at the present day perhaps seven of our Archbishops acknowledged total abstainers and about a dozen Bishops. Thus ecclesiastical and episcopal approval and direction, which Von Keppler requires for all true reform, is verified in this Temperance one.

It was in the Archdiocese of Cincinnati, the home of the Nestor of the Hierarchy, himself for nearly half a century a member of a little Total Abstinence Society at Natchez, that the idea of organizing priests and seminarians into a Total Abstinence Society took root. The Rev. Anthony S. Siebenfoercher, a native of the Tyrol, but from his childhood a resident of the State of Ohio, and for the past forty years pastor of the town of Kenton in that State, was the suggester; the Diocesan Synod held in November, 1898, was the occasion; and, with Archbishop Elder's warm approval, the thing took shape at St. Patrick's Church, Cincinnati, on Wednesday, May 31, 1899. Many members of the Hierarchy and the priesthood gave in their names; their number increased day by day, and on the 7th of August, 1903, certain priests attending the Pittsburg Convention met at the Hotel Henry in response to a circular letter sent out by Father Shanley, Rector of the Hartford Cathedral, and founded the "Priests' Total Abstinence League of America." Bishop Canevin came into the meeting, blessed the cause and at once put down his name, as others of the Hierarchy did before and have done since. Father Siebenfoercher was chosen President; Father J. T. Mullen, of Boston, Secretary-Treasurer; and the venerable Archbishop of Cincinnati, Honorary President with veto power over all measures. Clergymen from all parts of

the United States and Canada have since joined the American League, which has absorbed the original society founded in Ohio, and that founded at Oshkosh, Wisc., September 30, 1901.³

The zealous apostle of this new and sacred cause began, with permission and approval of the respective Ordinaries, to visit seminaries and found Total Abstinence Societies in them. He has been very successful at St. Paul, St. Louis, Cincinnati, Baltimore, Philadelphia, New York, Boston, Montreal, etc. At the Kenrick Seminary, St. Louis, April 1, 1902, there were four members of the faculty and forty seminarians enrolled as Total Abstainers. At Notre Dame, Indiana, there were many priests and seventy seminarians, some of whom have since been ordained. In the Baltimore Seminary, November, 1903, over fifty young men took the pledge. The idea, however, of founding societies of seminarians for the cultivation of temperance in the heroic degree, existed long before. At Mount St. Mary's, Maryland, there was started such an organization in 1884; and at St. Mary's, Baltimore, on December 8, of the same year, as a result of the retreat given by Archbishop Ireland, a similar society was formed, some of the members of which have since risen to high positions in the Church. And so the good work goes on.

It will be of interest to give here the "arguments," printed on the back of sacred pictures, which Father Siebenfoercher distributes in his campaigns. Here is one :

ARGUMENT I.

"I thirst," the Fifth Word upon the Cross (St. John 19 : 28).

If for Jesus' sake, and to encourage others to be temperate, I abstain from all intoxicating drinks, it will comfort me at the hour of my death to have done this little for Him who for me suffered thirst upon the cross.

I can not deny it, I do not need strong drink, but others need my example. Without strong drink I shall have even better health, do more work with less fatigue, and live longer. Total abstinence secures a sound body and a clear mind. The best athletes must abstain. The growing sentiment of the better classes of our country is to prefer teetotalers in the responsible walks of life. I feel the office of the priest is the highest. Ergo.

³ For the Apostolic Delegate's approval of the Priests' League, see last number of REVIEW.

Frequently drinking costs enormous sums. Big or little, I can spend that money for nobler purposes; and if drink should be dangerous to my own soul I want to avoid it. I want to be like those many heroic and useful bishops, priests, and laymen who are total abstainers, if for no other purpose than that I may not be a stumbling-block to souls entrusted to my care.

St. John the Baptist, the greatest of the prophets, took "no wine nor strong drink" (St. Luke 1: 15); neither did St. James, the cousin of our Lord (*Breviary*); nor the other Apostles (*Baronius*); neither did the priests going on duty (Leviticus 10: 9); nor the Nazarites (Num. 6: 3); nor the Rechabites (Jer. 35: 18); nor Samson, the strongest of men (Judges 13); nor Samuel, the wisest of the Judges (1 Kings 1: 11); nor Daniel and his noble companions (Dan. 1: 12); St. Paul approves of total abstinence (Rom. 14: 21); so does Leo XIII in his letter to the Most Rev. Archbishop Ireland (March 27, 1887); St. Benedict, O.S.B., says "wine is not proper for monks at all;" St. Boniface, Apostle of Germany, made total abstinence a rule for his monks; entire orders of monks in the golden age of monasticism abstained from all strong drinks. Like these were St. Jerome, St. Francis Assisi, St. Dominic, O.S.D., St. Francis Xavier, S.J., St. Francis Regis, S.J., St. Simon of the Scapular, St. Josaphat, etc. (*Butler et al.*).

I cannot possibly deny that the use and consequent too frequent abuse of strong drink are doing this very day incalculable harm to the Church. The Most Rev. Archbishop Elder says that of all the theories advanced to remedy this evil "Total Abstinence offers preëminently the one and only practical solution." Wishing, then, to do my little share in the good work, I say with that glorious and saintly priest, the founder of Catholic Abstinence Societies, the immortal Father Theobald Mathew:

"Here goes, in the Name of God."

(N.) _____ for _____ (time).

Here is another:

ARGUMENT II.

Friend, please give a convincing argument for your habit. What blessing for soul or aid for body does strong drink secure? Does it help to glorify God? To be an honor to Church? To be a dutiful, respected citizen? A loving and provident husband and father? Do

you save money by it or time? Strengthen the peace and happiness of home? Are your children edified by it? Your neighbors? Or does drink promote the general prosperity of the community? Consult houses of refuge, of orphans, of the poor. Does drink diminish crime? Ask houses of correction, jails and penitentiaries. Is your mind benefited thereby? Let lunatic asylums reveal their tale of woe. Do you drink to obtain God's grace or to avoid sin? In this momentous struggle which side does drink help? Perhaps you are one of those who drink for health? Does strong drink procure or preserve it? Most reliable statistics say no. On the other hand, strong drink is one of the most destructive agencies known. And if perchance an occasional life of some temperate person, never of a tippler, is saved by its use, its abuse daily immolates holocausts of precious lives upon the altar of Bacchus. Does drink secure remunerative employment? In our country not a single situation awaits the drinker, not even that of the bartender. You say, "Drink in moderation is harmless." But what real profit does it bring? What honor? Moderate drinking has caused giants and the very "Cedars of Libanus" to fall. We are told "Moderate drinking is the school, the drunkard the graduate." How does it come that you alone do not fear? Again, salutary mortification is incumbent on all. Now you certainly do not claim that strong drink helps you to practise Christian mortification? But consistent total abstinence will. And total abstinence is truly a golden highway to great and innumerable blessings for body and soul, for time and eternity; and wise is he that walks therein. Perhaps you drink merely for sociability and good fellowship? But is not the passion stimulated thereby? And whilst at first you drank from choice, now you drink more from necessity?

O mortal, stop! Remember for this gratification many have lost means and honor and life itself, made others miserable, and gone to hell besides.

In God's name and in honor of the thirst of Jesus upon the Cross, make this little sacrifice; put away the tempting cup forever, and ensure thereby a happier and longer life, and a great help to life eternal. Say with the apostle of temperance, the immortal Father Mathew:

"Here goes, in the Name of God!"

(N.) _____ for _____ (time).

These are some of the grounds on which the apostle of clerical total abstinence rests his position; but they say that his clear, healthy countenance, his gentle, gracious manner, the magnetism of example above all, and the zeal for the fair fame of Christ's ministers glowing in the address of this well-preserved, handsome veteran—these, with the grace of God, account for the success he meets in his holy mission.

My readers will bear with me while I illustrate what Father Siebenfoercher merely sketches, by a few quotations from addresses I have heard or which I have read.

Among the papers read at the Pittsburg Convention of the Catholic Total Abstinence Union of America, August 6 and 7, 1890, was one (printed also in *The Catholic World*) by Father Elliott, C.S.P., from which I quote a few sentences:

“The faith of the Catholic people, the sacramental life of them, these are things known of the American people as useful to the civil order only by whatever fruits of natural virtue they may bring forth. Industry, truthfulness, obedience to law, love of country, cleanliness, honesty, and, above all, sobriety, are what men outside the Church look for as a sign of her utility. . . . Unless a religion makes men better men and better citizens, its insignificance must be its only enduring guarantee of perpetuity in the State. . . .”

“How can you expect conversions,” asks Canon Murnane in his paper read to the Catholic Truth Conference at Birmingham—a most terrible because a most undeniable confession of the infection of the body Catholic with the drink-plague—“how can you expect conversions, when a Catholic prison chaplain can assert that of six or seven thousand women brought into the prison yearly, more than eighty per cent. are Catholics?”

“Can we deny this of American penal institutions? Alas! No. I remember witnessing the horror of an American Bishop after a visit to such an institution near one of our large cities, his horror and his shame that a prodigious majority of its inmates were unmistakably our own people, though in population we are not one-third of the city. This moral cesspool, filled from Catholic ‘homes,’ through the open sewers running from the saloons to the public courts, daily revealed in the press, is the extinction of

the hope of converting the 'other sheep not of this fold.' What the above authority, in addition to his already quoted words, says of England is true of America :

'The people of this country understand nothing of supernatural virtues; they see not the life of the soul; but they do see and they do hear what takes place next door and in the street. They know and appreciate the moral virtues, temperance, honesty, etc. *These must be our motives of credibility and the notes of the true Church.*' The conclusions are obvious. 'By their fruits ye shall know them.' '' (Matt. 7 : 20.)

To these American and English authorities let us add the words of an Irish priest, professor in the renowned College of Maynooth. The *Irish Ecclesiastical Record* for August, 1903, contains an address delivered at Maynooth by the Rev. Dr. Coffey, on the 17th of April previous, before the "St. Patrick's Total Abstinence and Pioneer Association" and the student body. It seems that a society known as St. Patrick's League was founded at Maynooth in 1885, the members of which bound themselves to practise total abstinence for five years after their ordination. The majority of the aspirants to the sacred ministry take this pledge, but almost three hundred that April day in the house had bound themselves as "Pioneers," to keep the pledge for life, and fifty young priests so pledged had been ordained within the previous two years. Well did Dr. Coffey express his astonishment.

Distinct from the Maynooth Society is the "Father Mathew Union," before referred to, founded in 1898, and counting (August, 1903) over two hundred members, all diocesan or regular priests, in sixteen dioceses. Dr. Coffey spoke of the advantages, "too obvious to call for any argument," of a National Union of Total Abstaining priests, with branches in each diocese. He said also that the Confirmation Pledge is universal in Ireland, but he omitted to state whether the Bishops ask their newly-ordained priests, as many of them do in our country, to take a five- or seven-year pledge. The Confirmation Pledge mentioned, which has been for many years the custom in Ireland, accounts very probably for the astonishingly large number of young clerics who had pledged themselves for life. It means that, being total-abstinent from

childhood until majority, they felt no inclination for alcoholic liquors, and wisely consecrated their good habit to God for life. What a hope this should excite in the breasts of pastors who try to get their candidates for the second Sacrament to take the same blessed promise!

I shall cite but one of the arguments this teacher set before the young hope of the ancient Church in Ireland. It is drawn from the "drunkenness of generations, blighting the manliness and the working energies of the people and their self-respect; developing the gambling spirit, petty meanness, dishonesty, and sloth. How it degrades and debases human nature! How it enervates and cuts away the moral fibre of a people's character, how it even brutalizes them and reduces them to that submerged condition of human wrecks to be found in such numbers in the slums of our towns and cities!" I confess that these words of an Irish priest in his own country, compared with those of Canon Murnane in England, and of Father Elliott in the United States, all three speaking, in the main, to and of the same race, fill me with consternation, and incline me more than ever to the opinion that total abstinence is the one hope for such a people.

What does your experience incline you to think, Father?

Here is what the pastor of a mining district in Northern New York said at the Hartford Convention, August 9, 1901. After touching on the degradation, misery and sin caused by drink, he concluded:—(1) "The priest who sees that his people are ruined through drink, knows that if they are to be brought back to anything like true success even in this world, it is by his example of total abstinence. I cannot imagine how a priest could work successfully among such a people unless he gave that example. (2) We see that our *poverty* is not converting the world, nor our *obedience*, nor our *chastity*. The example that all Christians want is for us to abstain from drink, and if we choose to add this fourth vow to the others, we are simply practising what is an absolute necessity in our day." The brief talk from which these few sentences are taken I thought the strongest and best-pointed I had ever heard on the subject. Reflect on the two arguments here merely hinted at, and ask yourself if they are not sound ones.

In announcing to the American priesthood the establishment

of the "Priests' Total Abstinence League of America," the Secretary uses language which cannot well be improved upon, containing especially as it does the pronouncements of the Vicar of Christ and of the Third Plenary Council of Baltimore, and I am certain that an extract will be of interest and instruction even to those who have seen it already. He says:

"Leo XIII in a letter of March 27, 1887, to Archbishop Ireland, then Bishop of St. Paul, speaking of the conditions existing in our land, and noting 'how ruinous and deplorable is the injury both to faith and morals that is to be feared from intemperance in intoxicating drink,' gives especial praise to the Prelates of the Council of Baltimore, who 'with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful source of all evil, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of the true religion.'

"Hence [continues the Holy Father] we esteem worthy of commendation the noble resolve of those pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue.'

"'Let pastors, therefore'—and here the Sovereign Pontiff lays the corner-stone of the Priests' Total Abstinence League—'do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence; and thus earnestly strive to avert the many calamities with which this vice threatens both Church and State.'

"It would be wrong, indeed, to conclude from this letter of Leo XIII, that there is any law of the Church imposing on her children the practice of total abstinence,—which Benedict XIV has called "heroic temperance;" (*De Canonizatione Sanctorum, liber III,*

cap. xxiv, n. 45); yet it is certain that his earnest words to the priests will persuade many, through love of their people, to make this voluntary sacrifice, in view of the good example it will give, and the more active zeal it will arouse against the prevalent evils of intemperance. For the Church has a remedy for all the ills of mankind; and the same spirit which impels so many of her heroic children to follow the evangelical counsels to offset the radical concupiscences of human nature, is able to lead others to practise the virtue of temperance in its heroic degree, in opposition to the drink evil. And if, according to the doctrines of the Angelic Doctor (2a, 2ae, q. 149), such an act of self-denial must have in it special virtue for all, while it is also the surest antidote to the pernicious vice of intemperance, how much more true is this principle of those whom the people look to as their models and guides. And so the Council of Baltimore, while giving praise and official approval to the Catholic Total Abstinence Movement in our country, addresses these special words to the priests: "*Praeterea quum verba moveant tantum, exempla vero trahant, sacerdotes ipsimet, qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiae virtutis exempla.*" (No. 261.) Hence it is that, as a first condition, 'membership in this League implies a strict total abstinence from all intoxicating drinks used a beverage.'"

Those who have not yet read the Angelic Doctor on this subject, will find very interesting and pertinent matter as to the heroic character of total abstinence, and the propriety of abstinence on the part of persons placed over others, in the question indicated and particularly in article third, *ad tertium*, and in article fourth, *conclusion*.

One is naturally timid about adding a word to those of the highest authorities in the Church of the Living God, the infallible teacher of Morals as well as of Faith. I will only call attention to the powerful influence of Leo XIII's action in confirming without change of a word the legislation on this vital topic, of the Plenary Council; as well as the effect upon the clergy of his injunction upon them to shine as models of abstinence. I have had special opportunities for studying these results, and am glad to think and to express my opinion that abstinence, even total abstinence, is far more common amongst us of the cloth than it used to be; and those who hesitate to take the pledge for fear of

being ridiculed if not boycotted need not be alarmed. The day of personal liberty has dawned again, and a priest in America will soon be as free as Assuerus made his guests (*Esther 1 : 8*) three thousand years ago.

Mention of the Pagan monarch reminds us of how the Archbishop of Boston, being requested by his clergy to accept a banquet on his episcopal jubilee, March 11, 1891, consented on condition that there should be no wine, and the official representatives of the grand old Puritan Commonwealth were regaled with non-alcoholic beverages. Bishop Watterson of Columbus followed this precedent on a like occasion in 1893, and that Governor of Ohio who was destined to become President of the Republic, and to die a martyr to the principle of authority, drank water with him at a public banquet. That master of history too at the Washington University, who was consecrated Bishop of Sioux Falls by the Papal Delegate, April 19, 1896, entertained his guests at the Nation's Capital, in the old American style, with the beverage of the Garden of Eden.

The emphatic pronouncement of a member of the Hierarchy, himself an American of Americans, Bishop Watterson,—God rest his soul!—that bishop who, seated on his episcopal throne at Columbus, took the pledge, himself first, from the priest whom he had invited to preach temperance to his people; that bishop who obtained the endorsement of the Papal delegate for the strongest and most radical legislation ever made in regard to the liquor business, but which was only a logical sequence of Decree No. 263 of the Third Plenary Council of Baltimore,—Bishop Watterson,—his words at the Temperance Session of the Catholic Columbian Congress, World's Fair, Chicago, September 5, 1893, shall close this paper: "The very first encouragement to this work must be given by our bishops and priests. Without this nothing can be done to check the dreadful evil of intemperance, though you continue to hold Catholic Congresses from now until the crack of doom."⁴

EDWARD MCSWEENY.

Mount St. Mary's, Md.

⁴ History of the Catholic T. A. Union of America.

THE CATHOLIC MOVEMENT IN BEHALF OF SOCIAL REFORM.

PROTESTANTISM has completely broken up the symmetrical structure of mediæval society with its Catholic achievements for the welfare of the people. The ghost of the so-called Reformation is haunting the ruins of the former social order—an order of peace and prosperity. Will the Catholic Church abandon those ruins, and simply sit down, clasping her arms in hopeless agony? Will she wash her hands and say, "I am not responsible for the havoc and devastation; I care not for the consequences?" The Church breathes the spirit of charity of her Divine Founder. She bears with all sorts of misfortunes, because she hopes all things. She knows no discouragement, because she knows no failure. After an exaggerated individualism and an insane liberalism, both children of the Protestant heresy, had done their deadly work, and had plunged the poor laborer into deeper misery and desperation, the Church appeared again on the ghastly scene in the nineteenth century, and began with the removal of the débris of shattered walls and broken arches, once essential parts of a glorious mansion which the ages of faith had raised. The Catholic Church knows no lasting winter; she is ever sure that spring will come again, when she may resume her work of reconstruction. Thus the spring came over fifty years ago; its vivifying breezes stole silently into the hearts of men and inspired them to devote all their faculties of soul and body to the rebuilding of the Christian social order. The work is now going on, and we are entitled to look for marvellous results in this twentieth century, which was so auspiciously consecrated to the Divine Restorer of the human race by His Vicar on earth.

The first to take up the social question in Germany, and to recommend its careful study to the various Catholic associations, was the learned and ill-fated Dr. Döllinger. Intelligent laymen and zealous priests heeded his counsel and soon displayed remarkable interest and competency in discussing the social problems of the hour. A leader, however, was needed who would unite the various efforts and aspirations of Catholics into a distinct school of Catholic thought and teaching on the social question, with clearer views and more direct aims about the amelioration of the

condition of the working people. The Providence of God had quietly and fully prepared the leader in the person of William Emmanuel Free-Baron von Ketteler, the greatest churchman in Germany during the nineteenth century.

BISHOP KETTELER.

Born at Münster, 1811, on Christmas day (whence his second baptismal name, Emmanuel), reared in the comforts and elegance of a noble and wealthy, and at the same time intensely Catholic family, he received a splendid training at home, and a solid classical and legal education at different schools and seats of learning. He entered the civil service of the Prussian government, but left ere long, when the venerable Archbishop Droste-Vischering, of Cologne, was imprisoned for staunchly upholding the rights of the Church and conscientiously performing the sacred duties of his high calling. Ketteler refused to serve a government, as he expressed it, that would be guilty of so flagrant an injustice. Two years later, the handsome and accomplished gentleman of the world, who in the midst of amusement had never neglected his religious duties, began to study for the Church. As a priest, he was a model of zeal and religious fervor. The people to whom he ministered in crowded cities and in lonely country missions held him in affectionate reverence, and regarded him as an angel of light and consolation. The sacerdotal fire within him was fanned into a mighty flame, when, at his episcopal consecration in 1850, he received the fulness of the priesthood. As Bishop of Mainz, Ketteler developed those remarkable gifts with which God had endowed him for the glory of His Church and the welfare of a good-hearted but neglected people. His was an enthusiasm that waxed stronger with age, because kindled and nourished by the Spirit of God. He was all for God, all on fire with zeal for immortal souls. His charity knew no bounds; his courage, no hindrance. Enriched with a large experience of life, trained in military and civil service, severely disciplined in the practical school of ascetic theology, he was eminently fitted to grace the See of St. Boniface and to become a second apostle to Germany. Towering above others in physical and intellectual powers, gifted with a phenomenal energy that called for deeds rather than words or plans, pos-

sessing an indomitable will, steel-firm in the grace of God, Bishop Ketteler brooked no resistance on the part of those whose duty it was to follow and obey. He allowed no earthly difficulty to thwart his projects, and granted no quarter to the enemies of his holy cause. His purity of motive, his disinterestedness of purpose, and his ideal conception of the episcopal office, enabled him to commence the work of regeneration of Catholic Germany, which has been carried on to the present day with so much success. Severe on himself, and austere in private life, Bishop Ketteler would be a gay and merry child among children, the friend and father of the poor and orphans, mild and merciful to the weak, terrible to the proud and godless. Loyal, though intrepid toward the civil government, proving himself a consummate statesman in his official dealings with the reigning powers, he freed his diocese from the unbearable yoke of secular interference; he restored the rights and liberties of education to Church and family, and, despite his slender resources, covered the country under his jurisdiction with a golden network of charitable and educational institutions.

Ketteler wielded a pen of flashing steel which cut through the tanglewood of modern errors with merciless resolution. During his long and glorious episcopate of twenty-seven years, no man wrote or spoke against the Church, or aught insinuated that might cast a shadow of reproach on the fair face of holy truth, without feeling his trenchant blade. No lie, however specious, would escape his piercing eye. His numerous pamphlets on the controversies of the day bear testimony for ever to his keen intellect and his vigilant heart. The king on his throne and the peasant at his hearth, friend and foe, would listen to all that the valiant prelate had to say in defence of truth and sacred liberty. But it was in the pulpit that Bishop Ketteler appeared in all the dignity and power of his exalted position. His word, forged in a heart all ablaze with love for Christ and His Church, sprang to his lips with impetuosity and fell like a shower of heavenly sparks on the souls of his hearers. Frequently the church could not hold the people who came to hear him; he often addressed from ten to twenty thousand persons in the open air. "Thus," the people would exclaim, "St. Bernard must have spoken to our forefathers." The magic of his personality won all hearts for God.

Such was the man who had come to take up the social reform among the working classes. On many a previous occasion he had spoken and written on the social evils of the day, but it was not until 1863, when he published his book on the *Labor Question and Christianity*, that he rallied around him the Catholic elements for the social movement, and that he forced the nation to look to the Catholic Church as an essential factor in solving the social problem. He considered it his special duty as a Bishop to identify himself with the question of labor. "Immediately before my consecration," the Bishop says, "the Church, through the consecrating prelate, asked me: 'Wilt thou in the Name of the Lord be kind and merciful to the poor and stranger, and to all that are in need?' I answered firmly 'I will.'" As our Divine Lord came not only to save souls, but to assuage all kinds of sorrow and to heal all manner of ills, so the Bishop as His representative must have the care of the poor and suffering at heart. He then enters into the discussion of the labor question itself.

Ketteler complains that wages are now determined according to the strictest necessities of life, according to what is absolutely necessary to a man for his food, clothing, and lodging. Labor has become a ware, subject to the laws that govern all other commodities. Wages, therefore, are regulated by supply and demand. Competition obliges the manufacturer to produce at the lowest possible cost. If there is an over-supply of labor, the manufacturer may say to the workingmen: "Who is ready to work for a minimum of salary?" What will they do? They have to choose between unjust and insufficient wages and starvation. What Christian heart can remain unmoved at this depth of misery! What sensations must it cause in those poor men who, with all they hold dear, are day after day at the mercy of the fluctuations of the market price? "This is the slave market of our Liberal Europe, fashioned after the model of our humanist, rationalistic, anti-Christian Liberalism and Free-masonry." The liberal party, which is composed chiefly of free-masons, capitalists, rationalist professors, and popular authors, who dine at the table of the rich, deceive the people with vain promises, and with their wicked theories of self-help, free trade, free labor, and popular education. Christianity alone can reconcile the laborer to his hard life and

dispose him to endure all that is painful in human toil. But *self-help* and *human dignity*, so frequently invoked by the Liberals, can do nothing toward rendering his chains less galling. The atheistic education which the State imparts to the masses only embitters their animosity. The wealthy infidel finds his satisfaction in the good things of this life; but when he seeks to rob the workingman of his faith in God and in Jesus Christ, he unwittingly drives him to desperation.¹

The other party which proposes to remedy existing evils in society is the Radical or the Socialist party. Bishop Ketteler gives the Socialist party, and especially their eloquent leader Lasalle, unstinted praise for having depicted with cruel truthfulness the wretched condition of the working classes. Socialists commit a serious error in denying the right of private ownership. But, then, are they not logical in their assertion? They, like the Liberals, are the product of a godless education. The rights of property are based on the eternal and immutable laws of God. What need they care about the property of another who no longer acknowledges the supreme rights of an all-wise God? What is to prevent them from treading under foot all laws and restrictions of human society? Authority, government, constitutions and laws of states have their basis on religion. Take religion away, and the foundation of society crumbles. There is nothing unshakable but God and His holy Will; apart from God all is contingent, has a conditioned existence, and conditioned rights. It is therefore absurd to speak of law as the sovereign will of the people. Law is the will neither of a people nor of a ruler; it is and must be the expression of the will of God. All human law-making must be based on the natural law, which is God's will, for a law, as such, is obligatory on the moral nature of man; it is binding on the conscience of man. A government or nation that rejects or even forgets God and His moral law is doomed to swift destruction. There is a tendency in modern life to put the State in place of God, which is another form of false worship, called Statolatry. The State is a poor substitute for the Father of wisdom and mercy. But God will never surrender His place to a creature. "Above and beyond all human justice," says Ketteler,

¹ See Nittis' *Catholic Socialism*, p. 125.

"stands the justice of God, subject to which man finds a judge in his own conscience, and fulfils certain works of charity which he considers as a sacred duty. At the present day the religious conscience is growing weak, and it has been found necessary to invent in its stead a complicated system of taxation and violence which is working the ruin of almost every state, and leaves no room for free will and individual option."

The great Bishop has unbounded faith in the power of the Christian religion to ease the workingman's condition and to make it less insecure. Christianity with its creative spirit has, ever since it came down from heaven in the Person of the Son of God, solved all the great questions of mankind, even those, as far as it is possible to do on earth, that refer to the temporal needs of man. By the solution of these questions Christianity attests to its divine origin and its power from above. Christianity has broken the cruel spirit of ancient slavery, a work that seemed, at first, utterly impossible. The last traces of the idea of human dignity, of the high destiny of all men, of a common descent from one family, had well nigh disappeared. No free Roman or Greek believed that slaves had immortal souls, or that they should be treated or respected as human beings. Christianity has restored to the working-classes, the largest portion of mankind, this human dignity. Modern paganism in the form of materialism, is driving working-people into a new sort of slavery, little less degrading and cruel. "The ungodliness of capital that exhausts the laborer as if he were a mere productive force—a machine—until it destroys him, must itself be destroyed. It is a crime against the working-class which it degrades."

It would be unworthy of a Catholic bishop merely to point out the flagrant abuses of capital and the slavish condition of labor, without proposing effective means for the cure of existing evils. The remedies which Ketteler offers are substantially the same as those which, twenty-seven years later, were proclaimed to the world from the chair of St. Peter in the immortal Encyclical Letter on "The Condition of Labor." Did not Ketteler's writings, which were well known in Italy, presumably influence the energetic Bishop of Perugia who made them more than his own as Leo XIII, the great "Labor Pope"?

A return to Christianity, to the Church of the Crucified, is the chief means to restore social peace and prosperity. No external operations or mechanical contrivances did away with slavery, but the religion of truth and mercy which communicated to men a new spirit, new thoughts and sentiments, of the dignity and rights of human nature. Thus we should be unceasing in preaching the eternal truths of justice and charity. Man must realize that God alone is the absolute Proprietor of earthly things—man is merely His steward. That which a rich man has over and above his needs and for comfortable living belongs to the poor. He who refuses to support the poor, when he is able, is a thief. Moreover, the rights of private property have their limitations. We must boldly teach that the higher right by which all men are directed to nature's supplies, dare not be infringed, and that anyone who finds himself in extreme need, is justified, when other means fail, in satisfying this extreme need where and how he may.

The practical plan which became very unpractical, the real pet scheme of Bishop Ketteler, of coming to the immediate relief of the working people, was the formation of productive associations. The capital for these coöperative societies was to be raised by voluntary contributions of the faithful. The courageous Bishop recalled the ages of faith when the noble and wealthy would found and endow seats of learning, monasteries, hospitals, and asylums. Why should not the same Christian faith produce the same results in our days? Is it not a Christian duty to contribute to such work? Alas! the glowing enthusiasm and confidence of the good Bishop were sadly disappointed; the sums of money did not come forth for the realization of his charitable plans. None of his friends and followers considered his ideas as practical; they all advocated the duty of the government to furnish financial aid where it was needed.

But Ketteler is the real father of a Catholic school of socialism in Europe or in the world. He threw the whole weight of his lofty character, all the influence of his high position in Church and State, the full charm of his sainted and chivalrous personality, together with his exhaustless energy and intellectual vigor, into the cause of the working poor. He was a true High Priest of the Lord, "who in his life propped up the house, and in his days

fortified the temple . . . He took care of his nation, and delivered it from destruction . . . he obtained glory in his conversation with the people . . . he shone in his days as the morning star in the midst of a cloud, and as the moon at full . . . as a bright fire, and frankincense burning in the fire" (Eccl. 50). Over twenty-six years ago his weary bones were laid at rest in front of the altar of the Blessed Virgin whom he loved with all the ardor of his loyal heart, in the cathedral of Mainz, whose walls he "had fortified," and the interior of which he had brought out of ruins to its ancient splendor; but as time is advancing, the figure of Bishop William Emmanuel von Ketteler looms up in all its sanctifying beauty, and casts its warming rays over millions of hearts who love him though they knew him not in life, and who strive to follow his holy example in working for God's poor, and the averting of social disasters.²

DR. MOUFANG.

Ketteler found an ardent disciple and defender of his social views in the learned Dr. Moufang, Professor at the ecclesiastical seminary and Canon at the Cathedral of Mainz. Moufang possessed the full confidence of his great Bishop, though he differed from him on many a vital question. Ketteler maintained that the capital necessary for the foundation of coöperative societies of production among workingmen should come from the voluntary subscriptions of wealthy Catholics, while Moufang would appeal to the State for help. His programme included the obligations of the State toward the laboring classes. The Church can do much to alleviate this hard condition; she can diffuse the spirit of love and justice among all classes, and help the poor, the sick, and the helpless. But the State should interfere for the protection of labor, by creating protective laws, by giving pecuniary assistance, by a just lightening of all military and fiscal burdens, and chiefly by limiting the tyranny and exactions of capital. The law ought not only to limit the labor of women and children, but it should absolutely forbid it. Such labor does not increase the revenue of

² Father Pfülf, the Jesuit, has recently published a classical biography of Bishop Ketteler. It is a large work in three volumes, and the best monument, *acre perennius*, erected to his memory.

a family, because it reduces the wages of men. Moufang believed in a resolute intervention of the State by a number of energetic laws ; he advocated the formation of a State Commission, composed of officials and workingmen, with full power to enforce its decisions, and fixing an equitable wage for a medium day's work in each branch of labor.

FATHER HITZE.

The social work of Ketteler and Moufang was enthusiastically and intelligently taken up by Dr. Hitze, who is now probably the most noted and logical Catholic economist in Europe, and deserves the enviable title of the "uncrowned labor king of Germany." According to Dr. Hitze, the root of the social trouble lies in our economic system. He considers economic freedom the greatest evil from which workingmen have to suffer, and advises a return to the old corporative institutions. Never did any form of society, he contends, while professing Christian principles, permit such maxims and customs to be introduced into its economic system as those which actually disturb our present society. The social question is fundamentally one and the same with that of the transformation which the introduction of machinery brought about in our economic regime, and consequently in our social relations. It may, therefore, be defined as the search for a social system corresponding to the modern conditions of production in the same degree as the social systems of the Middle Ages corresponded to the simplicity then existing in the conditions of production in towns and cities as well as in rural districts.

At the Catholic congress of Freiburg, Dr. Hitze gave the clergy some sane counsels which contain a practical lesson for us priests in America. "Let us suppose we wish to remain strangers to the social questions, can we say that they do not concern us? The questions may be new to us, and the traditional teaching of the seminary may have left us unprepared for them. We are as yet in a preparatory state. The principles of the modern social questions are old; they were expounded in masterly fashion by St. Thomas of Aquin; the principles of interest and usury, property and labor, justice and charity, law and government, are of ancient date; what is new to us is their present application and development.

Who would ever dream of comparing our age of railroads and steamboats, of great enterprises and vast cities, with the times in which St. Augustine wrote his *Civitas Dei*, and St. Thomas his *Summa Theologica*? Economic and social catastrophes have imposed new duties upon those who are charged with the care of souls, opening up new paths to their labors; and in vain do you seek for explanations and solutions of these new conditions of things in works treating of philosophy, morals, and religion. If you wish to be equal to your high mission, you must study the problems of the present day, and learn in teaching. Time presses, and the needs are urgent."

The priest, Dr. Hitze claims, must know what is just and unjust in the social question; he should recognize and support all legitimate demands of the workingman, and oppose every injustice. Error is most dangerous when it is founded on an apparently legitimate basis. There are many just and equitable demands in Socialism. The best means of defeating the spread of real Socialism is to adopt its truths and eliminate its errors.

In the midst of confusion and falsehood, we must loudly proclaim the Christian ideal, and show that all modern economic developments can and ought to be rendered conformable to Christian doctrine and institutions. The word of God will lend its own strength and expression to the social conditions of the day. The sermons of St. John Chrysostom were so eminently practical and interesting because they bore directly on all the social conditions of his time. Fiery discourses on marriage and the Christian home will produce but little fruit, unless they take into consideration our actual social circumstances. If a priest can obtain from a young couple before marriage a promise that the girl will not work in the mill or in a store after being married, but will devote all her time and energy to the management of her home, he will accomplish an important part of his duty to settle the social difficulties. Dr. Hitze believes that the future belongs to a healthy and conservative Socialism of the trade corporations. He thinks that a social organization of the nations is the only possible safe solution of social questions.

"STIMMEN AUS MARIA LAACH."

The Catholics of Germany are admirably equipped and disciplined for social reform, and through leaders like Hitze are constantly working in the Reichstag and in State legislatures for the amelioration of the laboring-classes. Learned Jesuit Fathers, though still in exile, are taking a Christian revenge on the ungrateful Fatherland by furnishing in their excellent review, named above, the scientific weapons, the solid arguments, wherewith to achieve the best results. Foremost among them are Fathers Lehmkuhl, Catherein, and Pesch, who have applied themselves to social studies with discretion and perseverance, and in many splendid articles, published in the *Stimmen aus Maria Laach*, have given us the ripe fruits of their learning and practical sense. They all agree that no solid reform can be effected without the intervention of the State, and call for bold and concerted action of the Catholic party in favor of labor laws. Father Lehmkuhl considers it the duty of public authority to introduce the direct and indirect regulations of wages. He holds that the State ought to regulate the duration of a day's labor, and in those countries where free contract between masters and men leads to the oppression of workingmen, the State should fix a minimum wage and see to its application.

PROTESTANT ATTEMPTS FAIL.

When the Protestant sects in Germany saw the great service which Catholic bishops, priests and laymen were rendering the working-classes, they were filled with alarm at the "progress of Rome," and, though late in the day, began to organize an anti-socialist crusade under the leadership of Pastor Todt and Dr. Stöcker, the celebrated court preacher at Berlin. These men ignored the fact that Protestantism was chiefly responsible for modern Socialism, but they were true to Protestant tradition in allying themselves with German nobles and landlords and basing their strength on political power and wealth. The Protestant movement against atheistic socialism has thus far been a comedy. The learned Dr. Rae, who appears to be no friend of Catholicism, gives the reasons for the failure. "The Protestant sects suffer from their absolute dependence on the State, and have become

churches of doctors and professors, without effective practical interest or initiative, and without that strong popular sympathy of a certain kind which almost necessarily pervades the atmosphere of a Church like the Catholic, which puts itself against states, and knows that its power of doing so rests, in the last analysis, on its hold over the hearts of the people.”³

CARDINAL MERMILLOD.

Bishop Ketteler found a spirited defender of his social views in Switzerland in the person of the illustrious Bishop of Lausanne and Geneva, afterwards Cardinal Mermillod, who recognized the inequality of conditions as the cause of the social trouble. The social question is the last word of all our struggles. He sees camps forming and the world become one great battlefield. Is it possible to sign a treaty between rich and poor? He sees the yawning abyss; he hears the rumble of the approaching upheaval, like a torrent rushing down the Swiss mountains. It may destroy everything in its passage, and scatter ruin in the valleys—but his eyes light up with faith and hope: “It must be the honor of the Catholic Church to go forth and meet these forces, and by forming barriers and canals reduce their imperious billows and form them, in the nineteenth century, into a mighty and fertilizing river.” The Christian spirit has been slowly departing from governments and society; hence the unchecked greed and ambition of the wealthy and powerful on the one side, and the condition of pauper and working-slave on the other. The Catholic Church alone can restore peace and happiness by reinfusing the spirit of Christ into the hearts of men. Mermillod intrepidly tells the upper classes to coöperate with the clergy in the reform of social evils. They must, first of all, accept the situation as it actually is, and study frankly and thoroughly with the aid of Christian theories. Moreover, they must profess and follow up the maxims of Christianity in public and private life; and, if need be, share the trials and hardships of the poor. To the end of his life Cardinal Mermillod labored for the interests of the working-people. At the Congress of Liège (in 1886) he called upon every honest man to face the social question as he would face fire.

³ *Contemporary Socialism*, p. 234.

GASPARD DECURTIUS.

The words of Cardinal Mermillod found a clear echo in the noble heart of a Swiss layman, the high-minded and eloquent Decurtius, "the very incarnation of a tribune and popular speaker." Decurtius is known and respected throughout Europe for his rare knowledge of social economics; but it is his native country, Switzerland, that owes him a debt of everlasting gratitude. His influence on Swiss legislation resulted in a number of vital enactments in defence of labor and against the encroachment of capital. He believed it necessary that the workingman should find in his wage an equivalent to the risk he runs. The State is bound to interfere and to correct the brutality of economic laws. It is necessary that the workingman's minimum wage should make three things possible: the satisfying of the demands of nature, compensation for the risks of death or mutilation to which he is exposed in the service of his master, and compensation for the normal and regular utilizing of his strength.

FRANCE AND BELGIUM.

In France, Socialism has made serious inroads and frequently assumed a violent and revolutionary aspect. Various efforts were made in the course of time by eminent Catholics to counteract Socialism, or at least to correct its illegitimate tendencies. We gladly record the names of Le Play—Claude Jannet, Count de Mun. We all know of the practical attempts to settle the social problem by Leon Harmel at Val-des-Bois, and we admire his charity and perseverance. We fully agree with Harmel that the social question is not merely a question of food and clothing, but above all a question of peace of heart. The workingman must not unreasonably complain, and be content with his lot. But no concerted action, so far as we know, was ever taken under the leadership of the French Hierarchy to rally the Catholic forces against infidel Socialism. It seems to us that if the Bishops had come out of their palaces, stepped into the arena and taken up the conflict in time, the French government would not be to-day in the hands of a socialist rabble and furious persecutors of the Church.

In Belgium, the Catholic University of Louvain has been a beacon light amidst the social confusion of the country. The illustrious Professor Charles Périn has enriched Catholic literature with his classical works on Catholic economics. But Belgian churchmen stepped rather late into the breach. Dr. Hitze remarked several years ago: "We hold the Belgian clergy in very high esteem for their theological learning and the integrity of their morals, but the evils produced in Belgium by the adoption of the Manchester theories could never have been possible had they been led by a bishop like Ketteler, or had they displayed, some twenty years earlier, the same zeal and intelligence in treating the social question as they now put forth under the enlightened direction of the venerable Bishop of Liège" (Msgr. Doutreloux). And, indeed, the Belgian clergy, as we know from personal experience, are displaying the most admirable and self-sacrificing activity in the social reform. A mass of popular Catholic literature is continually spread through the country; courses of lectures on social topics are delivered in cities and towns; halls of amusement and reading-rooms under priestly direction are open everywhere; Catholic farmers' unions, scores of coöperative associations for production and distribution are to be found in every large city. The priests are assisted in their noble endeavor by thousands of intelligent and wealthy citizens, who work, at the cost of great sacrifice, for the uplifting of the poor laborers.

CARDINAL MANNING.

When early in 1892 the great Cardinal of Westminster closed his weary eyes upon the fleeting scenes of this world, there rose around his remains a wail of universal lamentation, and all true hearts of England and mankind generally mourned the loss of the pure-hearted and noble-minded shepherd whose long and glorious episcopate had been one unselfish devotion to the Church of the Crucified and one tireless labor for God's poor. So bold and daring was he in his attacks on greedy capitalists and in his defence of the rights of labor, that certain over-conservative Catholics feared that he would become a real Socialist. He recognized the continual intervention of the State between capital and labor; he claimed the right of laborers to get work;

the right to assistance; the limitation of working hours, and the determination of the minimum wage. He asserted that the workingman should be remunerated, not according to the law of supply and demand, but, like other functionaries, according to the utility and importance of his social function. If the State protects the rights of individual property, it must necessarily protect the rights of labor, since nothing is more strictly his own than man's labor. "If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists, or consisted, in multiplying, without stint or limit, these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then let us go on! But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and of fathers, be written in the natural law of mankind, and if these things be sacred far beyond anything that can be sold in the market—then, I say, if the hours of labor resulting from the unregulated sale of man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to the turning of wives and mothers into living machines, and of fathers and husbands into—what shall I say?—creatures of burden—I will not use any other word—who rise up before the sun and come back when it is set, wearied and able only to take food and lie down to rest; the domestic life of men exists no longer, and we dare not go on in this path."⁴ The Cardinal was sound in his theology when he maintained publicly that in case of extreme necessity a man had a right to take for his need as he had a right to existence. A man is bound by the first law of nature to preserve his own life, and the man who prevents him from saving his life, murders him. One who snatches the bread from the mouth of a starving man kills him. Thus, as Archbishop McHale explained in his day, the starving poor during the famine in Ireland would have been perfectly justified in seizing on the food which was being conveyed to other countries to be sold for the benefit of the landlords. The invaluable services of Cardinal Manning rendered to the poor dock-laborers in London during the celebrated strike and panic are still fresh in men's minds. The

⁴ *The Rights and Dignity of Labor.*

memorable occasion brought to light Manning's popularity among the Catholic and Protestant working-people, whilst it revealed the powerless and insignificant position of the Anglican clergy.

THE AMERICAN CARDINAL.

The working-people in the United States, without distinction of creed, color, or nationality, realize that they all have a place in the large heart of James Cardinal Gibbons, the good and gentle Archbishop of Baltimore. His public utterances, together with his numerous writings, show his sincere and practical love for the poor and laboring-people of America. When the Holy See seemed inclined to place a ban on an excellent society of laborers, the American Cardinal crossed the ocean and hastened to Rome, where he succeeded in arresting a condemnation which probably would have alienated from the Church the affections of many fervent Catholics. Cardinal Gibbons continued to take a deep and effective interest in the labor movement and in social questions generally. Indeed, the American Episcopate entertains toward the workingmen an intelligent sympathy which of late has found a faithful expression in the work and words of the scholarly and eloquent Bishop of Peoria.

LEO XIII.

The Church is the greatest association or brotherhood in the world, the most sublime of all societies. God Himself made the Church, and the Church made the Christian society and produced the Christian civilization. The Church lifted the perishing world out of its deep corruption and degradation, whilst it elevated and refined men by giving them a new and higher life in Christ. Return to Christ, if you desire the return of social harmony and contentment. This is the burden of all the immortal encyclical letters of Pope Leo XIII. In the sixteenth century many threw off the essential principles that had brought the truest civilization to mankind:—faith in Christ and His Church; the indissolubility of marriage; Christian education; obedience to the Pope, the divinely constituted authority in spiritual matters. The chief consequences of the rejection of these principles were rampant in-

fidelity, divorce, godless schools, a craze for sensual pleasures, a horror of work and pain. As Bishop of Perugia, Cardinal Pecci, came in close contact with the laboring poor. He denounced the callousness of employers, and the unjust sufferings of the working-people, in pastoral letters addressed to his flock. But when seated on the Fisherman's Throne, Leo XIII heard the wail of discontent and sorrow coming from all the different nations. He saw at his feet a world of vast wealth and enormous labor; he saw, in particular, how the masses were exposed to the fluctuations of market and trade, too much depending on the reckless will of the rich. The loving heart of the great White Shepherd of Christendom was wrung with pity, and he poured out his soul in the encyclical letter on "The Condition of Labor" with a fervor which was drawn from the Sacred Heart itself. How tender the words of the Blessed Saviour, spoken in the wilderness to the hungry thousands about Him: "I have compassion on the multitude!" They reveal the sympathetic affection of the Master's heart for the poor people. Since Christ spoke thus, Cardinal Manning remarks, "no voice has been heard throughout the world pleading for the people with such profound and loving sympathy for those that toil and suffer as the voice of Leo XIII" in his Labor Encyclical.

Christian workingmen received the Papal Letter with grateful reverence, recognizing in Leo's voice the voice of the Good Shepherd. This encyclical has scarcely its equal in the history of the Church. It is, from a literary and philosophical point of view, the best-known treatise on social economics and Christian ethics. But the sublime office of the writer, his own personal experience, his consummate wisdom and knowledge, give it a moral power and influence that can hardly be estimated. The letter has four parts: in the first part Leo defines the origin and constitution of human society; in the second, he denounces the abnormal and subversive nature of Socialism; in the third, he invites the intervention of the State in the settlement of the social question; and in the last part, he describes the liberties and duties of workingmen. The document is so concise that the simple reading of it will be of little profit, even to an educated person; it needs to be studied carefully. It is very doubtful whether the distribution of copies

among the people does any good ; but I would respectfully suggest to my fellow-priests—as I am trying to do myself—that they read it slowly and in parts about four times in the year. We learn more from it than from all the books on social science. Our eminent Commissioner of Labor, Carroll D. Wright, is quoted in the following words : “ I consider that the Encyclical of Leo XIII on the Labor question has given the foundation for the proper study of social science in this country. It is a *vade mecum* with me, and I know that it has had an immense influence in steadying the public mind.”

PASTORAL LESSONS.

The foregoing sketches of Catholic leaders in social reform may give us light and practical guidance in our own pastoral duties at the present hour.

It is a consoling fact that few Catholics in America have joined the ranks of real Socialists, though some of our Catholic workingmen unconsciously have imbibed principles and opinions on civil authority, property, individual rights, which would hardly bear the test of orthodoxy. But we know that, as priests, we are enshrined in the hearts of our Catholic working-people, and that we are secure against the calumnies and vituperations of the rank-est Socialists. It is our duty to preserve these intimate and sacred relations between people and priest. As an old professor of pastoral theology, I may be permitted to offer a few pastoral lessons.

(a) The priest must possess the confidence and respect of his people, in order that his ministry may be fruitful. Where that confidence has been lost ; where the majority of the congregation cease to revere him as their spiritual father and guide ; where there is talk of petitioning the bishop for his removal, the priest should get ready to leave his mission. He should ask the bishop to change him, whether he be an irremovable rector or not. He may be pious and learned and well disposed ; he may have nothing to reproach his conscience except a little lack of pastoral prudence, or forbearance ; he needs the good-will and confidence of his people to make his ministry effective ; he is to be the servant of everybody. There may be no canonical offence to warrant his removal ; he may be within his legal rights. But what are these

rights and privileges, when immortal souls are in question? *Suprema lex, salus animarum.* When a priest hears but half-a-dozen confessions on a Saturday, and gives Holy Communion to 150 persons on Sunday; when the revenues of the Church are two-thirds less than they were under his predecessor, though the times are prosperous and the census shows an increase of parishioners; when he receives but pennies and nickels at the collections taken for the Holy Father, or for the orphans; when he cannot induce the men to make their Easter duty, unless he has a regular Mission with all the mission paraphernalia;—he will serve the cause of religion and provide for his own soul by seeking another field of usefulness, or, if he be tired of pastoral life, by becoming chaplain, say, to the least pretentious, meekest, and most long-suffering sons of Holy Church, the Brothers of the Christian Schools.

(b) Take a deep and far-reaching interest in the men of your parish, especially in the young men. The man must be the bone and sinew of the congregation; woman is but a side issue, according to the Scripture. Give your principal pastoral efforts to the men; the women will easily follow. Band together your men into societies. It is the tendency of our age to form unions and clubs for all kinds of purposes. Make use of this characteristic tendency, and bring your single men, and your married men, together under some form of union, with a few rules and regulations. Make allowance for human weakness, and bear with apparent rudeness and discourtesy; be a warm friend to all. Study their daily life and their spiritual duties; visit them at their place of work and get acquainted with the various branches of industry and work. Converse with them on topics of interest to them and inform yourself about social economics and all the burning questions of the day. Be not a "stickler" for rules and rescripts that are not essential. As long as your men attend to their religious duties, Socialism will pass over their heads without injuring them. In the Confessional you offer more peace of mind and rest of heart than the most fantastic schemes of Socialism can furnish.

(c) Secure to the children the priceless boon of a Catholic education. Costly church edifices do not build up the Kingdom

of Christ. Human beings are more valuable to God than brick and mortar. Put up a school, no matter how humble or even poor it may look compared with that fine brick and brownstone building across the street. Your shed will produce more solid good for Church and State than all the costly schools from which the Christian religion, the essential factor of education, is banished. Several years ago Cardinal Manning told us that our public school system is the worst form of Socialism. And, in truth, our national school system is one of the few things which Socialists will carry along into their paradise as a useful article for the new regime. On many a lonely country mission in the West and South, the zealous priest who cannot afford to have Sisters as teachers, gathers around him the little ones of his flock and teaches them the rudiments of knowledge, at the same time instilling into the young hearts the first lessons of religion. His position is more glorious in the sight of God than that of a learned professor at a celebrated seat of learning.

(*d*) The pulpit is the place for religious instruction. There we stand before the people as the ambassadors of the Lord, speaking in His name and with His authority. There we have the power to train the human race in its social relations. Religious instruction will not be practical in these days, unless the preacher knows the economic and social conditions of his people. Unless your sermons and instructions bear the stamp of actuality, though people may understand them, they will not realize the great truths you are announcing. Let all your preaching drive home some moral lessons. Corruption in social life comes from a neglect of the Ten Commandments. Transgression of the moral law leads to industrial decline. People who follow the Decalogue enjoy the highest degree of temporal prosperity and well-being. The observance of the divine precepts carries men safely through periods of depression; and, as for the popular cry of social reform, point out the most effective way of reforming the country by advising each to begin by reforming himself, by conquering his own vicious inclinations and by walking in the path of virtue.

(*e*) Let us be the special friends and protectors of the poor. We know how Christ loved the poor, and how the Church has

always cared for them with a sacred affection, and regarded them as her priceless treasures. The true priest will not be satisfied with consoling the poor in their misery ; he opens his heart and his purse, and cheerfully gives what he can afford, and more than he can afford. We know priests here in New England—God bless them !—who after spending all they had on the poor, have borrowed money to bring immediate relief to some distressed people. And whenever these men give assistance, they do it with so much delicacy and tact that the needy feel the joy and pleasure of the priestly hearts in giving, and thus they receive a double gift of temporal and spiritual value. Souls are lodged in human bodies ; you cannot take them out of the bodies and reason with them separately ; you have to deal with both. Thus you often reach the soul of the wayward by passing through the wall of flesh, with bodily comfort. Deeds speak louder than words to the poor and helpless. Every work of charity established in the land proclaims the truth of our holy religion. Our foundling and orphan asylums, hospitals and reformatories, homes for the aged and unprotected, are the proofs of the genuine charity that burns in the hearts of our bishops, priests and religious ; they are chiefly their work, carried on with a patience and self-sacrifice that come from God alone. As long as we live, and are willing to spend our lives as the servants of the poor, and sick, and helpless, we shall retain our hold on the masses of the working-people. The Socialists may keep on shouting : “ Your priests live on your wages in grand style ; they care little for your wretched condition ; they flatter the rich and powerful.” Our people will laugh the monstrous falsehood to scorn ; they will gratefully remember the “ *soggarth aroon*,” who, in his unbounded charity, stood by them in days of severest trial, and they will praise God for having given them a shepherd who will lay down his life for his sheep.

WM. STANG.

Providence, R. I.

THE POPE AND THE REFORM IN CHURCH MUSIC.¹

POPE PIUS X has not waited long before acting on his words to Dom Perosi: "We are going to have good music in church." May he live long, this lover of the sanctuary, and of the beauty of holiness; and may his kindly face soften those hard hearts that can bring themselves to sing *bravura*, not to say *buffo* boldness before the Blessed Sacrament, with fearsome shriekings, tremblings, and trills; their voices upspringing, and suddenly plunging; while piety wonders, and good taste blushes, and the poor Church lies trampled on by the fierce noise above; by theatre arias, choruses, and marches; mocked at then by many an inane drawing-room song, and the sentimentality of domestic and national ditties.

But their day is done for a season—if this voice of Rome can make itself heard, calling for music reform, thorough and immediate, in Catholic churches throughout the world.

From all sides, from all lands, says the Pope, the universal cry for reform has reached our ears. And yet from the largest city and the greatest Catholic centre of the United States, and again from that of Canada, there rise in the press some traitorous or ignorant, or vain self-flattering voices to the effect that we are not to blame, and that the Pope's words apply only to Rome and Italy.

Let us say it out boldly (if we are ready to follow the Pope), that we English-speaking Catholics of the New World have probably, in thus following him, the most troublesome journey to make of any Catholics on earth.

A priest recently preaching in Chicago, when the so-called "Mozart's Twelfth" was performed, had to say to the Catholic people, of "the Gregorian chant in music, which is made to conform with the movement of the priest at the altar, and which is the grand old music of the Church," that "we scarcely know it to-day." And I have known an American student, a church-singer, now a religious, go to Canada to study, and confess that never in his life had he till then heard Mass sung to Plain Chant.

¹ Cf. Pontifical Instruction on Sacred Music, THE ECCLESIASTICAL REVIEW, February, pp. 113 ff.

But who is not aware that this chant has been neglected? The Pope at least acknowledges our fault, and bids us amend, saying: "The ancient traditional chant . . . which the most recent studies of illustrious men have happily restored to its integrity and purity . . . must, therefore, be largely brought back into the functions of public worship; and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this;" and the Pontiff calls his own words "a juridical code of sacred music," to which he wills "the force of law to be given," of which he imposes "the scrupulous observance upon all." As a priest, writing to the *Tablet*, adds: "It is difficult to see on what ground any part of Christendom could claim exceptions from obedience to it." This priest, by the way, recalled that, in his English seminary, before the days of Pope Pius, both professors and students had mocked, more or less, at studying or caring for the Church's chant. *Mea maxima culpa* is the word for each.

What are Rome's claims? She allows suitable modern music; she prefers the religious and noble style of Palestrina and his followers. But before all, and above all, to the exclusion often of everything else, she insists on Gregorian chant being known, and believes that, when rightly known, it must be loved.

Some ten years ago, Cardinal Sarto, then Patriarch of Venice, wrote, even as he now writes being Pope:

"The pleasure of a depraved taste also rises up in hostility to sacred music; for it cannot be denied that profane music, so easy of comprehension, and so specially full of rhythm, finds favor, in proportion to the want of a true and good musical education, among those who listen to it. Hence we are told that the people like it. . . . But I will observe that this word 'people' is altogether too much abused; the people in reality show themselves to be far more to be relied on, and far more devout, than is generally believed; they appreciate sacred music; and they do *not* cease to frequent the churches in which it is executed. A luminous proof of this was given during the centenary feast in the Basilica of St. Mark, where, for four whole days, sacred music, in the strictest sense, consisting of Gregorian and polyphonic chant, was executed. There the people assisted with enthusiasm and devotion; and not only the illustrious prelates who

graced the feast by their presence, but composers and distinguished admirers of profane music did not hesitate to praise and to make public in the papers their admiration for the sublime harmonies of the ecclesiastical chant, holy and artistic, and of a nature calculated to raise us above the miseries of this earth, and give us a foretaste of the beauties of the songs of heaven."

Now, where in the wide world are Catholics more ignorant of their great inheritance in this noble chant, than among ourselves on this continent? Where are laity more indifferent and so far anti-Catholic in spirit; and where are some clergy more at the mercy of the cheap musical trash they tolerate or patronize; about which they seem incapable of forming a judgment in accordance with historical knowledge and artistic taste? The French clergy in Canada have preserved Catholic tradition; albeit they often give the worst of nonsense as supplement to the Plain Chant, the preservation of which is always to their praise. But so submissive are the English-speaking clergy to the fashions of half-educated and artistically wholly uncultured flocks, that when two churches, French and English, are side by side, the English will omit the whole *Proprium Missae*, and sing wretched songs for Introit and Offertory, in defiance of the French over the way, and in defiance of Rome. Then we have the face to talk slightly of France; where one might go to Mass all the days of one's life, even in a village, and never miss hearing the *Proper* of the Mass; while cathedral worshippers amongst ourselves have never heard it.

This may seem strong speaking. But the Pope's words are full of indignation and reproach. He recalls the repeated orders from Rome, "the authoritative injunctions of the Sacred Congregation of Rites,"—as, when Bishop, he had acknowledged them to be—and he notes the reprehensible failure, throughout years, to put them into practice. "Passion," he says, "has to do with this;" and if not passion, "shameful ignorance."

Therefore he writes a special letter to the Cardinal Vicar, Cardinal Respighi, and charges him to act without delay, and to carry out Rome's wish; this time fully, allowing no claims for half measures, or for putting off. Where there's a will there's a way,

the Pope says—in more papal style, but in a style unusually popular, and with attention to even minute details.

Pope Leo XIII had urged attention to the traditional music of the Church. The Papal Commission on Church Music appointed by him invited all to make strenuous efforts toward introducing the traditional Roman chant into our churches. And he himself wrote an Apostolic Letter to the Abbot of Solesmes, saying: "The Gregorian melodies were composed with the greatest skill and wisdom so as to interpret the sense of the words. They contain, if only they are properly rendered, great force, a marvellous blend of sweetness and solemnity, and a power, as they touch the soul of the listener, to awake within him devout aspirations, and to nourish helpful thoughts." In Pope Leo's day, the Congregations directed canonical penalties against those who in their churches permitted unfit and forbidden music to be sung, and the Mass to be mutilated. Truly, Blessed Thomas More is still justified: "I could not well devise better provisions than are by the laws of the Church provided already, *if they were as well kept as they be well provided.*" "Passion" and "ignorance" are in the way. In the United States, the Archbishop of Cincinnati has gone so far as to say: "Wilfully to mutilate or alter the sacred liturgy is a sin, and often a mortal sin. How far we may be excused for having hitherto suffered inadvertently such alterations to be made in our churches is for God to judge. But now . . . it would certainly be a sin, mortal or venial, as the case might be, to make use any more of these mutilated compositions." "O venerable priests, let us not make ourselves guilty of this great sacrilege," were the Patriarch of Venice's words.

In the Archdiocese of Cincinnati a commission was formed whose task it was to judge of and select the music to be produced in the churches. Elsewhere, too, this was done. The new Bishop of Salford (Manchester, England), the learned Doctor Casartelli, has already issued a pastoral on this subject. It breathes the spirit of the new Pope's subsequent words, for it was written, as it appears, after consultation with Pope Pius: "His Holiness is credited with an intention to prosecute with vigor, at no distant date, the much needed reform of sacred music. This will be a day for which many, both clergy and laity, have

long been anxiously looking.”² The “signs of the times” seem really to indicate that ecclesiastical musical reform will be one of the chief features of the early twentieth century, just as the ecclesiastical architectural reform was of the early and middle nineteenth. Thus he, too, one of Pius X’s first bishops, says that the cry for reform is sounding on all sides. Will many Catholics here be “passionate” enough, or remain “shamefully ignorant” enough, to go on saying that “we have not sinned”—in which we shall be simply “liars,” to use the plain language of the Apostle of love.

² Bishop Casartelli’s advent is a wished-for blessing in his own diocese, if we may judge by the following criticism: “How much need exists for improvement in the music of the northern diocese may be gathered from the programme carried out at the Salford cathedral, in the presence of two bishops, on a Sunday in last December. ‘Kalliwoda’s Mass was rendered with exquisite taste and precision,’ the names of the soloists being duly published; Abt’s ‘Ave Maria’ was ‘the Offertory piece.’ In the evening there was (*sic*) grand choral devotions, Mr. ——— singing Rossini’s ‘Cujus Animam’ (*sic*) with fine effect. The choir also sang Fleming’s ‘O Salutaris’ (a trio) and ‘Date Solitum’ (*sic*) by M. Costa (instead of the Litany), in which there was a bass solo.’ Thus the *Catholic Times*, the faithful reporter of these ecclesiastical entertainments.”

And to judge by a further extract from *Catholic Book Notes*, the organ of the English Catholic Truth Society, there is a noble work for a new bishop nearer home: “The *New World* for March 29th contained programmes of the music to be sung on Easter Sunday in sixteen churches of the Archdiocese of Chicago. In most cases the names of the performers are set forth at length; and in no instance does the ‘Victimæ Paschali’ (which according to the Rubrics ought not to be omitted) appear in the programme. Instead of what is given by the Church for the ‘Gradual’ we have these ‘pretty’ pieces supplied: at St. Agnes’s it is ‘Easter Lilies’; at St. Charles’s, ‘Evening Star,’ by Wagner; at Holy Family, violin solo; at St. Vincent’s, Handel’s ‘Hallelujah Chorus’; at St. Malachy’s, High Mass is preceded by ‘Overture, Spring’s Awakening, G. Saint-George,’ and concludes with ‘March, Invincible Eagle, Sousa’; at St. Vincent’s, ‘Song of Triumph, Bremer (first time in America)’ comes at the end of Mass. At the Offertory, St. Michael’s gives ‘Emite Spiritum (7 parts), Schutky’; at Our Lady of Sorrows, ‘Alma Virgo, Hummel,’ which was also sung at Corpus Christi by Mrs. ———, with full chorus’; at Our Lady of Lourdes, ‘Judex, from Mors et Vita, Gounod.’ At St. Finbarr’s ‘one of the chief features is the ‘Ave Maria’ composed by Miss ———, which will be sung for the first time in public by Mrs. ———, the mother of the youthful composer. It will also be sung in one of the churches of Montreal, a copy having been forwarded, by special request of the organist there, addressed to the Reverend Pastor of St. Finbarr’s.’ Let us hope,” adds the not unjustly contemptuous European Catholic, “that no American trust will take in hand the music of the churches in this country [England]: it is bad enough as it is, but clearly not as bad as it might be.”

However, to continue the English confession :—" It is a matter of general comment and regret that so much of our Church music is still of a theatrical style, unworthy of the house of God. High Mass and Benediction, especially on great feast days, are too often turned into little better than concerts, where people ' go to hear the music,' and (as they admit) find it impossible to pray."

What does the Bishop mention in detail ?

(a) " Unmeaning repetition of the words of the sacred liturgy ; which is surely a serious violation of both the respect due to these sublime utterances and the obedience due to the decrees of the Church." ³

(b) " The length of many Masses."

(c) " We direct that, on all occasions when we are invited to assist at High Mass or Benediction in any church of the diocese, a programme of the music shall be submitted to us one week beforehand, and that no music shall be rendered in our presence of which we disapprove. In order to guide us in these matters, we have appointed a small committee of experts, clergy and laity, to whom we shall refer from time to time."

(d) " We warmly applaud the excellent custom, which has several times been tried with success, of training the boys of our elementary schools to sing simple Gregorian Masses, when full male choirs are not available. It is astonishing how excellently such school-boys' choirs can be trained to sing the divine liturgy. And what is more, a constant supply of fresh young voices is available year by year and at little or no cost."

How closely these regulations coincide with the Pope's directions we shall see. They have the true Catholic and Roman sound. The Prelate thus inspired of Rome, goes on :

" We need only refer to the decrees of Synods, Provincial and Diocesan, as well as to the decisions of Roman Congregations, forbidding female solos, and the advertising of the names of soloists and other singers and performers ; all of which decrees are in full vigor.

³ Cardinal Sarto's " thousand repetitions of ' Credo ' ; often with the danger of making the singer, who should be making a profession of faith, utter the most appalling blunders, and the most frightful heresies." " Genitum non factum ; factum non genitum," a venerable Canadian Jesuit testifies to have heard in his country.

We also strongly deprecate the reports so frequently seen in our newspapers of Masses and other liturgical services, which read too often like critiques of concerts."

Here is a Westminster decree for all England: "Rectors of churches should not themselves publish in the papers, nor allow anyone else to do so, accounts savoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage."⁴ Anent which, a Canadian paper, with a priest editor, adds: "Another abuse that obtains in some places in Canada is the publishing of the musical programme to be rendered on certain festivals. As a result, we have our churches thronged with a nondescript gathering—Catholics and non-Catholics—who do not (and we write from personal observation) manifest an extraordinary amount of devotion. They appear to think they are assisting at some kind of a performance, and that the proper and only thing to do is to listen to, and at times comment on, the efforts of the musicians."

Perhaps, if we added that the letter and the spirit of Pope Pius go further even than his Bishop in these respects, we could understand some reluctance on the part of our papers to publish their own shame—for it is nothing else—when we remember those scandalous advertisements before every festival, and the vulgar accounts of our holy but travestied services.

One would think that the Bishop's appeal will surely find an echo, at least among the clergy: "We earnestly exhort all the clergy and laity to join with us in an attempt to reform these abuses, by introducing simple, devotional Masses, which shall aid devotion instead of distracting it, and which have little or no repetition, and are distinguished by brevity."⁵

⁴ Fourth Provincial Synod of Westminster, On Church Music.

⁵ "In order to commence some such reform without any too drastic measures," the Bishop intimates that he has requested his advisory committee on sacred music to furnish him from time to time with the results of their deliberation, so that each month, if possible, *The Harvest* may publish instalments for the guidance of choirs in the happy diocese of Salford. The following is the first list of Masses recommended for performance in church:

A. *Masses recommended for performance in church*: Gregorian Masses, according to the Solesmes method (by express approval of Pope Pius X). The Masses of Palestrina, Tallis, Byrde, Anerio, Soriano, Orlando Lasso. Sewell's Mass, "St.

"Other Westminster decrees," continues Bishop Casartelli, "remind all, that they who coöperate in the duty of singing are doing the work of clerics, and so should conduct themselves as clerics."⁶

What is to be said then of three paid Protestant singers in a

Philip Neri." Rinck's Mass (Oberhoffer's edition only). Walther's Mass, "St. Charles Borromeo." Seymour's Masses, "St. Bridget" and "In A flat." Perosi's Masses. Singenberger's Masses. Stehle's Mass "Salve Regina." Filke's Masses. Kaim's Mass, "Jesu Redemptor." Terry's Mass, "St. Dominic." Newsham's Masses.

B. Masses generally unsuitable for performance in church: Masses by Haydn, Mozart, Hummel, Schubert, Cherubini, Dvorak, Beethoven, Silas, Spohr, Kalliwoda, Schmid, Weber, Niedermeyer, Gounod, Van Bree, Murphy, O.S.B., J. P. Murphy, Farmer, Argent, Short; *except* such as are placed in the Catalogue of the Synod of Dublin as allowed.

C. Masses of the above allowed in the Catalogue of the Dublin Synod: Mozart: Nos. I (*Credo, Sanctus, Benedictus* only); III (*Gloria, Sanctus, Benedictus* only); VII (*Sanctus, Benedictus* only); X (all except *Benedictus; Amen*s at the end of *Gloria* to be shortened, and "allegro moderato" in *Agnus Dei* omitted). *Hummel:* Mass, "St. Stephen" in D. *Schubert:* Mass, "St. Francis" in B flat. *Gounod:* Mass, "Angeli Custodes" (*Amen*s at the end of *Gloria*, except last three, to be omitted); "Première Messe des Orphéonistes"; "Messes du Sacré Cœur" (except *Benedictus*); "Messe Jeanne d'Arc" (except prelude); Mass, "St. Cecilia" (*Benedictus* only).

The subjoined advertisement, of this year, may be given as it stands. No one can deny that "the path of obedience is daily made smoother." "Church Music Series." Edited by a Catholic Priest. (The series aims at supplying school and rural church choirs, confraternities, etc., at the cheapest possible rate, with Church music of a simple character, easy of execution, and thoroughly in accord with the precepts laid down by the Holy See regarding Church music.)

No. 1.—*Gregorian Mass for Solemn Feasts*, with "Pange Lingua," and Litany of the Saints for Forty Hours' Adoration, in Staff and Sol-fa Notation. Price, *net* 1d.

No. 2.—*Easy Benediction Services and Hymns for Special Occasions*, in Tonic Sol-fa Notation, including the Plain Chant Melodies of the Te Deum, Salve Regina, and Tantum Ergo, also in Gregorian Notation. Price, *net* 1d.

No. 3.—*Plain Chant Mass for the Dead*, with "Libera," "In Paradisum," "Ego Sum," and "Benedictus," in Gregorian and Tonic Sol-fa Notations. Price, twopence, *net*.

⁶ Bishop Hedley says: "A singer in the Catholic church should be a devout Catholic, earnest and careful in behavior, striving to understand what is sung, and ready to take such pains in learning and preparation, that the laws of the Church may be obeyed, full justice done to the music, and the faithful edified and drawn to God. Singing should never be made an occasion for gratifying vanity or displaying vocal resources."

church, as (for instance) a recent Providence Catholic complains? Or of a Protestant organist in Nova Scotia who came up to a visiting priest before Mass, and said, "Please preach after the Communion: for I am free then to go to the Protestant church I belong to." Or, again, of the invitation given to the chance passer-by, of any religion or of none, to come and show off, in solos from our masters' gallery? Pope Pius' letter to us, after a season's study of our ways, would certainly be a striking document. We wonder what effect it will have at a place where we ought to learn, the Catholic Summer School of 1904.

"Let boys, also, be taught music in the schools; so that the singing of women in the choirs, especially of those hired for the purpose, may be banished from our churches. And thus by degrees it will be brought about (as is our special desire) that the whole body of the faithful may be heard singing with voices and hearts in unison."⁷

Concerning which may be quoted remarks on the recent ceremony in Westminster Cathedral when, on December 29th, Archbishop Bourne was enthroned: "Though the space to be filled is almost as great as that of St. Paul's, the choir of sixteen

⁷ From this it is clear how opposed to the tradition and practice of the Church is the custom of placing the choir over the principal entrance of the church. But then we must put heads to our truncated churches; that is, build chancels. Can anything be more deplorable than to see these shapeless buildings, looking, if I may say so, like beheaded fowls. What grace in the Gothic nave and deep chancel! We hardly know such a thing. In this chancel is the singers' place. We hardly know the word; the sanctuary is but an apse with us. Would that every man giving money to build a church, and every bishop authorizing the building, would stipulate that a chancel there must be, at least a quarter the length of the nave, before the beginning of the sanctuary proper; and that the Pope's directions to have the singers screened might be made possible by setting up rood screens between nave and choir or chancel, such as Catholic ages used, which things we care no more for than did the reformers that smashed them.

Would that they stipulated, also, that no church were to have a choir gallery,—"so opposed to the tradition and practice of the Church"—that seat, if not of folly and impiety, yet of unseemliness and of the confidence born from lack of proper knowledge; nor yet things so frightful as galleries of any sort; surpassed as they are in hideousness by that invention—of this continent, is it not?—a church with a basement. But without a baptistery, must we not add? Even without a font, except in the vestry. And without a porch. Without many a thing of ritual significance and use, expressive of the beautiful life of the Church.

men and twenty-four boys—sixteen of the boys only were effective, the rest being probationers—gave a good account of itself. The 'Te Deum,' was by Anerio, the successor of Palestrina at St. Peter's, Rome. At the Mass, the music was Palestrina's 'Missa Papæ Marcelli.' It should be added that the Cathedral authorities intend to continue giving the best possible rendering of Gregorian music, and of the writers of the strictly ecclesiastical school. They have set their face against Mass music of an operatic tendency, however good. Consequently, such composers as Haydn, Mozart, Gounod, and so forth, will never be heard at Westminster Cathedral."

And concerning singing in congregations, we quote "Twelfth Day at Church," from "Yule-tide as Once It Was:"⁸ "One feature, however, of the service deserves special consideration, namely, what would now be termed congregational singing. . . . It is painful to think how the multitudes, pouring forth their heart in religious song, have, together with all their glorious demonstrations of faith, passed away. The loud song at church service has been replaced by a disinterested (*sic*) silence, perhaps forever; for the sporadic efforts to restore congregational singing to its former place, proving more or less futile for want of unison, seem to point that way." And then we add that the writer is judging too exclusively by the dumbest of all Catholics, those using English. Consider how the people in France sing Psalms and *Magnificat*, not to say *Gloria* and *Credo*. In Germany, Cologne Cathedral's two thousand of young and old, rich and poor, singing as a congregation, have moved many writers to enthusiastic reports. But everywhere in Germany the Catholic people sing, even as their forefathers, whose tunes Luther used; they have not abandoned their inheritance to the newer religions, uncertain and unsettled, but powerful in their popular appeal through music. "The best thing in our services, the hymns;" as I have heard it said by a Protestant who was influenced by little else. Protestants, in times of anxiety, in trouble, in enthusiasm, in triumph, find many noble hymns, often old Catholic ones, in word and in tunes, by which to express emotions. We assure the writer above quoted that our declarations as to what would be

⁸ THE DOLPHIN, January, 1904, p. 8.

desirable in Catholics is sometimes realized in those without ; who, if they came within, would have a sense of loss of something that the Church herself approves. That is a fact, and a sad one. The choice old Christmas carols—how charming and devout they were ! But we have given them up.

I was lately in a school for the blind, on a Sunday. Various religions were there, and charitable ladies and gentlemen had come to teach. And to sing, I add ; except in the room where the largest class was, that of the Catholics. Certainly, a Catholic institution for the blind would have good singing. Yet here was no ready knowledge of good hymns among these teachers, among these young people. Doubtless some of the hymns used by the others were very bad. But are we not to lead ? We do not. If others have bad hymns, as well as good, we have worse, or none.⁹

The Pope, indeed, says the time for appeals has gone by ; and that he is going to punish and enforce.

And what does he order and what forbid, in detail ; apart from the general order that from seminary to cathedral and chapel, the Gregorian chant must be the basis of choral worship, must be cultivated and well rendered and understood ?

(a) He orders the Proper of the Mass to be sung, or at least recited aloud. *After* the Offertory proper, a short piece of suitable music *may* be sung.

(b) He forbids the priest to be kept waiting. The *Sanctus*, for instance, must be over before the Elevation.

(c) Solos are forbidden, except such as grow out of the choral music and form part of it.

(d) Organ prelude and intermezzos also are forbidden.

(e) No music with reminiscences of the theatre or of the world is to be sung.

(f) Women are not to be in the choir. The soprano and contralto parts are to be taken by boys.

⁹ And yet here again, in hymn singing, we may all learn another lesson from the ancients : “Nunquam cantus nimis basse incipiat, quod est ululare ; nec nimis alte, quod est clamare, sed mediate, quod est cantare.” It is indeed absurd to see hymns meant necessarily for frequent unison singing, written to E and F. As the *Graduale Romanum* adds, all should be, “ita ut cantores, aut major pars eorum, acumen et gravitatem cantûs attingere possunt.”

(g) The singers, men of character and piety, should wear the cassock and surplice, and sit screened from the congregation.

(h) Each diocese is to have a commission of experts. They are to pass judgment on any music, before it is sung or played in church.

All this has been said before; and by Roman Congregations, not to say Popes. And Catholic papers have been found to justify much of the ensuing unseemliness; let us rather say, the disobedience. Yet let me again quote one such paper edited by a priest, which frankly acknowledges its former thoughtlessness, or its mistake, by writing as follows: "We must remember that the question of the kind of music to be employed in our churches is settled. The competent authorities have spoken on the matter, and the rules in Papal Briefs and Episcopal Decrees are there for all to read and be guided by. And, consequently, when an individual points to the legislation on this matter and to the half-hearted obedience rendered it, if indeed it is not disregarded altogether, we may well spare him our dispraise and criticism, for he is on very sure ground."

There is the truth that can never be too often repeated to those who would call the Pope's directions one-sided, if they really spoke out their undisciplined hearts. The thing is for them simply to learn, and to unlearn; and to acknowledge that they have lived and spoken with the over-weeningness, or the fatuity, of bad taste and false culture. It was settled, long ago, that they were in the wrong, settled by common sense, by principles of art, and by the laws of the Church, which Pius X blames them so much for disregarding. As the newspaper just mentioned recalls: "A regulation of the Congregation of Rites says: 'Only such vocal music is allowed in the church as is of an earnest, pious character, becoming the house of the Lord and the praise of God, and, being in close connection with the sacred text, is a means of inciting and furthering the devotion of the faithful.'" Well may it ask: "How much of the music we hear complies with this regulation? Does it incite the devotion of the people? Or is it oftentimes, to all seeming, a performance given for the benefit of the organist and the leading singers?"

You are quite wrong, says our Pope, in thinking the faithful

are not more pious than is your impiety : they come to the holy church, and really do seek heaven, not the world : and what is more, they will find in me a protector of their souls and a defender against what wearies and disgusts them in the House of God.

The priest we have quoted, wrote before the Pope promised his help ; and he lived in "hope to hear a 'Gloria' free from tediousness and insipid repetitions, and that glorious hymn of love and faith, the 'Creed,' not so grievously mishandled as it is at present. We may come to realize that the regulations anent ecclesiastical music were not born from the dreams of an idle hour, but begotten of wisdom, and of the sense of what is due to a place dedicated to the glory of God, and were meant to be obeyed. Beyond this we can hope for little. Not for our generation the Gregorian chants beloved of Glück and Mozart, the Introits and Graduals prepared by the Church, enable us to enter into the spirit of each festival. Their adoption may safely be numbered among the blessings of the future. But we have a right to demand that singers shall refrain from mutilating sacred words, or from fitting them to music that is frivolous, full of insolent grandeur, noisy, abounding in insipid repetitions, distracting to the congregations and unbecoming to the house of God." But his leader, Pope Pius, will have no such timidity, mere longing, hopelessness or despair. I am going to take up this battle (says the leader of us all, priests and laymen), and I mean to win. The Pope means to insist. But he does not fail to make a fatherly appeal, too, asking all to give him not passive obedience, still less reluctant assent, but rather alacrity in carrying out what truly one may call his holy will. We Catholics cannot live our religious life without public worship. O what happiness, were that worship the heaven in this sadly troublous world that the Church of God wills it to be ! How can we bear to treat her as we do, she being who she is ? How can we resign ourselves to this weary world dogging our steps even to the altar ? Thank God, once more, we have a Pope, again a Father, who threatens in wisdom, but first invites us with justice to obey.

Think of it, that in an *Encyclopædia Britannica* article (Pales-trina, p. 179), a Protestant can naïvely, but alas, truthfully, write

of our Catholic churches: "The music sung does not form an essential part of the service. In reciting the prescribed form of words with the prescribed ceremonies, the officiating priest fulfils unaided all the necessary conditions of the service while the congregation looks on, and worships, and the choir endeavors to excite its emotion by singing appropriate music."

And that is Catholic Mass worship—at its best, too; for the music is "appropriate," and "endeavors to excite devotion." One knows not whether to cry, or laugh. But the Pope listens, and does neither; is indignant rather, stern, and prepared to adjudge the extreme penalty of outraged law.

The very opposite principle of worship to that expressed there by Mr. Rockstro is our real one. The music is part of the Mass, bound up with it, and strictly dependent on its action. But Pugin might still write: "The service as performed in Catholic chapels"—such as they were in his day—"in general is a perfect mockery of the real thing; and you have no idea the mischief all this does among men of devout minds, who come to our churches expecting solemnity, and finding a mere theatrical exhibition." How sadly, how awfully, true it is! Verily, we know not what we do. "The plain song hymns of the *Vesperale* are nearly all beautiful; the popular hymn music of the churches is nearly all vile; . . . literally worthy of the music-hall; instinct with commonness and vulgarity." So another Protestant writes. Will any truth-telling make us ashamed? For when there is shame there may still be virtue. This Mr. Blackburn, writing about us in *The Chord*, allows that there are exceptions; but "as a rule, the art of music is not only neglected, but is disgraced and dishonored. . . . Although the Roman Church possesses in her treasury-chest some of the finest music that has ever entered the brain of man, her average music performance all over the world is deplorably inartistic and vulgar."¹⁰

¹⁰ Dr. William Barry's priestly words come back to the mind so often: "Perhaps the saddest of all sights in this melancholy world is the mishandling, worse than neglect, of our Catholic treasures, our ceremonies, music, architecture, our philosophies and our devotions, by those who should watch over them as at the gate of Heaven. Reformation is always called for, now as in more scandalous times, and in no slight degree."

W. F. P. STOCKLEY.

(To be continued.)

EUROPEAN PRIESTS APPLYING FOR ADMISSION INTO AMERICAN DIOCESES.

DURING more than a century past the missionary field in America has had to be supplied almost exclusively with laborers from Europe; and, although a native clergy has grown up in recent years, there is still in different parts great need of zealous and self-sacrificing missionaries from abroad, familiar with the language and needs of immigrant Catholics.

It was perhaps unavoidable that with the genuine missionary priest prepared for hardships and privations, there should have come now and then also the hireling bent on feeding only himself, often at the expense of the faithful whom he scandalized, and the priestly name which he disgraced. Whatever precautions the canon law of the Church offered, there were abundant loopholes by which any restriction to prevent the emigration of such clerics to America might be made void in practice. Bishops who felt that a priest, after having forfeited his good name at home, might still succeed in building up a useful and edifying life in a new field, were not always to be blamed, if they facilitated his emigration to America; although it happened that whilst the expectations for good were sometimes realized, they sadly failed in other cases. In consequence of this fact complaints frequently reached Rome to the effect that America was being made a refuge of disgruntled and unqualified clerics, who, if they were not to become a scandal to the public, became of necessity a burden to the diocese which had to provide for them a livelihood according to their *titulus missionis*.

I.

So far as Italy was concerned, Leo XIII at once enacted strenuous measures to prevent Italian priests from obtaining a foothold in any American diocese without due authentication regarding personal character and previous service. By a circular letter¹ addressed simultaneously to the Italian and American bishops, the former were instructed not to permit priests of their respective dioceses to emigrate to America, unless they had—(1) an excellent record regarding their previous ministry; (2) were of mature age; (3) were likely to edify by their zeal, piety and pru-

¹ S. Congr. Concilii, d. 29 Julii 1890.

dence, and (4) could assign a valid and serious reason for wishing to leave home in order to take up missionary service in America. Moreover, the Italian bishop would in such cases be bound to communicate directly with the American bishop in whose diocese the priest in question wished to locate; nor could he give his permission before he had received the definite assurance of the American bishop stating that the latter was willing to receive the priest, and that he could at once assign him a field of labor in keeping with his ability. Even after it had been clearly shown that the priest, being of irreproachable conduct and ability, was likely to occupy with honor and efficiency the proposed field of labor in the new diocese, the whole transaction with all the testimonials regarding the priest and the willingness of the American bishop to receive him, were to be submitted to the Sacred Congregation of the Council. And if the said Congregation gave its express consent, then, and then only, could the Italian bishop give dimissorial letters to the priest. The Italian Ordinary was at the same time to inform the American bishop by private letter of what he had done, etc., so that there could be no doubt regarding the identity of the priest and the thorough legality of the transfer.

Should the priest who had under the above mentioned circumstances obtained his *exeat* to an American diocese, wish later on to pass into another diocese, he would be obliged to have again recourse to the Sacred Congregation for the requisite permission to do so.

Under this legislation were not included priests of the Oriental Rite.

With regard to priests who wished to visit America, not as emigrants, but for some legitimate purpose detaining them in this country, the Holy See prescribed that they must have letters from the Ordinary in Italy stating explicitly the reasons of their sojourn in America. The leave of absence was to be limited to a definite time, not exceeding one year, and the document stating this was expressly to mention the condition that when the given term had expired, the bearer would be *ipso facto* suspended from saying Mass and deprived of all faculties, unless he could show that his leave of absence had been legitimately prolonged.

Such has been the legislation for a decade and more.

II.

Recently the Holy See has increased the stringency of the aforesaid laws, because there have been found unscrupulous priests who in one way or other still managed to circumvent them, and obtain appointments in dioceses of the United States for which they proved unfit as well as unworthy. The force of these laws is, furthermore, not to be restricted to priests from Italy, but to priests from any country (excepting those of Oriental Rite) who propose to emigrate to America or the Philippine Islands.

Henceforth, priests belonging to a European diocese are not to receive leave from their Ordinaries to go to America for a prolonged visit, except in cases of real and urgent necessity which would not allow them time to obtain permission from the Sacred Congregation. In such cases the permit of absence is to be limited to six months, the cause and dates are to be clearly expressed in the letter of leave, and the S. Congregation is to be informed of the permit given by the Ordinary under the circumstances.

Any priest of whatever diocese in Europe wishing permanently to emigrate to America or the Philippine Islands, must first obtain through his own bishop the consent of the American bishop into whose diocese he wishes to be adopted. The European bishop is furthermore obliged to inform the American bishop by private letter concerning the age, the moral and intellectual qualities, the standing and efficiency of the priest who proposes to emigrate. For the rest, all the former regulations mentioned under Section I, are to be observed.

III.

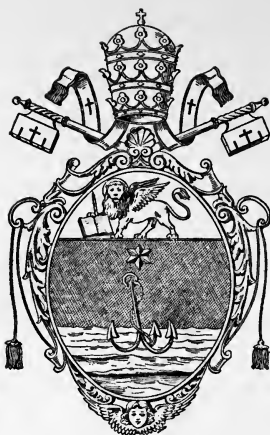
In the case of priests wishing to emigrate to the Philippine Islands the Holy See makes the following special regulations:

Priests from a European diocese wishing to devote themselves to the missions in the Philippine Islands must in all cases obtain permission, through their Ordinary, from the Sacred Congregation of the Council in Rome.

Priests from America or any non-European country (diocese) must apply for leave to the Apostolic Delegate in Washington, D. C.

These rules apply to secular priests. Regulars are under the jurisdiction of the Generals of their Orders, who refer their missionary appointments directly to the Holy See.

THE EDITOR.



Analecta.

E S. CONGREGATIONE CONCILII.

DECRETUM

DE CLERICIS AD AMERICAM ET AD PHILIPPINAS INSULAS
PROFECTURIS.

Clericos peregrinos, a remotis transmarinis oris venientes, iuxta veterum Patrum statuta, et canonicas sanctiones, *tit. 22, lib. I, Decret.*, ipsasque prudentiae regulas, nonnisi caute ad sacri ministerii exercitium esse admittendos, neminem profecto latet. Nam propter distantiam et dissimilitudinem locorum, de personis earumque qualitatibus ac de valore documentorum, quae ab advenis exhibentur, iustum iudicium tute expediteque fieri saepe difficile est; fraus ac dolus (teste experientia) aliquando subrepunt; unde periculum passim imminet, ne indigni ac nequam viri super gregem fidelium constituentur cum gravissima divinae maiestatis offensa et rei christianae iactura.

Ad haec arcenda discrimina S. Concilii Congregatio, de speciali mandato SS.mi D. N. Leonis XIII, circularibus litteris ad Italiae et Americae Ordinarios die 27 mensis Iulii 1890 datis, legem tulit, qua ita sacerdotum migrationem in Americam certis regulis contineret.

Huiusmodi regulae hae sunt:

“ 1. In futurum prohibentur omnino Italiae Episcopi et Ordinarii concedere suis presbyteris e clero saeculari litteras discessoriales ad emigrandum in regiones Americae.

“ 2. Exceptio tantummodo admitti poterit, onerata Episcopi conscientia, pro aliquo eius dioecesano sacerdote maturae aetatis, sufficienti sacra scientia praedito, et vere iustam afferente emigrationis causam; qui tamen, bonum testimonium habens intemeratae vitae, in operibus sacri ministerii cum laude spiritus ecclesiastici et studii salutis animarum hactenus peractae, solidam spem exhibeat aedificandi verbo et exemplo fideles ac populos ad quos transire postulat, nec non moralem certitudinem praestet numquam a se maculatam iri sacerdotalem dignitatem exercitatione vulgarium artium et negotiationum.

“ 3. Sed in huiusmodi casu idem Italus, Episcopus et Ordinarius, omnibus rite perpensis et probatis, rem, absque sacerdotis postulantis interventu, agat cum ipso Ordinario Americano, ad cuius dioecesim ille transire cupit, et habita ab ipso Americano Ordinario eiusdem sacerdotis formali acceptatione, una cum promissione eum ad aliquod ministerii ecclesiastici munus deputandi, de omnibus et singulis ad memoratam S. Congregationem Concilii referat. Quae si tamen assentiatur, tunc poterit Episcopus discessorias litteras concedere, communicando cum Americano Antistite per secretam epistolam, nisi ei iam cognitae sint, notas emigrantis sacerdotis proprias ad impediendas fraudes circa subiecti identitatem.

“ Ex ea dioecesi ad aliam in America eidem sacerdoti emigrare ne liceat absque nova Sacrae Congregationis licentia.

“ 4. Excluduntur in quavis hypothese presbyteri ritus orientalis

“ 5. Quod si non agatur de emigratione, sed de alio Italiae sacerdote, qui ob suas peculiares honestas ac temporaneas causas pergere velit ad Americae partes, satis erit ut proprius Ordinarius, his perspectis, ac dummodo de caetero nihil obstat, eum muniat in scriptis sua licentia ad tempus (unius anni limitem non excedens), in qua ipsae abundi causae declarentur, cum conditione, ut suspensus illico maneat a divinis expleto constituto tempore, nisi eius legitimam prorogationem obtinuerit.

“ 6. Non comprehenduntur his legibus de emigratione in

Americam ii sacerdotes, qui ad hoc speciali aliquo gaudent apostolico privilegio."

Hac lege, noxia plura remota et sublata fuerunt, non tamen omnia, neque ex toto. Experientia enim docuit, ex praepostera art. 5 superius recensiti interpretatione, salutaris illius legis effectum saepenumero fuisse frustratum. Praeterea constitit, nedum ex Italia, sed ex aliis quoque Europae regionibus nimiam esse, quandoque etiam perniciosam, sacerdotum migrationem in Americam, et ad insulas Philippinas.

Quare E.mi S. C. Patres, plurium Episcoporum relationibus rite, uti par erat, inspectis, eorumdem Episcoporum votis obsecundantes, rebus omnibus mature perpensis, censuerunt latius atque uberius esse hac de re providendum nova generali lege, quae his capitibus continetur:

I. Pro Italiae clericis, firmis dispositionibus contentis in circularibus litteris diei 27 mensis Iulii 1890 sub numm. 1, 2, 3, 4 et 6, Ordinariorum omnium tam Italiae quam Americae conscientia super plena earum observantia graviter oneratur.

Facultas vero sub num. 5 concessa circumscribitur ad casum strictae et urgentis necessitatis ut e. g. pro gravi infirmitate alicuius in America degentis, quem christiana charitas aut pietatis officium invisere exigant, neque tempus suppetat recurrendi ad S. Sedem. Sed in hoc et similibus adiunctis causa urgentis necessitatis in discessoriis litteris clare ac determinate exprimenda erit, absentiae tempus ad sex menses circumscribendum et de re statim edocenda S. Concilii Congregatio.

II. Extra Italiam vero in posterum ne liceat Europae Ordinariis discessoriales pro America suis Clericis largiri, nisi requisito prius consensu Episcopi dioecesis illius, ad quam sacerdos pergere cupit, permutatis ad hunc finem secretis litteris, in quibus de aetate et de moralibus atque intellectualibus qualitatibus migrantis sacerdotis Americanus Praesul doceatur.

Excipitur tamen casus strictae et urgentis necessitatis, in quo, pari modo ac supra, licentia a proprio Ordinario concedi poterit, sed ad sex menses tantum valitura, adnotata causa urgentis necessitatis et monito per Epistolam Episcopo loci ad quem Sacerdos proficiscitur.

III. Pro migraturis denique ex qualibet orbis parte ad Philip-

pinas insulas eadem leges ac normae servantur ac pro Italis Sacerdotibus ad Americam pergentibus, hac tamen differentia ut pro Europae sacerdotibus venia expetenda sit a S. Congregatione Concilii; pro Americae vero aut alterius regionis sacerdotibus, a Delegatione Apostolica Washingtoniae.

Itaque in posterum discessoriae litterae pro clericis in Americam et ad Insulas Philippinas migraturis conficiantur in forma specifica, iuxta regulas superius statutas: et aliter factae nullius valoris sint, et qua tales ab Ordinariis illarum dioeceseon aestimentur.

Facta autem de his omnibus relatione SS.mo D. N. Pio PP. X in audientia diei 17 Septembris p. e. ab infrascripto Cardinali Praefecto, Sanctitas Sua Decreta Emorum Patrum confirmavit, per circulares S. C. litteras publicari, et ab omnibus rite observari mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. C. Concilii, die 14 Novembris 1903.

V. Card. VANNUTELLI, Ep. Praen., *Praefectus*.

Loco † Sigilli.

C. DE LAI, *Secretarius*.

E S. RITUUM CONGREGATIONE.

DE CANTU GREGORIANO.

Urbis et Orbis.

Sanctissimus Dominus Noster Pius Papa X, *Motu Proprio* diei 22 Novembris 1903, sub forma *Instructionis de musica sacra* venerabilem Cantum Gregorianum iuxta codicum fidem ad pristinum Ecclesiarum usum feliciter restituit, simulque praecipuas praescriptiones, ad sacrorum concentuum sanctitatem et dignitatem in templis vel promovendam vel restituendam, in unum corpus collegit, cui, tamquam *Codici iuridico musicae sacrae*, ex plenitudine Apostolicae Suae Potestatis, vim legis pro universa Ecclesia habere voluit. Quare idem Sanctissimus Dominus Noster per hanc Sacrorum Rituum Congregationem mandat et praecipit, ut *Instructio* praedicta ab omnibus accipiat Ecclesiis sanctissimeque servetur, non obstantibus privilegiis atque exemptionibus quibus-

cumque, etiam speciali nomine dignis, ut sunt privilegia et exemptiones ab Apostolica Sede maioribus Urbis Basilicis, praesertim vero Sacrosanctae Ecclesiae Lateranensi concessa. Revocatis pariter sive privilegiis sive commendationibus, quibus aliae quaecumque cantus liturgici recentiores formae pro rerum ac temporum circumstantiis ab Apostolica Sede et ab hac Sacra Congregatione inducebantur, eadem Sanctitas Sua benigne concedere dignata est, ut praedictae cantus liturgici recentiores formae, in iis Ecclesiis ubi iam invectae sunt, licite retineri et cantari queant, donec quamprimum fieri poterit venerabilis Cantus Gregorianus iuxta codicum fidem in eorum locum sufficiatur. Contrariis non obstantibus quibuscumque.

De hisce omnibus Sanctissimus Dominus Noster PIUS Papa X huic Sacrorum Rituum Congregationi praesens Decretum expediri iussit. Die 8 Ianuarii 1904.

S. Card. CRETONI, S. R. C. Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., Secret.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :

S. CONGREGATION OF THE COUNCIL extends the laws relating to priests from Europe seeking assignment in dioceses of America and the Philippine Islands, to the clergy of all other European countries besides Italy ; and adds other rules to be observed in this regard. (See article in this number, pp. 293-295.)

S. CONGREGATION OF RITES in a decree *Urbis et Orbis* proclaims that the recent Papal Instruction on Sacred Music has the binding force of law (*codex juridicus*) for the Universal Church.

THE LITURGICAL CHANT.

SUMMARY OF REGULATIONS AND DECISIONS REGARDING THE CHANT, THE USE OF THE ORGAN, AND THE LANGUAGE OF THE LITURGICAL SERVICE.

I.

Both *Plain Chant* and *Figured Music* are recognized by the Church, provided the compositions harmonize with the accompanying sacred functions and religiously correspond with the meaning of the rite and the liturgical words. (S. R. C., July 7, 1894, n. 3830, vii, p. I, art. 1.) The plain chant, as found in the editions of the Roman Missal approved by the S. R. C. (April 21, 1873, n. 3292, II), must be used at the altar (S. R. C., March 14, 1896, n. 3891); the figured music *may* be used by the choir. (*Caer. Episc.*, Lib. I, cap. 28, § 1.)

II.—Missa Cantata.

a. The *celebrant* sings in the proper tone, according to the rank of the festival, all that is prescribed to be sung by the celebrant and

¹ See Rubr. Gen. Miss. Rom., Tit. xvi, 3.

the deacon in a solemn Mass,¹ but the Epistle may be sung or recited by a lector (ordained) vested in surplice, who stands in the place which the subdeacon occupies whilst singing the Epistle in a solemn Mass. The celebrant, however, recites it at the same time in a *low* tone of voice. The same rule is to be observed for the Lessons on the Ember days and for the Prophecies on Holy Saturday and on the Vigil of Pentecost, which must be sung *throughout* (S. R. C., March 14, 1861, n. 3104, ad VIII), and the celebrant can never proceed in the services until the lector has sung or recited the Epistle, or Lesson, or Prophecy. In the absence of a lector the celebrant sings or recites (S. R. C., April 23, 1875, n. 3350) them in a *clear* voice.

b. The *choir* must sing everything that properly belongs to the Mass found—

1. in the *Ordinarium Missae*, viz.: *Kyrie, Gloria, Credo, Sanctus, Agnus Dei*;

2. in the *Graduale*, viz.: Introit, Gradual, Tract, Sequence, Offertory, Communion (S. R. C., June 25, 1898, n. 3994, ad II);

3. the ordinary responses. The *Deo Gratias* after the Epistle and the *Laus tibi, Christe*, after the Gospel are merely to be *said* by the ministers of the Mass, as they are wanting in the notation of the parts to be sung by the choir, given in the Graduale. (THE ECCLESIASTICAL REVIEW, Nov., 1903, p. 539.)

The *Kyrie, Gloria, Sanctus*, and *Agnus Dei* may be sung alternately with the organ, provided that the verses, not sung, be recited in a *clear* tone whilst the organ is being played. (S. R. C., May 22, 1894, n. 3827, ad II.) If the use of the organ be allowed, the Offertory and Communion may be recited in a low tone, but they cannot be omitted. (S. R. C., Jan. 10, 1852, n. 2994, ad 2.) We think that the same rule may be applied to all the parts enumerated under *b*, 2, if the choir be unable to sing them. (See S. R. C., June 25, 1898, n. 3994, ad II.)

The *Credo* must be sung *throughout* (S. R. C., Sept. 7, 1861, n. 3108, ad xv). If time permit, it is allowed after the singing of the Offertory, between the *Benedictus* and the *Pater Noster* and during the distribution of Holy Communion, to sing *Motets* (*Caer. Episc.*, Lib. I, cap. 28, §9), suitable to the service, but they must be (1) in Latin, and (2) taken from Sacred Scripture, the Breviary or

hymns and prayers approved by the Church. (S. R. C., July 7, 1894, n. 3830, VII, p. 1, art. 7.)

It is unrubrical to repeat the words *Gloria in excelsis Deo* and *Credo in unum Deum* after they have been sung by the celebrant.

The Introit cannot be begun before the celebrant has reached the altar (S. R. C., April 14, 1753, n. 2424, ad 7); the *Benedictus* must be sung after the Elevation (S. R. C., May 22, 1894, n. 3827, III). Appeltern, *Manuale Lit.*, Vol. I, p. 322, *Nota*, holds that this is prescribed only for Pontifical Masses; the Communion cannot be begun until the celebrant has consumed the Precious Blood (*Caer. Episc.*, Lib. II, cap. 8, § 78), and if Holy Communion is distributed, it is sung during the ablutions (Miss. Rom., *Ritus Celebr.*, Tit. X, 9). During the *Elevation* all singing is strictly forbidden. (S. R. C., May 22, 1894, n. 3827, III.)

III.—Missa de Requie.

The celebrant sings the orations in *tono simplici feriali*; the *Preface* and *Pater Noster*, in *cantu feriali*.

The choir must sing *throughout* all the parts that properly belong to the Mass: *Kyrie*, Gradual, Tract, Sequence *Dies irae*,² Offertory, *Sanctus*, *Agnus Dei* and the Communion (S. R. C., Sept. 11, 1847, n. 2959, ad 23; May 9, 1857, n. 3051, ad 1). The same is to be observed at the Absolution of the Dead with regard to the *Libera me, Domine*, which must not be begun before the celebrant has taken his place at the bier or *tumulus* (S. R. C., Sept. 7, 1861, n. 3108, ad IV).

Note.—In all sacred functions when the choir sings alternately with the organ, the following ought to be sung by the choir:

1. The *first* verse of Canticles and Hymns;
2. Strophes or verses during which the ceremonies prescribe that the ministers kneel;
3. The *Gloria Patri*, even when the preceding verse was sung by the choir;

² The S. R. C., Aug. 12, 1854, n. 3029 ad Dubium XII, concerning the *Dies irae*, answered "*aliquas strophas illius cantores praetermittere posse*," but as Dubium XII and its answer are expunged from the latest edition of the Decrees (Romae, Ex Typogr. Polygl. S. C. de P. F., 1898-1901) we conclude that it must be sung *throughout*.

4. The *last* strophe of Hymns (*Caer. Episc.*, Lib. I, cap. 28, § 6). The *Gloria Patri* at the end of the Psalms should be sung more slowly and in a more solemn manner.

IV.—The Organ.

The use of the organ is prohibited at Mass and Vespers when *de tempore*—

1. On the Sundays of Advent, except on the third Sunday (*Gaudete*), or when a feast *Dupl. I classis* falls on the second or fourth Sunday;

2. On the Sundays of Lent, except on the fourth Sunday (*Laetare*), or when a feast *Dupl. I classis* falls on the second or third Sunday;

3. On the ferials of these penitential seasons, except on festivals,³ in *solemn votive* Masses, on Holy Thursday to the end of the *Gloria in Excelsis*, and on Holy Saturday after the intonation of the *Gloria in Excelsis* by the celebrant to the end of Mass.

The prohibition of the playing of the organ whilst the celebrant is singing the Preface and *Pater Noster* is *implied* by the *Caeremoniale Episcoporum* (Lib. II, cap. 28, § 9), inasmuch as these parts of the Mass are not enumerated among those at which the use of the organ is permitted. The S. R. C. (Jan. 27, 1899, n. 4009), when asked, answered: "*Obstat Caeremoniale Episcoporum quod servandum est.*"

During the Elevation the quiet and devotional (*graviori et dulciori sono*) playing of the organ is permitted. (*Caer. Episc.*, Lib. I, cap. 28, § 9.) Where the custom prevails, the music of the organ may be substituted for the *Deo Gratias* after the *Ite, Missa est*. (S. R. C., Sept. 11, 1847, n. 2951, ad 5.) The organ may be played from the moment the celebrant leaves the sacristy until the chant of the Introit begins; when the celebrant is occupied at the altar and there is nothing to be sung by the choir; from the *Ite, Missa est* until the celebrant has returned to the sacristy.⁴

³ During the Forty Hours' Devotion on the Sundays of Advent (except *Gaudete*) and of Lent (except *Laetare*) and on Ash Wednesday and the first three days of Holy Week the use of the organ is forbidden. S. R. C., June 2, 1883, n. 3576, ad 16.

⁴ *Auctores generatim.*

Whether figured music or the plain chant be used (*Ephem. Liturg.*, Vol. X, p. 275), the organ may be played as accompaniment whilst the choir sings during Requiem Masses, but it must be silent when the singing ceases (*Caer. Episc.*, Lib. I, cap. 28, §13).

With the exception of the occasions noted in the paragraphs above, the organ may be used at all other liturgical services and sacred functions. During the Blessing with the Blessed Sacrament the organ may be played *suavi ac gravi sonitu* (Gardellini, *Instr. Clement.*, § xxxi, n. 12).

Note I.—“Figured organ music ought generally to be in accord with the grave, harmonious, and sustained character of that instrument. The instrumental accompaniment ought to support decorously and not drown the chant. In the preludes and interludes the organ, as well as the other instruments, ought always to preserve the sacred character corresponding to the sentiment of the function” (S. R. C., July 7, 1894, VII, *De Musica Sacra Ordinatio*, n. 3830, p. 1, art. VI).

Note II.—“It is forbidden to improvise *fantasias* upon the organ by any one who is not capable of doing it in a suitable manner—that is, in a way conformable not only to the rules of art but also calculated to inspire piety and recollectedness among the faithful.” (*Ibidem*, Art. XII.)

Note III.—The Church regards the Gregorian (plain) chant as truly her own, which is accordingly the only one adopted in the liturgical books of which she approves (*Ibidem*, Art. II), although “With us it would be more difficult to render a plain chant Mass well than almost any figured chant. But a suggestion might be made, *apropos* of this: that wherever and whenever a choir is unable to produce properly a “grand” Mass, it should respect the fame of the composer, the real merits of his work, the feelings of the congregation, and especially the liturgical proprieties, by contenting itself with a simpler composition.”⁵

V.—Language.

In solemn strictly liturgical functions,⁶ hymns in any other than

⁵ Rev. H. T. Henry, Litt. D., “The Recent Decree on Church Music,” *American Catholic Quarterly Review*, January, 1895, p. 107.

⁶ Found in the Missal, Breviary and Roman Ritual.

the *Latin* language are forbidden. (*De Musica Sacra Ordinatio*, S. R. C., July 7, 1894, n. 3830, VII, p. 1, art. VII.) These hymns must be taken from the Sacred Scriptures, from the Breviary, or be hymns and prayers otherwise bearing the approval of the Church. (*Ibidem*.)

In a *Missa solemnis* or *cantata* hymns, in honor of the Saint or Mystery whose feast is being celebrated, in the *vernacular* are not allowed (S. R. C., Jan. 31, 1896, n. 3880). To sing hymns in the *vernacular* during the distribution of Holy Communion in a *Missa solemnis* or *cantata* is prohibited. (S. R. C., Jan. 14, 1898, n. 3975, ad V, 1.)

During Benediction, from the *beginning* of the *Tantum ergo* to the *end of the blessing*, nothing in the *vernacular* may be inserted (S. R. C., March 23, 1881, n. 3530, ad II), except the Divine Praises, "Blessed be God," which may be recited immediately after the oration *Deus qui nobis*, or after the blessing (S. R. C., March 11, 1871, n. 3237, ad I).

Before and after a *Missa solemnis* or *cantata*, during a *Missa privata*, before the Blessed Sacrament exposed, except from the *Tantum ergo* to the end of the Blessing and in all other sacred services,⁷ hymns and prayers in the *vernacular* are allowed, except the *Te Deum* and other strictly liturgical prayers (S. R. C., Febr. 27, 1882, n. 3537, ad III). Both hymns and prayers ought to inspire piety and be approved compositions.

Note.—Only those Litanies which have been approved by the Apostolic See may be sung or recited in churches or public oratories, whether the services be *public* (S. R. C., March 6, 1894, n. 3820 ad I) or *private* (S. R. C., June 20, 1896, n. 3916). These Litanies are "Omnium Sanctorum," "SS. Nominis Jesu," "SS. Cordis Jesu," "Lauretanae B. M. V."

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

An article on the "Society for the Propagation of the Faith," which appeared in the January number of the REVIEW, has elicited favorable comment from different quarters. One of our readers, on having read it, promptly sent us a check for one hundred dol-

⁷ Triduums, novenas, devotions in honor of the Sacred Heart, etc.

lars to be transmitted to the Society. The letter accompanying the generous gift reads as follows :

To the Editor of THE ECCLESIASTICAL REVIEW.

*Rev. Dear Sir :—*Having just finished reading the article in the current issue of the REVIEW, entitled "The Society for the Propagation of the Faith in the Archdiocese of Boston," by the Rev. Director of that Society, I can not resist the impulse of tendering both to him and to the REVIEW my sincere thanks for the wholly admirable account given of the general work of the Society and of that portion of it limited to the Archdiocese of Boston. I am not indeed in the position of that "new-found friend" who, on being introduced to Father Walsh as the Director of the "Society for the Propagation of the Faith," cried out: "The *what?* . . . I suppose this is another of our religious fads. God help us! What is the Church coming to?" For I recall that, even as a child, I was made dimly aware of the existence of such a Society by coming across stacks of the "Annals of the Propagation of the Faith" at home; so that I suppose that my father must have been an annual subscriber to the fund. And yet to my shame must I confess that added years failed to bring added wisdom; for although I knew that the United States had received from the Society nearly six times as much financial help as these same States had contributed to its fund, and that therefore, under God, much of the present flourishing condition of Catholicity here is due to the notably large donations of money made by that Society to the missions in the United States, still I had to wait for the clear, simple, unemotional, business-like presentation of Father Walsh's paper in the REVIEW, to "wince" like that "galled jade" whose withers are not unwrung. In asking you to do me the kindness of sending the enclosed check to the Society, I am making both a tardy and a partial reparation for my neglect. And I am emboldened to make the following suggestion: That the REVIEW lend itself to the good work by opening a subscription list, so that the thousands of others who, like myself, have not had the subject presented with sufficient insistence to their minds and hearts, and whose tardiness may be due as much to ignorance as to negligence, may have an easy opportunity opened out to them for aiding, both by prayers and money, the grand work of "teaching all nations" and "preaching the Gospel to every creature."

IGNAVUS.

January 24, 1904.

As to the suggestion made by the writer, that a subscription list be opened in the pages of the REVIEW, we think that its object will be fully met if we direct attention to the *Annals* published by the Director of the Society in the United States. This work, under the management of the Rev. Fr. Frèri, New York, has been mentioned from time to time in these pages and deserves the active interest of every high-minded Catholic, priest or layman.

THE HOLY SEE AND THE NEW TEXT OF THE GREGORIAN CHANT.

The Sacred Congregation of Rites has issued the following Decree *Urbis et orbis*. The original text will be found in the *Analecta* of this number.

Our Holy Father Pius X, by the "Motu proprio" of November 22d, in the form of an "Instruction on Sacred Music," has happily restored the ancient Gregorian Chant, as found in the codices, to its former use in the churches, and has at the same time collected into one body the principal regulations laid down for the advancement or restoration of the sanctity and dignity of the Sacred Chant in the churches. To this body, as a Juridical Code of Sacred Music, he has given by his Apostolic authority the force of law for the Universal Church. Wherefore the Holy Father through this Sacred Congregation of Rites commands and ordains that the said "Instruction" be received and most religiously observed by all churches, all privileges and exceptions whatsoever to the contrary notwithstanding—even those calling for special mention, such as the privileges and exceptions conceded by the Apostolic See to the chief basilicas of the city, and particularly to the Sacred Lateran Church. So, too, are revoked all privileges and approbations by which other more recent forms of the liturgical chant were introduced by the Apostolic See and by this Congregation, in accordance with circumstances of time and place. His Holiness has been pleased to allow that these more recent forms of the liturgical chant may be lawfully retained and sung in these churches until within the briefest delay (*quamprimum fieri poterit*) the ancient Gregorian Chant according to the codices may be put in their place. Everything to the contrary notwithstanding.

Concerning all this the Holy Father Pope Pius X has ordered this Sacred Congregation of Rites to issue the present decree. January 8, 1904.

L. + S. SERAPHINUS CARDINAL CRETONI,

Prefect of the Sacred Congregation of Rites.

+ DIOMEDES PANICI,

Archbishop of Laodicea; Secretary of the Sacred Congregation of Rites.

FIGHTING SOCIALISM.

(Communicated.)

An attempt was made about two years ago to organize a circle of Cleveland priests, somewhat on the plan of the little academies of the Catholic University, for the study of the more pressing of the social questions. It was proposed that each priest take up a particular phase of that multiplex problem and, by giving a definite direction to his reading, in time make himself an authority on his chosen subject. Occasional meetings would serve for interchange of ideas. It was hoped that when each had mastered his subject, a good popular lecture would be prepared and the series preached in the prominent churches of the city. We all felt that something needed to be done to protect our working-people against the dangerous propaganda that Socialists were making in shops and mills and labor-unions. The circle, however, did not survive three or four meetings. Stress of routine work prevented the pursuit of special studies, and so the idea of getting a whole company of priests on the firing-line had to be abandoned. It was suggested that the bishop's "emergency men," the diocesan mission band, take up the matter, as they had both leisure for study and time to devote to speaking. The idea was welcomed by the Apostolate, and since last Spring missions against Socialism are of regular occurrence in the diocese of Cleveland. The beginning was made in the episcopal city, where missions were given in the cathedral and four other churches.

The series was called Lectures on the Labor Problem, and included the following topics: The Ills of Society; Socialism's Remedy; Henry George and his Remedy; Trade Unions as a Remedy; Christianity's Remedy; The Living Wage; Strikes and State Intervention. Bishop Horstmann had a large edition of *Rerum Novarum* printed in neat type and on good paper for use of the Apostolate. Thousands of copies have been distributed to Catholics and Protestants. The lecturers, in fact, make the famous Encyclical their text-book. The Question Box—a feature in mission work among non-Catholics—is employed to bring the speakers into direct touch with their hearers. It is considered of greater importance than the lectures themselves. The Socialists patronize it so well that the entire week is turned from a general view of

the labor problem to an anti-Socialism mission. We find that a full week is none too long for a thorough exposition and refutation of the errors of our modern "scientific" Socialists. Where it was thought that a local brand of Socialism differed from the radical sort, the Question Box showed just how far the principles of Marx and Liebknecht had spread their leaven. So far as our experience goes, we find no reason to contradict the boast that Socialism is the same the world over.

The Question Box revealed the peculiar tactics of Socialists. Denial was made of almost every allegation that could hurt the party, though frequently the questioners themselves advanced the very things denied. They told us at Cleveland that we did not understand Socialism; then gave us pamphlets to read that taught just what we were saying. They repudiated the opinions of *Appeal to Reason* at Toledo, yet distributed copies at the church doors. "We are not opposed to Christianity," they said, and, to prove it, declared their readiness to give Jesus and the Apostles a place beside Marx and Engels. They believe in the dignity of the human soul, but say it is wrong to preach of any other life than that passed on this earth. They are not responsible for the views of their leaders, one is told repeatedly, yet they elect and reelect them (*v. g.*, August Bebel) to high positions, reprint and distribute their writings or engage them to make speeches. When asked to give some definite idea of how they propose to do certain things and avoid others in the coöperative commonwealth, they tell you that nothing can be determined beforehand, but that the majority shall decide when the time comes,—a way they have of running away from difficulties. Should you construct an imaginary society to show how their principles must work out, they tell you that it is easy to demolish a straw man. They have no regard for the Eighth Commandment. To weaken your influence, they will attack you personally: you are but a tool of capitalists, the representative of a political church interested in keeping the laborer poor and ignorant; you profit by the present system and want it perpetuated, so that you can continue in idle luxury; you have no heart for the suffering poor, etc. They try to give the impression that they alone are the friends of the poor, that they alone have the interests of the toiler at heart, that they and they alone can secure legislative benefits for labor through political action.

It was fortunate, indeed, that the American Federation of Labor at its late Boston convention gave authoritative denial to the assumption of Socialists that organized labor needs the political arm of Socialism to secure its ends. Organized labor and Socialism have not the same end in view at all. It was an evil day for the West when the Western Federation of Miners, with a membership of 75,000, and the American Labor Union, 70,000 strong, endorsed Socialism. The former, it is claimed, had \$3,000,000 in its treasury when it entered upon what is proving to be a death-struggle with the mine-owners of the Cripple Creek district. The W. F. L. deserves to be beaten in that fight; for of what use are temporary settlements, when the labor organization declares that it shall not rest satisfied until the men get the whole output of the mines. The Bishop of Denver advises Catholics to get out of the socialistic Federation. It is hard to get them out, once they are in.

We receive from two to a dozen challenges to debate every week. It is part of the Socialist programme to issue a challenge on every possible occasion, and they usually do so before they know what we are going to say. The Cleveland Apostolate has a rule which forbids verbal boxing contests. It would be extremely difficult, I imagine, for any Socialist champion to hold himself down to a sober discussion of a definite proposition. Dr. A. Heiter met a challenger at Buffalo, but his antagonist could not be kept inside the ropes. When challenges are not accepted, it is from fear of the truth, say the Socialists. More often, I dare say, it is from fear of encountering a polecat. The challenges sometimes make amusing reading, like this one addressed to a learned Cincinnati priest: "Your mental infirmity shall not, I assure you, hinder me from lovingly exposing the blunders of your capitalistic doctrines. If you come to this debate with a sincere desire for knowledge, I promise the best show that ever came to Cincinnati. If you refuse this challenge, you stigmatize yourself before the people as a moral coward and intellectually dishonest teacher."

The following schoolboy composition came from that precious pair, T. McGrady and Thomas J. Hagerty: "Like that tricky cephelopod, the cuttlefish, which throws out a dark liquid to obscure the waters and thus hide its escape, the Rev. Mr. Kress

flings great blobs of ignorance about him in the hope of escaping from the pellucid waters of Socialism, whose truths pursue his waking hours. We will meet him singly or jointly in debate," etc.

The advocacy of Socialism by the Revv. McGrady and Hagerty misled a good many Catholics. They sought for a long time—and Hagerty may be doing so still—to make their hearers believe that they were priests in good standing, and that a Catholic could become only the better for being a Socialist. Mr. McGrady has thrown off the mask, and now attacks the Church in true A. P. A. style. The Socialists, however, for some reason or other, have cast him overboard.

The Socialist papers have begun to realize that the Catholic Church is the strongest conservative force in American society, consequently their most powerful foe. For some time *Appeal to Reason* had been waging a steady campaign of mud-throwing against priests and bishops. They have given over the attempt, it appears, to inveigle Catholics with false statements.

Few persons realize how far the influence of the Socialist propaganda has reached. The Socialist party publishes more than two hundred weekly newspapers in this country, besides a number of magazines. There are publishing houses in many cities that print cheap booklets and tracts for distribution. A little army of organizers is working all the time and laboring with fanatic zeal for the spread of their faith.

That their propaganda is dangerous to both State and Church cannot be doubted. It creates unrest, sets one class of citizens against another, by continual agitation in the labor unions it is unsettling and crippling business, derides love of country, aims at the complete overthrow of our present political system, proposes to make the will of the majority supreme and set it even above God's law, advocates the confiscation of all land and active capital "without one cent of compensation," proposes to make attendance upon atheistic schools compulsory up to a certain age, to abolish religious communities, to loosen the marriage bonds, to make every man subject to a majority in the matter of work, etc. In a recent convention of German Socialists, held after the election that showed such remarkable growth, it was proposed, with the approval of the convention, that in the coöperative common-

wealth no religious instruction of any kind shall be given to children under the age of sixteen; after that period they may select their own religious tenets, though care will be taken beforehand to eradicate all "superstitious notions through proper instruction." The Dresden convention declared: "No man who is an adherent of any of the churches or confessions, can hold an office in the party management, or be a candidate of the party for any office, local or national." The German Socialists deem themselves powerful enough now to throw off the disguise and boldly declare, with their French, Spanish, Italian, and Belgian comrades, that religion is not a private matter. The first plank of the platform of the Socialist party of America declares its adherence to the principles of the European or International Socialists. Not long since, *Appeal to Reason* told the story of the burning of a monastery in Spain and the murder of several monks by Socialists. This paper, claiming a circulation of more than a quarter of a million, had no criticism to offer, but commended the *good order* that was observed on that occasion. That orgy of lawlessness, rapine, and murder, the uprising of the Paris Commune in 1871, is commemorated year after year by our American Socialists. They commend the manner in which Paris was taken, only deploring the unreadiness of their brother Socialists in following up their advantage.

Few persons outside those who have talked much with Socialists or read their literature are aware what an evil thing Socialism is. It is unnecessary, perhaps, to remark that many persons were drawn into the Socialist movement innocently. That is true of Catholics especially. When shown in its real colors, good Catholics very promptly sever their connection with the Socialist party. For two terms the shoe-town of Brockton had a Socialist mayor and council. A campaign of education wrested the city from their hands and left them in a decided minority. In Haverhill, Mass., the Socialist party was defeated by the poor expedient of combining Republicans and Democrats, while there was an actual increase in the Socialist vote. In Cleveland and Toledo the Socialist vote fell about 75 per cent. There was a similar result wherever Socialism was exposed; while the vote increased in other Ohio towns where no fight was made upon it.

The policy of standing passively by with the expectation that Socialism will wear itself out, seems unwise. Socialism is not a mere fad or passing craze. Its phenomenal growth in Germany may be duplicated here. If it could become a power in a town like Brockton, where the condition of the workman is better, perhaps, than in any other town on the globe, what may we not expect in a season of distress? There is only one force that can cope successfully with the Socialist anaconda—the Catholic Church. Protestantism has little influence upon those who have been caught, or are likely to be caught, in the folds of the social monster. The Catholic Church is the truest friend that the workingman has. If we do our duty, our fellow-citizens of America will learn to recognize the Church as the very bulwark of all that is good and just in her institutions. Generations to come will rise up and call us blessed.

W. S. KRESS.

Cleveland, Ohio.

OBLIGATIO EX CONTRACTU MATRIMONIALI.

Qu. John and Jane, both Catholics, were married in the Church. After some time Jane comes to the priest complaining that John exacts the *debitum conjugale*. She declares that, on account of her disgust for the act, she had stipulated with John before marriage, as a condition without which she would not consent to marry, that they would abstain from the *debitum conjugale*, and that they had deliberately entered into an agreement to that effect between themselves. John acknowledges the correctness of Jane's statement of the case, but pleads that he made the agreement believing that she would soon change her mind.

1. Has the agreement any binding force?
2. Has John a right to exact the *debitum* under the circumstances?
3. May Jane be permitted to receive the Sacraments, while she refuses to yield?

Resp. An agreement to abstain from the *debitum conjugale* does not, according to the opinion of leading canonists, affect the validity of the marriage contract; and when the agreement is

deliberate on both sides, it has the binding force of a serious mutual promise.

Accordingly John has forfeited his *right* to *exact* the *debitum*.

But he is right in dissuading Jane from holding him to the promise, and charity would under the circumstances urge her to comply with his request to annul a promise made in the hope that she would change her mind. Since, however, she has his promise seriously and deliberately given, she may not be subjected to penalty for holding him to it.

She, therefore, is entitled to receive the Sacraments.

Assuming that John should find the condition of celibacy to which he unwisely "pledged himself a real *gravamen*, he may apply for a dispensation from the *matrimonium ratum non consummatum* which the Sovereign Pontiff is free to give.

Should there be concomitant circumstances which make a separation of the marriage bond (*ratum*) a source of hardship, scandal, or in other words, morally impossible, then Jane would seem *bound* in charity to withdraw her refusal, inasmuch as she becomes the occasion of sin to her husband, which she can prevent by rescinding the otherwise lawful promise.

BLESSING THE FONT AT PENTECOST.

Qu. Would you please let me know whether or not it is necessary *sub gravi* to bless the font on Pentecost Saturday, if the blessing has regularly taken place on Easter Saturday. O'Kane in his treatise on the Rubrics (n. 158) says: "In Sabbato Paschalis *vel* Sabbato Pentecostes," from which one could argue that it may be done on either of the two days.

Resp. The above cited expression is to be found not only in O'Kane but in the Roman Ritual also: "Aqua vero solemnis Baptismi sit eo anno benedicta, in sabbato sancto Paschalis *vel* sabbato Pentecostes."

The expression, as is plain from its context, means simply that in solemn baptisms only such water is to be used as has been blessed either on Holy Saturday or on Pentecost Saturday.

This is obviously a very different thing from the assumed in-

terpretation implying that the water used in solemn baptisms may be blessed either on Holy Saturday or on Pentecost Saturday.

The legislation of the Church is quite definite, and if there has been any doubt as to its meaning, the Sacred Congregation of Rites has repeatedly insisted on the only interpretation which is lawful in so serious a matter and which binds ordinarily *sub gravi*, unless there be sufficiently palliating circumstances to lessen the obligation.

That usage or rather desuetude sanctioned by the neglect of many years does not lessen the obligation in the mind of the Church is evident from a decree solicited by a Spanish Bishop in 1874, who stated that in his diocese there existed the universal custom of blessing the font only on Holy Saturday, and that the baptismal water was made to last for the whole year. He alleged the opposition of his clergy to any innovation in this matter of prescriptive usage, and cited the above mentioned expression of the Ritual "*vel in Sabbato Pentecostes*" as their defence.

The Holy See replied, that this interpretation had repeatedly been condemned, and referred to several former decrees on the subject. The injunction is repeated in the following unmistakable terms: "*Aquam Baptismalem in parochiis esse benedicendam in sabbatis Paschae et Pentecostes, nonobstante quacumque contraria consuetudine, quae omnino eliminari debet.*" (S. R. C., April 13, 1874, n. 3331.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Code of Hammurabi.**—It is just a year since we drew the attention of our readers to the discovery of the Code of Hammurabi.¹ The interest in the subject has rather increased than diminished during the interval. The text itself has been edited by Robert Francis Harper, of the University of Chicago, from photographs published by Father Scheil.² This edition was issued as a "reprint" from Harper's Hammurabi Code, which he expected to have ready in December, but later on promised for February. In January, 1904, Dr. Harper published a "List of Signs, Numerals, Scribal Errors, and Erasures in the Text of the Code of Hammurabi,"³ and A. H. Godbey added an article entitled "The Chirography of the Hammurabi Code."⁴ Ungnad contributed an excellent article on the syntax of the inscription to the *Zeitschrift für Assyriologie*;⁵ finally, the "Notes on the Code of Hammurabi," published by the Rev. C. H. W. Johns, Queen's College, Cambridge, have already been referred to.⁶

Meanwhile, translations of the inscription into modern languages have not been wanting. It was between December, 1901, and January, 1902, that M. J. de Morgan, the leader of the French expedition into Persia, found the Diorite bearing the wonderful Code of Hammurabi. During the course of the same year (1902) a French translation of the text was published by the Dominican Father, V. Scheil, member for Assyriology of the *Délégation en*

¹ THE ECCLESIASTICAL REVIEW, March, 1903, p. 353 ff.

² *The American Journal of Semitic Languages and Literatures*, October, 1903, pp. 1-84.

³ *The American Journal of Semitic Languages and Literatures*, January, 1904, pp. 116-136.

⁴ *Ibid.*, pp. 137-148.

⁵ *Zur Syntax der Gesetze Hammurabis*; November, 1903, xvii, 4.

⁶ *The American Journal of Semitic Languages and Literatures*, January, 1903, p. 96 ff.

Perse.⁷ Based on this translation is the German version published by Dr. Hugo Winckler in *Der alte Orient*.⁸ Winckler's rendering is thought to be more accurate than the French translation, and his brief foot-notes give the needed reference to the Old Testament parallels. The booklet has run through several editions. An English version of Winckler's German translation appeared in *The Independent*.⁹ Another English translation was published by C. H. W. Johns under the title "The Oldest Code of Laws in the World."¹⁰ While these translations were exploited by Bible students, jurists, historians, and literateurs of both the English and German-speaking world, France possessed text and translation only in the bulky work edited by Fr. Scheil, and entitled *Le Code des Lois de Hammourabi*. It was to remedy this inconvenience that the first decipherer of the inscription resolved to edit his French translation in pamphlet form. The little work is entitled *La Loi de Hammourabi*, and has been published by the firm which issued the bulky edition.¹¹ Brief notes and a handy subject-index contribute a good deal to the usefulness of the translation.

Among the many descriptions of the Code of Hammurabi, special attention is due to an article contributed by C. H. W. Johns to *The Expository Times*.¹² The writer points out the highly advanced state of civilization presupposed in the Code. We meet with "a crowd of officials with highly specialized functions, a settled landed gentry, a populace widely possessed of fair wealth, a vast army of slaves. We see numerous trades and occupations, a well-established commerce, making distant journeys by land and river to trade and exchange produce; a regular judiciary, a firmly established central government, with considerable local and district devolution of responsibility. But, above all, we have the duties and liabilities of each class set out, regulated, and coördinated. Fees, fines, wages, rents, prices are fixed by statute."

⁷ Textes Élamites-sémitiques, deuxième série; Paris, 1902, Leroux, 4to, pp. 200.

⁸ 4 Jahrg., Heft 4; Leipzig 1902, Hinrichs'sche Buchhandlung.

⁹ December 25, 1902; January 8, 15, 22, 1903.

¹⁰ Edinburgh, 1903, Clark.

¹¹ Paris, 1904, Ernest Leroux, pp. iv—70.

¹² March, 1903, pp. 257 ff.

Perhaps J. Hehn's article entitled "Das älteste Gesetzbuch der Welt,"¹³ and R. Dareste's studies on *Le Code Babylonien d'Hammourabi*,¹⁴ belong to this place. The last-named writer edited his articles also in pamphlet form.¹⁵ He offers copious and interesting references to the legal codes of other nations.

The reader will probably feel most interested in the real or imaginary parallelisms that have been discovered between the Code of Hammurabi and the Pentateuch. C. H. W. Johns is of opinion that new light is thrown by the new discovery on the very name Moses.¹⁶ Here is his theory: The Code, in nn. 185-193, deals with cases of adoption. The first section reads: "If a man adopt a child *ina mēšu* and bring him up, no one has any claim upon him." The theory rests upon the meaning of *ina mēšu*; what does the phrase mean? Father Scheil renders it "*avec son proper nom.*" Mr. Johns believes that this rendering is excluded by the context; for it would practically make the law read: "If a man adopt a child *at all.*" Hence he prefers the other possible rendering "from his waters." Are we then to suppose that the Babylonian law sanctioned infanticide? Or does not the rendering "if a man adopt a child from his waters" imply such a sanction? Mr. Johns answers that "from his waters" is a euphemism for a child begotten out of wedlock. This, he contends, is not a pure conjecture; for the signs A-MEŠ can be read in one connection *mê*, waters, and in another *aplê*, or *mârê*, sons, children. But even supposing that *ina mēšu*, or "from his waters," is a euphemism for a natural son, it is a long cry from the land of Hammurabi to the waters of the Nile out of which was drawn the child Moses. Mr. Johns is not at a loss for a connection. Sargon I of Akkad was *ina mēšu*, drawn from the waters or an illegitimate child;¹⁷ now, the author of Exodus adapted the story of Sargon to the infancy of his hero, mistaking *mēšu* for a proper name, as he well might, since the sign for *ina* is often represented by a single vertical stroke, which is also the indica-

¹³ *Köln. Volksz.*, Lit. Beil., 1903, n. 12.

¹⁴ *Journ. d. Sav.*, 1902, Oct., 517-528; Nov., 586-599.

¹⁵ *Impr. nat.*, 1902; 4to, 25.

¹⁶ *The Expository Times*, Dec. 1902, p. 141 f.

¹⁷ Rogers, *History of Babylonia and Assyria*, vol. i, p. 362; King, *First Steps in Assyrian*, p. 223 f.

tion of a proper name. Thus the name Moses is accounted for. Mr. Johns completes the parallel between Sargon and Moses by pointing out that the phrase *ina mēšu* gave rise to the legend that Sargon I had been actually saved from a watery grave by the peasant Akki, who, in words identical with those of the Code, "adopted him and brought him up." We need not point out the gratuitous assumptions implied in this etymology of the name Moses.

Hammurabi commences the preamble of his Code with an invocation to the "supreme god," and the bas-relief at the head of the monument on which it is engraved represents him as receiving his law from the sun-god. Delitzsch in his second lecture on *Babel und Bibel*¹⁸ exploits these facts in a realistic sense. The claim of the Mosaic Law to a divine origin is to be placed on the same level with the similar claim of the Code of Hammurabi. The sophism of the Berlin Professor is constructed on a formula well known in the camp of the Rationalists. In spite of this, it has had its effect on our present-day critics. "Nothing that has occurred in our day has dealt so hardly with the old idea of Inspiration as the discovery of the Laws of Hammurabi," are the opening words of the April number of *The Expository Times*. The Dominican Father Lagrange had answered the difficulty before it was expressed by Delitzsch. No doubt, he writes,¹⁹ the god speaks and the king listens. But the text itself explains the situation. The king is to enlighten the land like the sun whose image he is;²⁰ he is represented as the king of justice,²¹ who is to promote what is right, to protect the weak against the strong, to advise the orphan and the widow,²² to enforce obedience to the will of the gods, and to gladden their hearts.²³ But the laws themselves are the work of the king's own wisdom, since they regulate only the relations of man to man. If the Code contained any religious laws, any directions concerning the relations of man to the gods, Hammurabi would insist more clearly on their divine origin.

¹⁸ Zweiter Vortrag über Babel und Bibel; Stuttgart, 1903, Deutsche Verlagsanstalt; 8vo, 48.

¹⁹ *Revue biblique*, January, 1903, p. 28.

²⁰ Recto, col. i, 40 ff.

²¹ Verso, col. xxv, 7.

²² Verso, col. xxiv, 61 f.

²³ Verso, col. xxv, 25 ff.

This human and merely administrative character of the Code of Hammurabi has been insisted on by Prof. A. H. Sayce, in a recent article contributed to *The Expository Times*.²⁴ "The Code of Israel rests upon the Ten Commandments; that of Babylonia on judicial precedents and the authority of the king. Hammurabi does, indeed, commence the preamble of his Code with an invocation to the 'supreme god,' and the bas-relief at the head of the monument on which it is engraved represents him as receiving it from the sun-god; but in the body of the law itself we look in vain for any recognition of a divine sanction or a moral origin. Crime, and not sin, is the object which the legislation has in view." In these words the Oxford Professor reëchoes the sentiments of Dr. J. Jeremias, the brother of the famous Assyriologist, Dr. Alfred Jeremias.²⁵ Jeremias finds that in the Mosaic Law wrong-doing is always a sin against God, and that this thought is wholly foreign to the Hammurabi Code, which is from start to finish remarkable for its indifference to religion. "Notwithstanding religious phrases and the mention of many deities, not a single religious thought can be discovered in it."

It may now be asked whether in spite of its religious superiority over the Code of Hammurabi, the Mosaic Law is in any way related to the Babylonian. Writers like E. Nagle deny the existence of any relationship between the two legislations.²⁶ It is agreed on all hands that the two Codes suppose an entirely different stage of civilization. Hammurabi legislates for a highly advanced and centralized State, while Moses regulates the concerns of a semi-nomadic community. In accordance with this, Father Lagrange shows that in certain laws the Book of the Covenant preserves ruder and more primitive usages than the Code of Hammurabi. It may be of interest to add a few instances of this difference from the article of Professor Sayce (*l. c.*). In the Code of Israel, blood revenge runs through the whole legislation; in Babylonian law, the State alone has the right to punish, allowing private revenge in only two cases. In Babylonian law, theft is punished with Draconian severity, according to the exigencies of

²⁴ January, 1904, p. 184 ff.

²⁵ *Moses and Hammurabi*; Leipzig, 1903, Hinrichs; 8vo, pp. 47.

²⁶ *Hammurabis' Gesetze*; Kath. 3 F. xxvii, 1, 31-43; 151-167.

a wealthy commercial community ; in the legislation of Moses, theft is a venial offence in accordance with the comparatively small importance of private property in a camp of nomads. As to the laws of inheritance, the Babylonian will and the Babylonian system of adoption were unknown in Israel. Finally, the Code of Hammurabi lays down regulations concerning minor details, the duties of the surgeon, *e. g.*, and the veterinary, which are unknown in the Pentateuch.

From a religious point of view, therefore, the legislation of Moses is superior to that of Hammurabi ; from a merely political point of view, the laws of Hammurabi are more advanced than the laws of Moses ; what then will be the relative position of the two legislations from an ethical point of view ? The *Civiltà Cattolica*,²⁷ in an article entitled "Il Codice di Hammurabi," recognizes certain similarities between the two Codes in their penalties, their justiciaries, their casuistry, and their literary form. The source of these coincidences is found in the primitive cohabitation of the Semitic tribes, and the monotheistic law is pronounced to be more ancient than the polytheistic legislation of Hammurabi.—C. H. W. Johns has contributed an article to *The Journal of Theological Studies*,²⁸ entitled "The Code of Hammurabi: Fresh Material for Comparison with the Mosaic Code," in which he derives the similarities between the two through Abraham and the Babylonian exile.—S. Oettli published a pamphlet entitled "Das Gesetz Hammurabis und die Thora Israels" in which he came to recognize certain coincidences between the two Codes ; these he explained by the primitive residence of Israel's ancestors in Mesopotamia.—Father Lagrange, O.P., analyzes the Code of Hammurabi in an article contributed to the *Revue biblique*²⁹ in a most satisfactory way ; and in the fifth of his conferences delivered before the Catholic Institute at Toulouse he compares the same with the Law of Moses.³⁰—Perhaps the most minute comparison between the two Codes has been made by Dr. J. Jeremias in the pamphlet already cited. Even in the Book of the Covenant,³¹ which is unanimously

²⁷ XVIII, 10, 143-155.

²⁸ January, 1903, 172-183.

²⁹ January, 1903, 27-51.

³⁰ Cf. *Revue biblique*, January, 1903, p. 138.

³¹ Ex. 20 : 22 to 23 : 33.

regarded by modern critics as the oldest portion of the Pentateuch, there are twenty-four "certain or tolerably certain" analogies to Hammurabi's Code. He accounts for them by Moses' contact with Arabia.³² A writer in the *Christian World* has examined these analogies more minutely. Though there is considerable divergence, the likeness is nevertheless so close as to demand a connection. It is curious that the connection is closer in form than in substance. Even when both the Babylonian and the Mosaic Codes begin with "If a man," Dr. Jeremias finds that the Hebrew Law is far superior to the Babylonian, at least from an ethical point of view. The superiority shows itself especially in three points: (1) The Mosaic Code prohibits covetousness; (2) it opposes natural selfishness; (3) it requires brotherly love.

And what are the practical results of all this? (1) According to Dr. J. Jeremias, it is now historically probable that the Hebrew Law did not come into existence without Moses;³³ and according to Oettli, Moses the legislator is no longer a mere legend.³⁴ This admission on the part of the latter writer is truly noticeable; for in the Introduction to his Commentary on Deuteronomy he represents the Mosaic legislation as an impossibility. (2) Though a writer in *The Expository Times*³⁵ believes that "the conclusions of literary criticism as to the date of our documents in their present shape have not been shaken," Dr. Jeremias is certain that our evolutionistic histories must be written over again. Professor Sayce too³⁶ feels quite convinced that the traditional date of the Mosaic legislation has been proved to be quite correct. Here is his proof: The Babylonian law was the law of Canaan down to the time of its conquest by Israel; had the Israelites received their law *after* entering Canaan, it would not have differed from the Babylonian as it now does. In the age of the monarchy, the legal background would not have been the desert, but a settled kingdom. The same is true of any date later than that of the Kings. The Hebrew Law must therefore have originated *before*

³² Ex. 18.

³³ L. c.; cf. Moses und Hammurabi in *Allg. ev.-luth. Kztg.*, 1903, 9, 200-202; Der babylonische Moses in *Illustr. Ztg.*, 1903, n. 3113, 311.

³⁴ L. c.; cf. *Ev. Kztg.*, 1903, n. 11.

³⁵ May, 1903, p. 364.

³⁶ L. c.

the people's conquest of Canaan. The Oxford Professor is of opinion that his thesis is confirmed even by the form of the individual laws. For the legal form is that found in the Code of Hammurabi, which in its turn is due to the fact that the single laws are as many decisions of the royal judges in specific cases. Now according to Ex. 18: 24-26, the Mosaic laws too were in the first instance judicial decisions. (3) The historicity of Genesis too has now been confirmed by the fact that the Book shows acquaintance with certain Hammurabi laws not found in the Code of Moses. Thus Sara's treatment of Hagar was legal up to the point of sending her away. Jacob's proper relations to Laban and the legality of his methods in acquiring his flocks are now set in clear light. (4) If it be urged that the Mosaic legislation includes enactments which imply a settled as well as a semi-nomad community, Dr. Jeremias answers that the Israelites had lived in Goshen before they began their wandering in the wilderness.

2. Pentateuchal Literature.—D. Moore has contributed an article to *The Bible Student*,³⁷ entitled "Did the Tabernacle described in Exodus ever really exist?" The writer defends the traditional view of the subject against the position of Kennedy in Hasting's Bible Dictionary.³⁸—A. Bender writes in the *Zeitschrift für alttestamentliche Wissenschaft* on the Song in Exodus 15;³⁹ he considers the passage as replete with Messianic hopes expressed in the form of historic events. On account of its language, he dates the Song after the exile, probably about 450 B. C.—Ch. E. Anderson suggests in the *American Journal for Semitic Languages and Literatures*⁴⁰ an emendation of Gen. 14: 18. The conjecture introducing Sodom into the text appears to us to lack all probability.—W. H. Green's work on the unity of Genesis has been translated into German.⁴¹ Even conservative Bible students may not be prepared to accept the author's views *in toto*; but they are surely based on more solid reasons than the hypotheses of the radical critics.

³⁷ VII, 3, 171-177.

³⁸ IV, 666.

³⁹ Das Lied Exodus 15; *Zisch. alt. W.*, xxiii, I, 1-48

⁴⁰ 1903, April, 176 f.

⁴¹ Gütersloh, Bertelsmann.

Criticisms and Notes.

ORGANUM COMITANS AD GRADUALE PARVUM ET ORDINARIUM MISSAE. Has partes ex libris liturgicis Ecclesiae transposuit et harmonice ornavit Ludovicus Ebner. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Fridericus Pustet. Pp. 180 et 116.

MANUALE MISSAE ET OFFICIORUM ESTRATTO DAL LIBER USUALIS E DALLE VARIE PRECES di Solesmes. Rubriche e spiegazioni in Latino. (Notazione gregoriana.) Tournai: Desclée. Lefebvre et Cie.

THE SAME (in modern notation).

SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT. With an appendix containing the Vespers, Psalms, etc., designed for the Use of Catholic Choirs and Schools. By Professor J. Singenberger, K. St. G. Fourth, revised and enlarged edition. New York and Cincinnati: Fr. Pustet & Co.

SHORT GRAMMAR OF PLAIN CHANT for the use of Choirs, Schools, Seminaries and Religious Communities. Revised edition. Boston: Thomas J. Flynn & Co. 1901. Pp. 72.

DER LITURGISCHE CHORAL. Von Dr. Benedictus Sauter, O.S.B., Abt v. Emaus in Prag. Freiburg im Breisg., St. Louis, Mo.: B. Herder. 1903. Pp. 86.

GESCHICHTE UND WERT DER OFFIZIELLEN CHORALBÜCHER. Eine Studie von Franz Xav. Haberl. Regensburg, Rom, New York und Cincinnati: Frid. Pustet & Co. 1903. Pp. 63.

The above mentioned six works represent three departments of information, supplementing one another, and all illustrating the prescribed method of reform in Church music. The *Organum Comitans* and the *Manuale Missae* are the texts in modern notation of the two forms of Gregorian Music, called the Roman and the Benedictine (Solesmes) schools.

The *Organum Comitans* is an accompaniment, in modern notation, of the liturgical music of the Mass for the entire year. But the musical text of the edition is not the most perfect, although it had received the approbation of the Sacred Congregation of Rites in 1880 for the purpose of promoting the general reform in Church music. If nevertheless we give it here a prominent place, it is simply because, despite the defect noted, it is one of the most helpful manuals direct-

ing the choirmaster and organist in the *method* of practically carrying out the liturgical service. It makes the transition from the absolutely reckless musical performances in our churches toward a correct style of chanting comparatively easy; and the Sovereign Pontiff for this reason allows this edition (the *Medicean*, or Roman, or Ratisbon edition as it has been indiscriminately called) to continue where already introduced, until the newer and more perfect form can be adopted. The *Organum Comitans* is the best illustration, though not the most faultless, of what the Holy Father desires to have put in place of the modern musical ramblings of which Professor Stockley gives some examples, from real life, in another part of this number.

The second and especially the third volume (containing the modern notation) at the head of this notice represent a more correct text of the old chants of the Church. They do not make the execution as easy as the above mentioned work; but the use of both manuals will quickly bring the organist to see what is wanted. No doubt we shall soon have as fine and practically helpful textbooks of Solesmes or Benedictine Chant as have been provided by the Pustets in the former "typical" editions which are now to be replaced by the last amended recensions of the *Liber Usualis*.

The two small manuals give the rudimentary instructions as to the manner of reading the choral chant in the Gregorian notation. We add under this head two recent publications by masters of musical reform in Germany, which give a history of the choral service and aid the organist in the gathering of a proper library on the subject, as well as direct him in the use of the liturgical material; and they fit in here as illustration of what is needed.

There is a widespread misapprehension as to the character of Plain Chant regarded in the light of attractive music. People who go to the opera may not understand the words of the Italian or German singers, but they appreciate the melody or the harmony of sounds. They attend a worship of sounds which produce pleasurable emotions; the sense of hearing is engaged in a luxury into which all the feelings are drawn with such art as to dissipate for the moment small care and the sense of sober responsibility.

"In sweet music is such art,
Killing care and grief of heart
Fall asleep, or hearing die."

To this luxury of the senses we have become accustomed in many

of our churches ; it attracts the less devout, just as the bantering sermon or the illustrated lecture, or the military Mass is often made the means to draw the curious in the hope of persuading them to open their hearts that the virtue of generosity toward the cleric who passes the hat for some needy monument may be developed in their half-unwilling souls. But the Church is really not for that ; and the music is meant not for the hearing of melodious sounds, but for the understanding. Those who, as Pope in his *Essay on Criticism* says :

“ . . . to Church repair
Not for the doctrine but the music there,”

ought to find no encouragement on the part of those who organize the service.

The sole purpose of the music in the Church is to interpret the meaning of the liturgical doctrine. That doctrine must before all be made clear, and emphasized in all its details. The people as well as the priest must understand it, and feel its convincing power ; and the medium of interpretation is the chant. Hence it is of first importance that the singers know and understand each detail of the public service ; the sense of the Latin words, of the liturgy which they sing ; the meaning of the ceremonies which their chant accompanies, and the significance of the rubrics which regulate the chant itself. This knowledge furnishes the motive, the animus, or what has been called the “soul” of the chant, and is quite essential to the good rendering of the Church’s music. The singers who wish to make the Gregorian chant expressive and agreeable must *mean* what they sing, must feel it, so to say, in their hearts in such a way that the swell of their voices becomes an appeal to the faithful who hear it.

This makes all melody, all unison or harmony, a subordinate element to the words of the liturgy. The notes merely carry the great lesson, the grand appeal contained in the liturgy, that is, in words which the priest and levites and people pour forth to God. The music of the Church is the conductor of a clearly-expressed thought of praise or petition, such as we find represented in the Psalms. The Psalms were words of joy, exultation, praise, prayer, and thanksgiving, but they were always uttered in musical form with the accompaniment of instruments to guide the simple melodies.

It stands to reason that whilst the liturgical prayers are utterances of the heart, they must, nevertheless, since they are to be expressed in unison, have fixed melodies. These melodies must be simple for

the most part, most be of a nature that allows them to be readily appropriated by the faithful, independently of the special gifts of a musical ear or voice. Such are the melodies of plain chant. They are simple, for the most part; their beauty lies not in clever combination of sweet tones succeeding each other; but it is entirely dependent on the sentiment or words of the liturgy uttered in simplicity yet with a feeling and reality that give a uniform and exquisite charm to them. Hence the enthusiasm with which the Sovereign Pontiff and the great masters of music speak of this royal chant of the Church.

But since conformity of utterance and harmony of sentiment constitute the secret charm of the Gregorian music, it must be very clear that the singers cannot produce it properly unless they follow a common guide and interpreter of the musical marks by which the liturgical chant is known and understood. And this is done by such simple instructors as the two small manuals placed at the head of this notice. Professor Singenberger has for many years devoted himself to this field of instruction, and his little book contains all the most essential elements to be taught for the correct chanting of the Vesper Psalms, the "Magnificat," the Responses, Antiphons, and various hymns for Benediction. The Short Grammar of Plain Chant gives all the rudiments for reading the liturgical books.

Let it always be understood, however, that the Gregorian Chant is sure to be a failure and a distraction, unless the singers are taught to feel the meaning of the words. The Church supposes that the chanters are taught this; that with it they are taught reverence, love for the service, so that their voices may simply express the sentiment of the heart guided by the uniform rise and fall of the square notes on the four lines.

Practice alone will keep the voices together, since the notes and marks of the Gregorian Chant have not the same meaning as in modern musical notation, and there is no time indication properly speaking in Gregorian music. The musical service, solemn and popular (that is, reaching the entire congregation), is not left to an exclusive set of performers in the organ gallery; it is part of our common prayer, as in the days of David and Solomon.

The importance of these requisites is fully demonstrated in the two works of Professor Haberl of Ratisbon and of the Abbot Sauter. Although there are two forms of the Plain Chant which had been authorized in the Church, alike by an ancient sacred tradition and by

the express sanction of Leo XIII, as representing the Roman and the Benedictine schools, yet the latter is the more correct and perfect, and has the superior sanction of Pius X. Hence, whilst both are similar in character, and equally suit the solemnity of the divine service, the *Liber Usualis* of the Benedictines is destined to become the authoritative text as soon as is possible.

PASTORAL THEOLOGY. By the Rev. William Stang, D.D. Third edition. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 336.

The appearance of a third edition of Dr. Stang's *Pastoral Theology* affords a fresh opportunity for recommending to the clergy as well as to students of theology in general the use of a manual that may be called the key to priestly efficiency. We are forever busy casting about for means and ways to make our churches a success, that is to say, to move the people to attend the sacred service, to support its worthy carrying out, to aid us in our efforts to promote Catholic education and charitable enterprise. And for this we spend our energies in devising schemes which make the pulpit and altar often enough a mere platform for announcing shows, and concerts and euvres, or, by way of alternative, a safe shelter whence to denounce with impunity what we assume to be the neglect and religious indifference of the people who do not contribute sufficiently to fill out the shepherd's purchasing capacity. All that is wrong; only we do not dare to acknowledge the fact, because it is so common and because it is what we have done ourselves to some extent successfully, and therefore gratifying to our vanity. But the success of it is a mere conceit. It is the hectic flush which is brought on by the excitement, and which our vanity takes for a mark of health, but which in truth is the beginning of a consuming decay.

Now the one thing we need in order to get out of this irregularity is to go back to first elements, to the pure air of sound pastoral principles. And a book like this manual, conscientiously read and consulted, is like a clear voice that calls us out of a dark labyrinth with its benumbing, stifling atmosphere into the clear healthy light.

We need only live a priestly life, act out the simplest method of our catechetical teaching, to make the Church a grand and lasting success. The good people are ready to sacrifice themselves and their belongings for a devout and zealous pastor, or in harmony with his directions; the bad are moved in time to follow, if they see that

soberness, prudence, wisdom are evident in the administration of church affairs. And soberness, prudence and wisdom are learnt from the approved practice in the Church based on the canon law and illustrated by application to present needs and circumstances.

Here we find directions always safely to be followed about preaching, catechising, about administering the Sacraments, about missions, schools, societies, building, the priest's library, and a hundred other matters of interest and use to the cleric. Had we, for example, heeded merely the precepts laid down in this volume on the subject of Church music, there should be no need of being flurried about the new decrees of Pius X. "Surely the Gregorian," says Dr. Stang, "is the queen of all Church music; it is the Church praying in her sublime, chaste and measured melodies. This ancient chant is the most genuine expression of religious feeling, and bears a stamp of unequalled grandeur and solemnity." One would think from our common practice that this was all unknown heretofore. The same is true of many other topics dealt with in this manual and touching the actual management of our churches.

The author promises to put his hand to a more comprehensive work on the same subject, a task for which he possesses every requisite qualification, and which, we trust, may be soon realized.

CATHOLIC DIRECTORY, ALMANAC, AND CLERGY LIST for the year of our Lord 1904. Containing complete Reports of all Dioceses in the United States, Canada and Newfoundland, Great Britain, and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland and Switzerland. Vol. XVIII, No. 1. Milwaukee: The M. H. Wiltzius Co.

The Catholic Directory (Wiltzius Co., Milwaukee) is as complete as the care of a publisher can make it under present circumstances. It registers a Catholic population close to twelve millions (11,887,317), with fifteen archbishops, eighty-two bishops, 13,267 priests, of whom about one-third belong to Religious Orders. The number of churches attended is 11,186. Children attending the parish schools number 986,088, who together with those educated in different charitable institutions under Catholic patronage reach an average attendance of 1,736,890.

A new feature of the Directory is the addition of the new dioceses in the Philippine Islands. Accurate statistics are hardly possible, if it were only for the fact that the withdrawal of numerous priests be-

longing to the Religious Orders is still in progress. The Archdiocese of Manila, established in 1581, over which Archbishop Harty presides, has a Catholic population of 1,800,000 with 219 priests, the majority of whom are Regulars. The Diocese of Cebu, under Bishop Thomas Hendricks, has 166 priests for a population of 1,700,000. Bishop Dougherty has only 7 secular priests out of 110 who administer to 990,000 Catholics. Dr. Rooker, whose diocese is comparatively new, he being the fourth bishop, appears the best equipped of all. The great majority of his priests are seculars, whilst the Lazarist Fathers have a flourishing College and the Sisters of Charity are in charge of the education of the girls. The population of this diocese is about 1,300,000.

EXTRACTUM EX RITUALI ROMANO. Continens: Communio Infirmorum, Sacramentum Extremæ Uctionis, Ritus Benedictionis Apostolicæ, Ordo Commendationis Animæ, et In Expiratione. Ratisbonæ, Neo Eboraci et Cincinnati: Fridericus Pustet. Pp. 58.

This dainty, well printed booklet contains just what is wanted in the immediate administration of the last Sacraments to the sick,—that is, Communion, Extreme Uction, the last Blessing and the Prayers for the Dying, in Latin. It is a book to place in the sick wards of hospitals, the infirmaries of convents, and public institutions.

EXCERPTA EX RITUALI ROMANO pro Administratione Sacramentorum ad Commodiorem Usus Missionariorum in Septentrionalis Americæ Foederatæ Provinciis. Novis curis novoque ordine disposita. Editio decima tertia. New York and Cincinnati: Fr. Pustet & Co. Pp. x—423.

The effort to embody all the necessary and useful features of the Roman Ritual in a small and at the same time readable volume, for the use of our Missionary Clergy, has produced a number of really good manuals, among which the Pustet publications always take front rank. The present *Excerpta*, especially designed for the United States, bears the Imprimatur of the Archbishop of New York, and differs from other handy editions of the Ritual mainly in its improved arrangement. The Questions, Responses, and Prayers for Baptism are translated in the text in German, French, Italian, Spanish and Polish; similarly we find the prayers and exhortations for the other Sacraments given in the text proper (English and German). The type is exceptionally clear and elegant and the parchment-like paper condenses the matter into a light volume easily carried in a side

pocket. Some would prefer the arrangement of alphabetical book-marks in the margin, as has been introduced of late in ritual manuals, but the topical arrangement of the *Excerpta* is so obvious that a priest who has once used the same will readily find whatever he looks for. There is an ugly misprint at page 12—*crudelitatem* for *credulitatem*.

Literary Chat.

Professor W. F. P. Stockley has a paper in the current number of the *Queen's Quarterly* (Kingston University, Ottawa), in which he points out some artistic features of Milton's writings, which have hitherto escaped the critics, or, as in Lander's case, misled them into regarding as defects certain beauties of finished art not commonly understood.

At last somebody has discovered a medical cure for "the blues," which is likely to affect the trade in liver pills. Professor Albert Abrams, A.M., M.D., F.R.M.S., has just published a volume (E. B. Treat & Co.), under the title, *The Blues (Splanchnic Neurasthenia); Causes and Cure*. The eminent California specialist maintains that the common cases of mental depression which physicians and laymen have hitherto recognized as in some way obscurely connected with digestion and metabolism, are in reality due to "a lack of development of the abdominal muscles, particularly in sedentary persons." Lack of exercise of these muscles, or the fact that the abdomens are kept in splints, leads to congestion of the blood in the abdominal veins, with a consequent deficiency of blood in other centres, such as the brain, where it is most needed. The book is illustrated, 250 pages, and will be good to read after Lent, when the "blues" are no longer in fashion.

The question as to the relative merit of the musical texts found respectively in the Ratisbon and the Solesmes liturgical books, may derive additional light through the scientific discussion by the various representatives of ecclesiastical studies who will assemble in Rome during the present and following months for the celebration of the thirteenth centenary of St. Gregory. Pius X evidently insists upon the introduction of the *Liber Usualis*, used for centuries in the old Benedictine monasteries, and restored mainly through the efforts of the Solesmes Benedictines. The Ratisbon edition of the Gregorian Chant, although now without any sanction, is the one that has been the general norm, especially in German circles, for promoting the reform of Church music during the last quarter century. Of it we possess, to say the least, a large and comprehensive literature, ready for practical use, which cannot be said of the Solesmes editions, although these are being constantly improved and popularized. At all events, the two schools differ simply in accuracy of the musical text, and are equally calculated to banish what is trivial, unbecoming, and worldly from the Catholic liturgical service. The history of Catholic controversy warns us, however, that the zealots, forgetting this main purpose of the reform, will now rise to decry the Ratisbon school. This would be unfortunate, so long as it has still the right of existence until the more perfect mode of the ancient and corrected text can be introduced.

Père Charruau's serial, *Brother and Sister*, which is now running in THE DOLPHIN, is one of the most exquisitely told stories that have appeared in recent years. We rank it as the best piece of literary work from the pen of a Catholic priest, apart from *Under the Cedars and the Stars*. Indeed, it is of more thrilling, and yet healthy, interest than even Father Sheehan's stories.

Dr. Hudson-Makuen, Professor of Defects of Speech at the Philadelphia Polyclinic Hospital, writes in *The International Medical Magazine* for December on "What shall we do with the Stammerer?" He argues that stammering is not to be cured by oral exercise generally adopted by advertising institutions, but that it is a functional disease of the nervous system which requires medical treatment such as is usually applied to various forms of neurosis. He promises to tell in a second article what the general practitioner may do for the stammerer. The subject is of interest to speakers and teachers.

Prof. Kuno Meyer, who made his Irish studies at the University of Leipzig and who was recently appointed Celtic Lecturer at the University of Glasgow, has in preparation a work on *The Celtic Church of Great Britain and Ireland*.

The exiled French Benedictines, who have taken refuge in England, are preparing a series of new editions of the Gregorian Chant texts, to be published by Desclée, Lefebvre & Co., in Tournai, Rome and Paris. The ancient music as restored by Solesmes monks is carried out in the monasteries of Farnborough, Hants, and at Appuldurcombe, Isle of Wight, where the French emigrants have now settled.

In connection with the discussion on Gregorian Music it is interesting to note that Professor Haberl, the veteran leader of musical reform in the Church, pledges his thorough coöperation with the efforts of the Pope, and the adherence of the Cecilian Society which has innumerable affiliations throughout the world, to the principles and instructions laid down in the *Motu proprio*, of November 22, 1903. He quietly awaits the directions of the Bishops of the dioceses in which there are members of the Society, in regard to the official Gregorian books and the singing of people at liturgical offices. "We have from the beginning inscribed on our banner obedience to the Supreme Head of the Church—in whatever way the new regulations of the Pope may be carried out and communicated to us, the members of the Society will—please God and St. Cecilia—be obedient and remain obedient." That is noble language from the Ratisbon chief who has spent his life in the cause of true reform, against much and prolonged opposition, by procuring the uniform editions of the Pustets which he may now see supplanted by the Solesmes text as the more ancient and perfect of the two.

The Biblical Commission appointed by the Holy See issues a Bulletin announcing the subject of a prize thesis (offered by Lord Braye) for this year. The subject is: *The principal differences between the Greek text and the ancient Latin versions, especially the Vulgate, of the Gospel of St. Mark*. The discussion is open to any student of a Catholic University and to Catholic students of Oxford and Cambridge who are in Sacred Orders. The thesis must be written in Latin and sent to the Roman Consulor by the end of November of the current year.

Canon O'Hanlon's *Lives of the Irish Saints* will, we trust, be completed by the same industrious and intelligent hand that began the work more than thirty years ago. "October" is nearly completed, and some twenty *fasciculi* are yet required to bring out the remaining material to the end of December.

Students of the Spanish Inquisition will find fresh historical material in the new work by the Marquis of Bute, entitled the *Inquisition in the Canary Islands* (Blackwood). The old Marquis was an industrious critic, and had gathered valuable MSS. from all sources which might throw light upon Church administration in earlier times. The Canary Islands have been under Spanish dominion since the beginning of the fifteenth century. The native Guanches made a long and stubborn resistance to the civilization and faith of their conquerors, and it is with this element that the Inquisition had in large measure to deal. Few countries show more plainly the beneficent influence of Spanish rule than do these islands in point of industry, morals, and the education of the inhabitants. The population of the three main isles of Gran Canaria, Fuerteventura, and Lanzarote, aggregates less than one hundred thousand. The missionary report of 1890 stated that these were nearly all Catholics, there being only some sixty Protestants and seven Jews in the country at that time. We notice, however, from the recent report of Beach's Missions that there are now two British societies established for Protestant sailors.

By the Good Saint Anne is the title of a novel, announced for next month, from the pen of Anna Chapin Ray, which promises to be of interest to Catholics familiar with the shrine of Beau Pré at Quebec.

Stephenson Browne, the Boston literary correspondent of the *New York Times*, gives us the following bit of news in the *New York Times* (Saturday Review of Books), concerning Mr. Montgomery Carmichael's work in the field of his favorite *Franciscalia*: "The growing interest in Franciscan literature will undoubtedly be stimulated by the publication of Mr. Montgomery Carmichael's English translation of the first critical edition of *The Writings of St. Francis*. This important work is issued by the Franciscan Fathers of Quarachi, who published the *Analecta Franciscana* in three volumes, and also the eleven-volume edition of *Saint Buonaventura*. The Fathers have their own printing-press, and carry on their work in the antique fashion, which is the only one known to them. The 'critical edition' has all the learned apparatus so delightful to ecclesiastics, and this will be preserved in the English version. Mr. Carmichael is writing a volume of Franciscan studies, entirely serious affairs, concealing no gentle jest like the pretended biography with which he made his first appearance in English letters."

The proposed changes in the *Roman Breviary* are (at the suggestion of the present Sovereign Pontiff, as we understand), to effect a return to the primitive form of the ferial and festive offices. The calendar of Saints having special offices is to be reduced to a comparatively small number, so as to avoid the frequent repetition of the same Scriptural readings, psalms, and hymns, taken from the Common of Saints. This means that the ferial offices, with the regular distribution of the entire Psalter, will be restored. These will, at the same time, be shortened, especially for the Saturday and Sunday offices. The offices of the great feasts will be

retained in their main form, but all the lessons are to be revised so as to eliminate what is purely legendary and incorrect.

Messrs. Cadieux et Derome have reestablished their firm in Montreal, and with it that excellent monthly organ for propagating healthy reading in the French language which went by the name of *Le Propagateur des bons livres*. The magazine deserves the support of American Catholics who stand in need of French literature (and these must be quite numerous in the States). They will run no risk in their transactions with a firm that makes fidelity to God and the ancient Church the main criterion of its undertakings in the publishing field. *Le Propagateur* does not simply advertise good books; it also inculcates and seeks to disseminate right views on subjects of religion, virtue, and Christian culture in general.

The January number of the *Annals of the Propagation of the Faith* contains a letter from Mr. W. F. Sands upon the condition of missionary affairs in Korea. Mr. Sands, who is an American, but now a resident of Korea, gives the causes for the religious disturbances which occur so frequently in that country. The letter has a certain timeliness, inasmuch as the eyes of the world are just at present turned to the Far East.

Books Received.

THEOLOGY AND ASCETICA.

DAS NEUE TESTAMENT unseres Herrn Jesus Christus. Übersetzt und erklärt von Augustin Arndt, S.J. Mit Approbation des Heiligen Apostolischen Stuhles, des Bischöfl. Ordinariats und der Ordensobern. 1903. Regensburg, Rom, New York, und Cincinnati: Friedrich Pustet. Pp. 760. Price, \$0.80 *net*.

JESUS CHRIST THE WORD INCARNATE. Considerations gathered from the Works of the Angelic Doctor St. Thomas Aquinas. By Roger Freddi, S.J. Translated from the Italian by F. J. Sullivan, S.J. St. Louis, Mo.: B. Herder. 1904. Pp. xi—406. Price, \$1.25 *net*.

PRAVERS AND MEDITATIONS ON THE LIFE OF CHRIST. By Thomas Haemerken à Kempis, Canon Regular of the Order of St. Augustine. Translated from the text of the edition of Michael Joseph Pohl, Ph.D., Director of the Royal Gymnasium at Kempen, by W. Duthoit, D. C. L. of Exeter College, Oxford; of the Inner Temple, Barrister-at-Law; late of H. M.'s Bengal Civil Service. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner and Co., Ltd. 1904. Pp. xii—330. Price, \$1.35 *net*.

THE REAL ST. FRANCIS ASSISI. By Fr. Paschal Robinson, O.F.M. Reprinted from *The Catholic Mind*. 1904.

L'EXÉGESE DE M. LOISY. Les Doctrines. Les Procédés. Par Pierre Bouvier, prêtre. Une brochure in—18 Jésus. Nouvelle édition, considérablement augmentée. Paris: Victor Retaux, 82, rue Bonaparte. 1904. Prix, 0 fr. 75.

MORNING AND EVENING PRAYERS. Compiled by William Thornton Parker, M.D., Oblate O.S.B. Northampton, Mass. 1903. Pp. 19.

PASTORAL THEOLOGY. By Rev. William Stang, D.D. Third Edition. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 336.

LE PROPAGATEUR. Bulletin Mensuel du Clergé et des familles. Paraissant le 15 de chaque mois. Directeur: L. J. A. Derome. Abonnement 50 centins. Administration: La Cie Cadieux et Derome, 1666 Rue Notre Dame, Montreal, Can.

CATHOLIC DIRECTORY, ALMANAC, and Clergy List for the Year of our Lord 1904. Containing Complete Reports of all Dioceses in the United States, Canada and Newfoundland, Great Britain and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, and Switzerland. Vol. XVIII. No. 1. Milwaukee, Wis.: The M. H. Wiltzius Company. 1904.

THE DIVINE ARMORY OF HOLY SCRIPTURE. By Rev. Kenelm Vaughan. Second Revised American Edition. St. Louis, Mo.: B. Herder. 1904. Pp. 928. Price, \$2.00.

MANUAL OF CONFIRMATION. Containing Instructions and Devotions for Confirmation Classes. In two parts. By the Rev. P. J. Schmitt. New enlarged edition. New York: Joseph Schaefer. 1904. Pp. xii—206.

LITURGICAL.

A SHORT GRAMMAR OF PLAIN CHANT, for the use of Choirs, Schools, Seminaries, and Religious Communities. Revised edition. Boston: Thomas J. Flynn & Co. 1901. Pp. 72. Price, \$0.25 net.

MANUAL OF PONTIFICAL CEREMONIES. By P. Francis Mersham, O.S.B. St. Louis, Mo.: B. Herder. Pp. 275. Price \$0.90 net.

EXCERPTA EX RITUALI ROMANO pro Administratione Sacramentorum, ad Commodiorem usum Missionariorum in Septentrionalis Americae Foederatae Provinciis, novis curis novoque ordine disposita. Editio decima tertia. New York and Cincinnati: Fr. Pustet and Co. Pp. x—423. Price, \$1.00 net.

SHORT INSTRUCTION IN THE ART OF SINGING PLAIN CHANT. With an Appendix containing all Vesper Psalms and the "Magnificat," the Responses for Vespers, the Antiphons of the B.V.M., and various Hymns for Benediction. Designed for the use of Catholic Choirs and Schools. By J. Singenberger, Knight of the Order of St. Gregory the Great, Prof. of Music, President of the American St. Caecilia Society, Editor and Publisher of the "Caecilia." Fourth, revised and enlarged edition. New York and Cincinnati: Fr. Pustet and Co. Pp. 97. Price, \$0.25 net.

MUSICAL GUIDE FOR REQUIEM MASSES. For the use of priest, organist, and choir. By W. P. Schilling, Organist and Choirmaster, St. Peter's Cathedral, Scranton, Pa. Scranton, Pa.: W. P. Schilling.

EDUCATIONAL.

BOSQUEJO DE UN DICCIONARIO TÉCNICO de Filosofía y Teología Musulmanas. Por Miguel Asín Palacios. Catedrático de Lengua Árabe en la Universidad Central. Zaragoza: Mariano Escar, Tipografo. Calle de San Miguel, 12. 1903. Pp. 41.

KUNSTLEHRE IN FÜNF TEILEN. Von Gerhard Gietmann, S.J., und Johannes Sörensen, S.J. Fünfter Teil (Schluss). Ästhetik der Baukunst. Freiburg im Breisgau: Herdersche Verlagshandlung; Wien, Strassburg, München, und St. Louis, Mo. Pp. viii—390. Price, \$2.35 net.

LES PRÉDICATEURS DE LA SCÈNE. Par François Veuillot. Un Vol. in—18 jésus. Paris: Victor Retaux, 82, rue Bonaparte. 1904. Prix, 3 fr. 50.

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1902. Volume II. Washington: Government Printing Office. 1903. Pp. vii—2447.

BELLES-LETTRES.

VIA DOLOROSA. By a North Country Curate. St. Louis, Mo.: B. Herder; London: Sands & Co. 1904. Pp. vi—403. Price, \$1.35 net.

WANTED—A SITUATION, and other Stories. By Isabel Nixon Whiteley, author of the *Falcon of Langéac*, *For the French Lilies*, etc. St. Louis, Mo.: B. Herder. 1904. Pp. 191.

THE THREE HOLY KINGS. An Historical Drama in Five Acts. By Frederic Ebersweiler, S.J. Translated from the German by a Member of the same Society. St. Louis, Mo.: B. Herder. 1904. Pp. 103. Price, \$0.50 net.

THE ECCLESIASTICAL REVIEW

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EASTERTIDE IN DAYS OF OLD.

VENERABLE Bede says that the Esturmonath, now Passion-month, derives its name from a goddess of the Angles named Eostre, in whose honor feasts were kept in that month. He does not, however, say that the name of Easter was derived therefrom. Such action has never been warranted by the Church, which even changed the names of week-days and gave them numbers, thus *feria secunda*, etc. An old English root is the parent of such words as East, Eostre, Easter, and signifies rising; hence the word East, where the sun rises; hence the word Eostre, the goddess of Spring, when Nature rises in all grandeur; hence the word Easter, M. E. ester, O. E. Eastor, pl. eastro, *i. e.*, Easter holidays. Easter, therefore, means the Rise, or in Latin, *Resurrectio*.

With Easter, Lent comes to an end. At midnight the faithful attended Matins. The sepulchre formed the centre of interest. After Matins there took place in the sepulchre the scene of the Resurrection, a monument of which is retained by the Church, as a well proportioned tree grown out of a spontaneous custom, namely, the sequence of the Mass, *Victimæ paschali laudes*. Here in the sepulchre is the fountain-head and the wellspring of drama. The cross which lay in the tomb was wound about with linen cloth and exalted over the altar, symbol of the glorious Resurrection. The white cross was ornamented with flowers and this was the Easter cross. Hence such a record as this: "Three great garlands for the crosses of roses and lavender. Three dozen other garlands for the quire (choir), 3 s." Evidently several

Easter crosses were erected. Easter is preëminently the feast of flowers, as Christmas is the feast of evergreens. *Pascuà Florida*, Pasch of Flowers, the Spaniard calls Easter. In England it was customary to strew the church aisles and walks about the church with ivy leaves. The Easter flower *par excellence* was lavender, *lavendula spica*, the symbol of immortality. Nowadays it is the Easter lily. The bulbs of this lily are imported from the Bermudas by the shiploads, so great is the demand. The flowers of the lavender have a highly aromatic odor and a hot bitterish taste, whence, no doubt, the plant was associated with Easter on account of the aromatic spices which the three Marys brought on Easter morn to the sepulchre. The plant was extensively cultivated in Old England. The custom of erecting an Easter cross, white, and trimmed with garlands of roses and lavender, has continued down to our times in some non-Catholic churches. It was a harmless relic. The small white crosses covered with wax flowers and preserved under a glass are of the same origin. When, in recent years, some Catholic churches reintroduced the custom and reclaimed the Easter cross, there was some ignorant criticism about imitating others. Thus did the patriarch Isaac mistake his own son Jacob. It may be laid down as a principle that barren heresy, the acid of Christianity, the destructive element of religion, as so clearly seen in our own country, has produced absolutely nothing new, since it is a negative element. Whatever it contains worthy of serious attention is under one form or another borrowed from the "Dark Ages." It remains yet to be explored in how far old English hymnology has been ransacked and appropriated by sectarian hymn-writers. Anent this matter, so much is sure, that the Middle English folk-song has been transplanted to the South by the more genial Anglican. Northern Puritans eschewed song. In the South the old folk-song has been picked up by the slaves, received a fresh impulse, and deluged the nation with what is popularly known as negro minstrelsy.

A peculiar fancy prevalent in olden times was the popular belief that the sun danced thrice on Easter morn. Gladness prevailed among the people and they saw all nature round about them glad and bubbling over with joy, laughing and dancing and

making merry. Even the old, sturdy, solemn sun had to fall in line and dance, at least give three high jumps. At sunrise the people would watch the reflection of the sun in the flowing waters of a stream. Where there was no stream they looked into a well, and where there was no well, into a basin of water, and if the sun would not start to dance some one would give the basin a push and—lo ! and behold, sure enough, the sun danced thrice and the children were happy as happy could be. This sun-dance was called lamb-playing. Tremendously erudite lucubrations did the heretic leaders write to prove scientifically that the sun could not dance, but must perforce adhere to its orbital circumvolution, etc. But the people would watch the lamb-playing and be jolly on Easter day. Lent had been solemn and sober enough.

The custom of hallowing food on Easter morn originated, according to some authorities, in the British Isles, and was adopted by the ritual. An old account mentions "the Pascal Lambe, Egges and Herbes." Among the last mentioned was the tansy, *tanacetum vulgare*. The word tansy was derived from the French *tanasie*, and that in turn from the Greek *athanasia*, *i. e.*, immortality. Immortality was the keynote of the Easter feeling. The tansy was used for its medicinal qualities in relieving the system of any injurious matter brought on by Lenten diet. At breakfast on Easter morn tansy-pudding and bacon formed the fare. The latter was intended to offset the Jewish Pasch. The large hall was appropriately decorated. "The blacke wynter brondes" were removed and the hearth was "gayly arayed with fayre floures, and strewed with grene Rysshes all aboute." Not a holiday came but the floor was strewn with green rushes of broom. A large oval table was set in the hall, or else in the best room in the house. The old oval table of Leonard Calvert, Governor of Maryland in 1634, and brother to Caecilius Calvert, Lord Baltimore II, is still preserved in the entrance hall of Georgetown University. The large table was set in the middle of the room and covered with the best linen, bestrewn with flowers, the dishes of meat placed round about, and the great charger of hallowed Easter eggs in the midst. Round about the chamber were set the smaller tables and upon them all the plate they had in the house, "and whatever else they have," says the writer of old, "that is rich and curious, in honor to

their Easter Eggs, which of themselves yield a very fair show, for the shells of them are all painted with divers colors and gilt. Sometimes they are no less than twenty dozen in the same charger, neatly laid together in form of a pyramid. The table continues in the same posture, covered all the Easter week, and all those who come to visit them in that time are invited to eat an Eastern (*sic*) Egg with them, which they must not refuse." Eggs laid on Lady Day (March 25th) were preferred. Hence, as an old calendar has it, the term "*ova annunciatae, ut aiunt, reponuntur.*" In the household Book of Edward I mention is made, *anno* 1300, of 450 eggs at 18*d.* The old record reads thus: "Pro IIIIc di. ov. XVIII d." Many a game was played with Easter eggs, among them, picking and rolling. Rulers and princes mingled with the people on these days, even as to-day our Presidents roll the Easter eggs down the terrace near the White House to the great glee of the little ones assembled.

As to the origin of Easter eggs, various suggestions have been offered by those intent on reading a nation's character in its customs. The ancient Egyptians, Persians, Chinese, and other nations, including Greeks and Romans, had the custom of using and presenting colored eggs at this season. The origin therefore of such a universal practice must be sought in primeval times, before the dispersion of nations. It is the custom reigning at a time of the year when the nesting birds, large and small, begin to breed. Moreover, it was the ancient New Year's tide, the vernal equinox, and continued so in Europe up to within a few centuries ago. New Year's tide is naturally the time for strengthening old friendships and abolishing old feuds. Nothing secures the end of both more effectively than presents, be they ever so small. Hence the primitive presents of large birds' eggs, oftentimes most prettily colored, and as substantial a gift as primeval times afforded. In default of these specimens hen's eggs are dyed and supply the purpose. After all the writer has read and pondered over the subject, this explanation as to the origin of Easter eggs seems most natural and self-suggesting. Within recent years the manufacturing of Easter eggs in the form of bonbons has become quite an industry. The fashion was started in Paris. Thence it spread to other countries. In Russia, where Easter is religiously kept, a

new fashion took its rise, namely, Easter eggs made of glass. So great is the demand for these in Europe that all the glass industries of Russia begin after New Year to devote all their attention to this branch of manufacture. Most costly specimens of cut glass are prepared for the Czar and his family and friends. Sometimes the glass egg is hollowed and contains treasures intended for some imperial favorite. However, be the Easter eggs ever so costly, they will never supplant the plain dyed eggs endeared by the memories of childhood. It is true, in olden times eggs were not permitted as Lenten food, and therefore formed a special Easter dish; nevertheless, although indulgences now permit the use of eggs during Lent, they are none the less welcome under the form of Easter eggs.

The paschal lamb was a lamb prepared for the day and blessed by the priest in the church according to the prayers contained in the ritual. In religious communities all these customs are still treasured. The paschal lamb may be seen on a large platter. A little banner—a red cross on a white field—is stuck upon it. Whatever portion of the hallowed food remains, bones and shells and offal, is, out of reverence for the blessing, cast into the fire and consumed. In some churches the people are still encouraged to bring foodstuffs for hallowing on Easter morn, of which privilege they eagerly avail themselves.

A curious custom that existed in England of old was the passing around a hand-ball in church. In order to understand this custom it must be remembered that the penitential season of Lent was strictly kept in all its fervor in those times. There was no such indulgence as balls, theatres, banquets, during Lent. Even innocent games and sports were discarded. People preferred to carry off, at least some of the debt due to sin, in this world; and therefore Lent was truly and really a penitential season. The fast and abstinence were rigorously kept. Easter dawned, therefore, with a thrice-royal welcome. With Easter began the season of outdoor sport as Christmas was the climax of indoor sport. The hand-ball opened the long season of varied games. Indeed, all things, even games, in times of yore partook of a religious character. No irreverence was intended when the hand-ball was passed around in church on Easter Day; on the contrary, it was

a manner popularly adopted of consecrating the season of games now begun with the game of hand-ball. In honor of the twelve Apostles the game was played in a form demanding twelve participants. How few of us can enter into that spirit which both permitted and practised this and similar institutions! We have the old stories about the "Dark Ages" so constantly dinned into our ears that, even while resenting the imputation, we are unconsciously inoculated with the virus which affects our vision and judgment concerning the slandered, but truly great and glorious Middle Ages, great and glorious with all their faults.

The hymnology of Eastertide, as then in practice in the vernacular, has not, at least so far as English is concerned, been hitherto sufficiently explored. In old parchments and rare MSS. there are no doubt many gems of Easter carols buried. May they be soon brought to light for our edification and imitation.

LOW SUNDAY.

With Low Sunday Eastertide proper closes. What may be the reason for this popular name it is difficult to explain. Explanations are suggested, but no satisfactory solution has yet been given. Some maintain that it is called Low Sunday to offset the grandeur of Easter. This explanation is not at all in accord with the principle underlying popular names and customs. Others declare that the word low is a corruption of lock and, as Lock Sunday, it forms the end of the closed season. An interesting folk-rhyme mentions Low Sunday as the end of one of the closed seasons. It is worded thus:

When Advent comes do thou refrain
Till Hillary set thee free again ;
Next Septuagesima saith the nay ;
But when *Low Sunday* come thou may,
Yet at Rogation thou must tarrie
Till Trinitie shall bid the mary.

However, that Low Sunday should stand for Lock Sunday is untenable on the lines of etymology and philology. In no way can it be demonstrated that lock is derived from low, or *vice versa*. The eve of Low Sunday was popularly known as Lawson eve. This would hint at a probable fact, namely, that Low Sunday stands for Law Sunday. Now the question is, whence and where-

fore the term Law Sunday? Was it because with this Sunday, or rather the day following, the courts of law, which were closed during Holy Week and Eastertide, opened again?

The consideration of facts such as these offered in this article are full of interest and instruction, not only as throwing light on times past, but also on times present. There is unrest round about us. General movements have general causes. Oppression is rampant. "In the sweat of thy face shalt thou eat bread" is really a curse in our age. It is all work and no play. Hence the unrest of the multitudes. People will have play. Mother Church gave them play. She stood by like a mother and glad indeed was she to see her children happy. One does not have to look far to find what element has crushed it. The sooner the people at large are made to understand where their true mother is, the sooner will they flock back and with scorn cast off the trammels which have been put upon them by force, trammels which, with ignorance, bigotry, slander and contempt, close the peoples' eyes against facts that need but to be seen to bring before the eyes of all the Church in her splendor, glory and greatness. God speed the day when truth shall triumph over falsehood, when facts, like another Solomon, will decide where is the people's true mother.

[Much of the matter embodied in the above article may be found in Brand's *Observations on Popular Antiquities*. This has been illustrated by Catholic practice and amplified from various sources.]

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L'AFFAIRE LOISY.

WHAT is there in the woes of France and even in her fire-side quarrels that wins the attention of the whole civilized world? If an officer of the French army, who also happens to be a Jew, is court-martialled, the press of the world rings with the event. If a member of the French clergy, who also happens to be a Roman Catholic priest, is cautioned and corrected by his superiors, the whole literary world is interested. Here in England the Bishop of Worcester, Doctor Gore, succeeds in "ridding himself of a turbulent priest" who denies the Virgin-Birth; and few

pay any attention. But because the Catholic priest belongs to the French clergy, the press is glutted with accounts, opinions, and criticisms of the *affaire*. The London *Times* devotes a series of articles to it, giving it even a heartier welcome than it afforded to the book of the year, Morley's *Life of Gladstone*. The monthly reviews teem with it. Even the universities are moved, and sundry professors sign their names to articles written in praise or blame of the French Abbé.

In the present case the great notoriety achieved by the condemnation is due to three factors, France, Rome, and the Higher Criticism.

France is proverbially the land of literature and logic. It abounds with clear, clever disputants. It understands, as no other nation understands, the emotional force of words. It hates obscurity. It is impatient of premises, if it can run to conclusions. It will not be content to broach a theory, if it can bring about a Revolution. Its fault is to be grotesquely truthful. It does not understand that the light of earth is but a dim twilight which demands caution and is suggestive of reserve. It cannot lift its eyes from the world. It is ever speaking to others,—inventing words, coining happy phrases, striking off effective paragraphs, rousing an audience, playing a part. It is logical; but its logic is often no more than a beginning of rhetoric. It is emotional; but its emotions not rarely degenerate from the dramatic to the merely histrionic. But when it weeps, most men weep; and when it smiles, those who wept forget their tears.

Rome, again, is still in the world's thoughts, and still to the forefront. The eyes of everyone are upon it in fear or trust, in hate or love, but not in idle indifference. Its attitude to the social question, to the international question, to the moral question, to the intellectual question, to the theological question, is in the world's mind and press. Its theories of education, scouted for a time, are being welcomed back. Its work among the poor is being studied, appreciated, copied. Its loyalty to the Decalogue is being recognized. Its adherence to principles of sound reason and sane realism is winning the suffrage of thinkers. Its devotion to the things of faith is everywhere preaching the lesson that it is the visible world that is only for a time, and that it is the unseen world that cannot pass away.

The Higher Criticism is the last momentous factor in this latest *affaire*. But who will undertake to say what is the Higher Criticism? It is an abstraction; whereas France and Rome may be pointed out on our maps. Nay, it would be hard to say who are the Higher Critics. As a class they would seem to be mostly clergymen,—a few priests in communion with Rome; a few professors at Oxford, Cambridge, Harvard, Berlin; a few quiet country rectors in the villages of England, America, Germany, Holland; a few men who are not afraid of hard, quiet work with inscriptions and texts, and still fewer men, mostly French, who have the gift of speech and use it to create a movement. But they are not all alike in creed or thought. They are Roman Catholics, Anglicans, Lutherans, Methodists, Congregationalists, Jews, Agnostics,—yet mostly Christians. They do not always agree in principles, methods, or results. They profess to follow the historical method and to deal with the Bible as with any other book of history, though whether or not this ingenuous resolution contains some momentous assumption they are not as a rule concerned to inquire. In spite of themselves (and, be it said, to the honor of human nature) they cannot divest themselves of their religious convictions, but unconsciously or explicitly smuggle them into their method in the form of unproved but irrefutable assumptions. The Catholic quite naturally reads Catholicism into the Bible; the Anglican, Anglicanism; the Lutheran, Lutheranism. The Jew studies the New Testament, and remains a Jew; the Agnostic studies both Testaments, and is confirmed in his agnosticism. Yet they are all Higher Critics. Now were we asked what is the nature of this Higher Criticism, this something which is not a school yet is a “school of thought,” which is not a church yet not hostile to churches, it would be easier to define it by what it is not and does not do, rather than by what it is and does.

Yet it is something; and something living, something strong, something moving, something to be all the more studied, guarded, perhaps feared, perhaps welcomed, because it is appealing strongly from its student-cells through lecture-halls and the highways of literature, to the mind of man. And if we were pressed for a definition, we should be inclined to hold that it is the theory of development as applied to the growth and contents of the Sacred Books.

This mention of the Sacred Books throws light on the anxiety with which the "Affaire Loisy" is watched. The Higher Criticism deals with the Book of Books. Its ceaseless energy circles round the pivot of the world's fairest hopes and ideals. Nor can we say that its attitude is one of irreverence. It may be illogical; but it is not wantonly blasphemous nor even flippant. The old scurrility of the encyclopædists survives only here and there in those few minds which the mysteries of life anger or infuriate instead of chastening and humbling. Even agnostic criticism, shorn of its bitterness, has become literary and pathetic. The men who toil at criticism are not critics for pleasure's sake, but for life and faith. They look on the Bible as something divine which the world could ill afford to lose. And with a doggedness of energy witnessed by the never-ceasing stream of new books, pamphlets, lectures, they spend their lives in the study of the Word of God.

These are the chief general factors giving the condemnation of Loisy an interest which reaches to every mind that thinks and every soul that would believe. To appreciate the true force and meaning of his condemnation, we must add the further factor of certain lectures published in 1902 and originally addressed by Harnack to members of the University of Berlin. These lectures have become famous under the title of *What is Christianity?* Their peculiar interest is that they are an attempt to reconcile Lutheran Protestantism and the Lutheran tenet of "the Bible only" with the theory of development. When Newman in his narrow brick-floored cell at Littlemore was casting accounts between Rome and Canterbury, he was led by the innate philosophy of his mind to review the whole character of revealed religion. Butler had taught him to look upon Revelation as continuous with Judaism. God's plan with the world of spirit was seen to be a gradual growth. It was only later on that this gradual development was formulated by other minds as a law of matter. When Newman judged between Catholicism and Protestantism, that is, between what appealed merely to the past and what appealed to past and present alike, but to the present as an outcome of the past, Butler's conception of the organic unity of the revealed Dispensation had given him a canon of criticism

which was fatal to the Protestant conception of an absolutely fixed, lifeless, and immovable Christianity springing ready-made and perfect from the mind of Christ. It was felt on all sides that Newman's defence of Catholicism was the death of Protestantism. Nor as a rule have Protestants even with the most Catholic leanings ever felt quite at home with the principle of development.

But not many years after Newman's famous book, appeared the *Origin of Species*, with the result that evolutionary categories began to be applied to every department of science, not excluding theology. A defence of Protestantism on lines of development, long desirable, now became a need. Harnack's *What is Christianity?* undertook the task from the standpoint of a broad tolerant Lutheran. He tried to prove to the undergraduates of Berlin that the "Gospel," which he nowhere identifies with the New Testament, is made up of the Lutheran principle of "Living Faith," and that this Faith is to be exercised in believing in the Fatherhood of God from whom sin parted us, and by whom alone the word of forgiveness could be spoken. Any dogmas other than the brotherhood of man in the Fatherhood of God are considered superfluous. Luther is reprimanded for having retained the doctrine of the Trinity. It was the faith of the first ages that made a God of Jesus Christ. The only visible Church, to Harnack's mind, is that union of visible men who hold justification by Faith in the Fatherhood of God. As a defence of Lutheranism Harnack's lectures are not without merit. They enunciate and perhaps vindicate the Christian view of the authority of the New Testament against the obsolete agnosticism of Strauss and Renan. They are mildly, if not aggressively, theistic. But they do not give any coherent explanation of development; as no writer can do who adopts the Protestant standpoint of a clearly defined, fixed, immovable Revelation given once for all, and impatient alike of addition, subtraction, or expansion. To a thinking Catholic Harnack's book is likely to be stimulating rather than dangerous. From time to time its happy insight and eloquent expression are irresistible. It is hardly less stimulating in those only too common passages of unproved assumptions and inaccurate observation. Yet on the whole it has proved itself

a dangerous book to some, and these not the most unlettered Catholics, for whom Harnack was a "clarum et venerabile nomen," a defender of the Faith.

Seeing that Harnack's book, although such a feeble and therefore dangerous defence of historical and especially dogmatic Christianity, was yet so influential with a certain number of Catholics, it was not unnatural that the Abbé Loisy should challenge the professor's conclusions and call on him to defend his defence. With this intent the Parisian professor wrote his little work called *L'Évangile et l'Église* and proceeded to cross swords with the lecturer of Berlin. Step by step the Catholic apologist followed his opponent, often drawing blood and always winning applause by his graceful manner of attack. No sooner had the Abbé's book appeared than two opinions of its merits made themselves felt. His own little knot of friends, students and fellow-workers, were not unnaturally proud that a French ecclesiastic had shown himself daring enough to challenge, and strong enough to overthrow the Colossus of German Criticism. Others, and by no means the "baser sort" of Biblical critics, were sore afraid that *L'Évangile et l'Église* was no less dangerous and assuredly more ambiguous than *What is Christianity?* For whereas the Lutheranism of Harnack was supple enough to identify itself with little less than Unitarianism, the French priest was bound in loyalty to his Church to hold the Trinity and the Incarnation. All those Catholics who deplored the apologetics of the Abbé were not equally discreet or considerate. In a letter from a prominent French ecclesiastic and exegete who is no patron of Loisy's methods, the action of certain of Loisy's opponents is characterized as "brutal." The duty of the Abbé's superiors became one of extreme difficulty. On the one hand it was evident that any condemnation of the book would only serve as matter of rejoicing to the enemies of the Church in France, at a time when it was expedient for Catholics to present an unbroken front. On the other hand, the book had been published by an Abbé on an important theological question in the Archdiocese of Paris, without the *Imprimatur* of the Cardinal Archbishop. Moreover, on such matters as the Divinity of Jesus Christ and the institution of the Blessed Eucharist, where it was imperative and not impossible to

be clear, the Abbé was confessedly and perhaps designedly ambiguous.

On January 17, 1903, *L'Évangile et l'Église* was condemned by Cardinal Richard, Archbishop of Paris. Some other Bishops of France imitated the action of the Archbishop; whilst others kept silence. It was reported that the Abbé had made a full submission. Some months later he published a defence of his little book in a new work entitled *Autour d'un petit livre*. There could be no doubt about his adherence to his views. They were repeated, and indeed emphasized in the second work. The author's facile and brilliant pen was employed, not in reassuring those of his friends who had taken fright, but in somewhat ironically bantering the Cardinal Archbishop of Paris and other prelates who had forbidden the circulation of his books in their dioceses. It was easy to see where the matter would end. On December 19, Cardinal Merry del Val wrote to the Cardinal Archbishop of Paris that at a sitting of the Holy Office of the Inquisition on December 16th, the five following works of the Abbé Loisy were formally condemned, namely, *La Religion d'Israel*, *L'Évangile et l'Église*, *Études évangéliques*, *Autour d'un petit livre*, and *Le quatrième Évangile*. The said works were formally placed on the *Index* of prohibited books on December 23, 1903. In his letter, the Cardinal Secretary of State remarked that the "errors" of the Abbé related to—(a) primitive revelation; (b) the authenticity of the Gospel facts and teaching; (c) the Divinity and knowledge of Christ; (d) the resurrection of the body; (e) the divine institution of the Church and the Sacraments.

It is almost incredible how much interest was taken in the decision. Men distressed in mind very naturally strove to defend the condemned Abbé. There were not wanting earnest thoughtful Catholics who sought to screen him by saying that his little book, *L'Évangile et l'Église*, which had occasioned all the disturbance, did not represent his real mind, but only his defence against Harnack. It was evidently useless, they said, to attempt to discuss the Gospel facts with a Unitarian Lutheran as with a loyal Catholic. The first duty of a controversialist is to argue from or toward the standpoint of his opponent. Thus it was urged that Loisy could hardly employ all the principles of Catholic faith in

reasoning with a Lutheran who denied the Divinity of Jesus Christ and set little store by a visible infallible Church. But those who urged this did not detect the historic parallel between their case and that of Jansenius. In the eighteenth century it was argued that the propositions which the Church had condemned from the *Augustinus* of Jansenius were very rightly condemned, but were not really in the *Augustinus*. It was a similar plea to urge that the Holy Office, having read the Abbé's works, had very wisely condemned certain ideas, but that these were not really the teachings of the Abbé. This train of reasoning could not long satisfy thinking minds who reflected that it was no very hard matter for the Abbé to condemn these opinions, if he was so minded. Moreover, it was not one book of the Abbé's that was condemned, but five. The condemnation touched not merely *L'Évangile et l'Église*, which was professedly against Harnack, but four other works, in which the Berlin professor's name appeared only incidentally, if at all.

A somewhat more distressing question was raised by those who looked upon the condemnation of the Abbé as a condemnation of the whole school of Higher Criticism. Thus, the London *Times*, of November 10th, wrote that the condemnation of *L'Évangile et l'Église*, when it took place, would be tantamount to an acknowledgment that "the Roman Catholic position is, in the view of its highest representatives, incompatible with the acceptance of the results of historical criticism." In the London *Pilot*, of January 16th, H. C. Corrance, a convert from the Anglican Church, wrote: "Many of the Abbé Loisy's conclusions may be wrong, and may be corrected later in the light of fresh discoveries. But what he stands for is not particular views but a principle, that of the application of the scientific method to Scripture and history. The attitude of the Congregations is equally consistent and definite, as it has always been. They will not recognize the results of science or of criticism in any shape or form, to which the *Comma Joanneum* of the three witnesses is a standing testimony. They are not likely to make any weak compromise. It would confuse the issue, which is now as clear-cut and definite as possible."

It is clearly the conviction of not a few that the Roman Catholic Church is proving herself hostile to the Higher Criticism.

Now into the question "Who are Higher Critics, and who not?" or "What is the Higher Criticism, and what not?" we have refused to enter, because we do not quite see our way out. But assuredly with all the indefatigable energy, with all the archaeological lore, with all the historical accomplishments of the exegetes, we have the fullest sympathy. In union with Him who made Himself all things to all men, we would even count ourselves on their side as far as we might also count ourselves likewise on the side of the Church. But we would only join with them on condition that they allow no personal distress of mind to make them swerve from the true meaning of the present event. Their rôle of historical critics lays upon them the duty of stating phenomena without any impress taken from the emotional level of the moment. The judgment, the condemnation, if you will, which is trying them must either be judged *in vacuo* or it must be taken with its complete environment. It must be left to itself as a whole; or it must be looked at as a part of the whole, which can only be fully known by a full knowledge of the whole, of which it is a part.

The simple phenomenon is this: Five books written by a French Catholic priest are condemned by the Holy Office and placed on the *Index* of forbidden works. No doubt Loisy would be commonly looked upon as a Higher Critic; but few even of the Higher Critics would identify all his conclusions with the assured findings of the Higher Criticism. His best friends are not too blind to see that all his conclusions are not necessarily true, and are not afraid to say so. H. C. Corrance boldly concedes that "many of his conclusions may be wrong," whilst hoping that these "may be corrected later on in the light of fresh discoveries." But if we may be pardoned a digression, it may well be asked what discoveries will tend to correct imperfect or ambiguous views on such questions as the Virgin-Birth, the Blessed Sacrament, the knowledge and Divinity of Jesus Christ? Even such a professed admirer of the Abbé as Baron von Hügel, in his touchingly loyal letter to the *Pilot* of January 9th, writes: "I do not think all his actions wise nor all his opinions true." Moreover, it would be unjustifiable to think that if we cannot identify the Abbé's five works with the Higher Criticism, if we cannot say that they are

the Higher Criticism, nor yet that they contain it, neither must we identify the decision of the Roman Congregations with a condemnation of the Higher Critics. To argue in this way may be intelligible and perhaps excusable in men laboring under a deep emotion; but it is not the historical method, which true historians should apply to the present equally with the past. The truth is that Loisy has been condemned, not because of his skill, but because of his want of skill in historical methods.

Professor Sanday, D.D., who has equal claims with the French Abbé to be looked upon as a critic, writes: "I am, of course, not concerned with the process by which M. Loisy arrives at his beliefs. On that subject I should have grave doubts, and from that side I should consider the tendency of his books such as to give rise to not a little anxiety. But as a student and a scholar, the objection I should take would be, not that his methods of criticism are likely to have unfortunate effects, but that as criticism they are faulty and wrong. . . . With all my admiration for M. Loisy I cannot help thinking that some parts of his teaching are really hazardous—not well founded in criticism and likely to have regrettable consequences. . . . I do not deny for a moment that M. Loisy is a very accomplished writer; he is fully acquainted with the history of criticism, and it is quite true that there is much in that history, particularly in that part of the movement with which M. Loisy seems to have most affinity, which may appear to point to the conclusions he has reached. I do not at all share in those conclusions; and the school that M. Loisy most favors I believe to be radically unsound: . . . From the paternal standpoint of the Church of Rome it seems to me, if I may say so, that the authorities have acted wisely. . . . I do not understand that any insuperable barrier has been placed in the way of future progress, but that what has happened may be taken to be just an intimation of the need for caution." Evidently the Oxford professor does not think with Corrance that the Roman Congregations "will not recognize the results of science or of criticism in any shape or form."

That the Higher Criticism still remains uncondemned in spite of the condemnation of certain "faulty, wrong, hazardous, radically unsound" views, is clearly the opinion of another well-in-

formed writer in the *Times* Literary Supplement. Speaking of Père Lagrange, the editor of the *Revue Biblique*, he writes: "Certainly it is a great credit to the Père Lagrange that he has done more than any one else to obtain a recognition of the Higher Criticism of the Old Testament in the Roman Church. At the *Congrès Internationale des Catholiques* at Fribourg, held in 1897, his speech in favor of the Higher Criticism was received with great applause; it was published in the *Revue Biblique*, and escaped condemnation, although any continuation was apparently checked. Since then he has published six lectures delivered at the *Institut Catholique* at Toulouse on *La Méthode Historique surtout à propos de l'Ancien Testament*, in which he accepts the Higher Criticism but dissociates himself from M. Loisy. Pope Leo XIII made him a member of the Biblical Commission. In the January number of the *Bulletin de Littérature Ecclésiastique* he has published a vigorous criticism of M. Loisy's recent works; but it is significant that it shows that his methods are fundamentally the same—his differences are really only as to results." Evidently neither Père Lagrange nor his panegyrist thinks that Rome has banned the Higher Critics. A witness of even higher authority may be found in an article contributed to *Le Correspondant* by Monseigneur Mignot, Archbishop of Albi, and quoted in the *Pilot*, January 23d. "Our faith would be in jeopardy if by the word faith we understood the collection of so-called traditionary beliefs, received without any examination; it would be in jeopardy, for instance, with many intellects if we were to stick to the old cosmogony, the common chronology, to the vulgar notions about the authenticity, integrity, mode of composition of our books, their dates and authors, the confidence they deserve when touching history or science. . . . Our opponents twit us with an ignorance of the progress of criticism or even hostility to it; they will have it that it is incompatible with the teaching of the Roman Church representing, above all, a principle of undisputed authority." But the Archbishop rejects the idea that Rome is flying in the face of criticism. Thus we are led to concede that the condemnation of the Abbé Loisy is a historical phenomenon of no slight interest, but to look upon it as Rome's rejection of scientific methods would be to practise that transfiguration of facts which it is the

custom of the advanced critics to attribute to Christians of the first ages.

We have said that it is not the methods nor even all the opinions of the Abbé that have been condemned; but certain opinions and a certain employment of those methods. To begin with. The Abbé distinguishes clearly between the historian and the theologian; between the facts of history and the data of faith. His little book *L'Évangile et l'Église* purported to discuss Harnack's *What is Christianity?* "solely on the facts of history."¹ But it is hard to say whether such a distinction is not too clean-cut to be really practical. The world of human beings is not a museum of logical entities—theologians, logicians, historians, mathematicians, statesmen, and the rest. It is a world of individualities—that is, of unities created out of the most complex entities. The men we meet with in daily life are not abstractions either in being or thought. As they cannot divide themselves into two self-existent beings, the one rational, the other animal, in spite of the fact that logic looks upon them as rational animals; so neither can they part themselves by merely willing it into two thinking beings, one of whom is a historian, the other a theologian. No man by any force of thinking or willing can add a cubit to his stature, nor effectually divide his thoughts into compartments. Every man is born a historian and a theologian, but especially the one who makes the strongest asseverations to the contrary. When, then, Harnack, or any other writer of whatsoever school, proposes to deal with Scriptural and theological facts merely as a historian, they should receive no encouragement, and assuredly no imitation from Catholic theologians, in their quixotic psychological task. It is true that they may not believe in all or any of the dogmas of the Roman Catholic Church. But it must be remembered that they who hold even one dogma are theologians, and they who hold none are metaphysicians; nor can either they or we keep our theology or our metaphysics from inoculating and coloring our history. Thus the resolution to unify facts, and especially religious facts, and above all Christological facts, by a purely historical principle, is fatuous. No one who claims to be a philosopher—and is not history but the minor

¹ *L'Évangile et l'Église*, p. viii.

premise of philosophy?—should lend himself to such a process except under protest and when all else has failed.

Yet if there is no other way to convince an opponent except by provisionally accepting his unpsychological division of thought, then should the theologian, or, if you will, the philosopher of divine realities, have a clear understanding of what may or may not fall under the jurisdiction of history. Here, indeed, the Abbé Loisy has attempted to distinguish, although his attempt has not met the success he would have wished. St. Thomas has taught us all that the dogmas of faith are not such as can be proved by any purely natural science. Neither psychology nor history can *prove* the Incarnation, the Resurrection, the Trinity, or any formal mystery. There is then a sense in which it is true to say that only faith can prove the Resurrection—that is, the glorification of Christ's risen Body. But we must be very careful to take this phrase at its true valuation. Seeing that dogmas are merely divine facts, it cannot mean that these divine facts are unhistorical. It cannot mean that Jesus Christ had no consciousness that He was the true, eternal Son of God, but that the faith of later ages discovered more in Him than He knew in Himself. It cannot mean that there is not and never was any historical evidence of the Virgin-Birth, but that the faith of later ages as it made Christ a God, made the Mother of Christ a Virgin. To be expected to hold these propositions, as M. Loisy's book apparently expects us to hold them, is really to ask us to believe impossibilities and contradictions. It is really to ask us to profess Jesus Christ in public, whilst burning incense to a false God in private. It is to ask us to be public Christians and crypto-sceptics. Fortunately, the world is too honest-minded and persecution too dormant to give any encouragement to such a temptation, even though it traces its parentage to Kant's woful distinction of the thing-in-itself, and the thing-for-us.

The Abbé Loisy would have made a better defence or apology for his Church had he kept clearly before his mind three most important principles.

Reason, working on the mysteries of faith, can only prove that they are not impossible.

Psychical, and still more, supernatural forces, enter the sphere of experience, *i. e.*, history, only by their effects.

The theory of a spiritual substance and spiritual interference or control over matter gives a more complete and intelligible synthesis of so-called religious phenomena.

The first principle of insufficient reason would have led him to own more frankly and more constantly than he has done that because a dogma of faith cannot be proved by reason, as the Trinity cannot be proved by history or psychology, nevertheless all the reasons are not against it.

The second principle would have led him to correct the errors incidental to the practical carrying out of the first. Because the spiritual world, if it exists, is not the material world, it is not necessarily unrelated to or undiscernible through the material world. Though spiritual substances are not the immediate objects of that sensible experience which supplies the data of science, yet there is no reason to deny to them the power of entering into the sphere of experience through their effects. Granted that our Blessed Lord did rise with a glorified Body from the tomb, it would seem repugnant to sound anthropology to assert that no witness could touch and handle Him. When Loisy denies or seems to deny on *a priori* grounds that any of the Apostles or disciples ever did touch the sacred risen Body, he is merely denying to a spiritual fact the right to enter into experience, even by proxy. And we need not remind him that this is a metaphysical assumption of the greatest import.

The third principle would still further correct the errors incidental to the working of the other two. It would allow that a *prima facie* view of material phenomena leads reason to consider both a spiritual and a material account of them equally possible. But, recognizing that the spiritual causes can only enter our experience through their effects,² it would go on to recognize that a spiritual account of the totality of the phenomena affords the most intelligible synthetic unity. Thus, just as the universe is more intelligible when viewed as the outcome and indeed the revelation of a personal God, so are the facts of Christianity more intelligible when viewed as the effects and revelation of a Divine Redeemer. Loisy concedes too much to Harnack when he grants

² Of course, exception is made to subjective spiritual causation and inner experience. We must not be taken to deny that we have experience of our own spiritual activities.

that the Saviour of the world had no clear consciousness of being anything more than the Judaic Messiah destined to inaugurate a kingdom of which He did not see the end or scope. This is to grant that the historical Christ had no clear notion of His Godhead. In plain words it is to assert that Jesus Christ did not know or announce that He was the true God. And a God is nothing if not self-conscious. For us it means He was not God. But viewed philosophically, if not historically, if Jesus Christ was not true God, the whole inauguration and development of Christianity becomes, I will not say inexplicable, but less intelligible. Effects seem to be greater than causes. The presence of spiritual forces fades into a philosophical ideal. The right of Christianity to constrain the assent and control the will turns out to be a usurpation. The civilization of the past twenty centuries rests on a delusion or an untruth. History justifies itself only by self-condemnation. Far from us to say that the Maker of the world could not have bettered the world and even redeemed it through the ministry of one who was no more than the Son of God by adoption. But the Christianity which has transformed the world, believed that the Legate from on high was no other than the Eternal Son, Light of Light, God of God. If, at the end of time we are to be told, as M. Loisy tells, that the historic Christ was not born of a Virgin, was not conscious of His Godhead, did not die to be our holocaust, did not rise in flesh and blood from the tomb, did not found the Church nor institute the real presence of His Flesh and Blood under forms of bread and wine, it will not satisfy us to add for our comfort that, though these things are not historically true, the faith of the early Christians believed that they were. What avails their faith, if it stands in opposition to fact? Can any simple-minded soul long hold to a theology which flies in the face of history? Can faith long rest on a denial of reason? No! One or other must sooner or later rule the soul, if not in harmony with the other, then to its exclusion. But we have no cause to think that a harmony is impossible, even though M. Loisy's well-meant effort to harmonize them by affirming the credibility and denying the historicity of the fundamental dogmas of Christianity can lead to nothing but insincerity of thought and sterility of belief.

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IN FATHER MARTIN'S LIBRARY.

I HAD barely got into a comfortable doze after retiring somewhat late, when a loud knock at my door aroused me with a sudden jerk upon my nerves.

"A sick-call, Father, at Mr. Lance's ; the messenger is waiting for you below."

I hurriedly put on my clothes and went down to the door. It was Mr. Lance himself who informed me that one of his little children, a boy of about six, had been taken with spasms, and though the doctor did not think there was any serious danger, the little fellow had pleaded for the priest so earnestly that the father felt impelled to comply with the boy's wish, whilst he regretted the inconvenience to which he put us.

I took the Holy Oils with me, and it was well I did, for when we reached the house, the child had had a second attack, much more violent, from which he recovered only after the medicine ordered by the physician had arrived and been given him. It was a touching sight to see the young innocent who had been the pride of our Sanctuary Class, praying that he might be anointed. He seemed to feel quite sure that he was going to die, and attempted by his words and acts to soothe his good mother, who was heart-broken at the mere thought of losing him. I heard his confession ; he had been admitted only a month before because of his own eager desire that as an altar boy he might begin a new life without any sin to wound the Sacred Heart of our dear Lord whom he was to serve at the altar on Sundays. His intelligent demand, and the doubtful condition to which the last attack had reduced him, prompted me to give him Extreme Unction ; though I took occasion to emphasize the fact that one great purpose of the Sacrament was to implore recovery from serious illness, if it were profitable to the soul ; and that our Lord would want him to serve Father Martin's early Mass, a privilege which the younger boys valued highly, since it was only permitted those who after a considerable apprenticeship in the Sanctuary Class had obtained a record for perfect observance of the Sacristy rules.

As I was on the point of leaving the room with some words intended to console the family, who dearly loved the child, the

father made a sign to me, pointing to the bed. The sick boy had fixed his eyes on me, with his tightly-folded hands on his heart, as if something still troubled him. I bent over the little black head, and said: "What is it, James?"

He looked steadily for a moment into my face, as if to gather from my look the answer to the question in his heart. "Father," he whispered, "Father, do you think our Lord—do you think He would come to me—now—here? I know I am not prepared, I don't know enough, and am not good enough—but I wanted to ask Him so many things, and Aunt Nellie promised to go with me to the church in the evenings, when I could stay a little while with her before the Blessed Sacrament. But now I shall not be able to go, and I would like to ask Him that He won't let mamma and papa weep so much, if God wants me to die."

There was no one to hear these words but myself; the others had left the room under the impression that the little fellow had some scruple of conscience which he wanted to confess. I assured him that I would be back shortly, and prepare him for Holy Communion, and that our Lord would be glad to come to him, since he desired it so much and proposed to keep his heart entirely for Him. Somehow, I felt the boy could not be convinced of the probability of recovery, and I left it so. There was for a moment great joy in his innocent countenance, when he heard me assure him that he might receive our Lord; then a slight shadow, as though of disappointment, crept over the face. I could not interpret it at the time. An hour later, when the messenger came to say that little James was dead, I understood that the child's soul had had a prophetic realization that he would not live to have his wish fulfilled on earth.

When Father Martin learnt of the boy's death, he was deeply affected. His fondness for the children of his parish had given to his work in the school the character of a relaxation, which reacted, not only upon his social, but his spiritual life. He never wearied devising schemes for their instruction and enjoyment, and in his ways with them there shone forth an innocent child-likeness which made one think of "San Pippo." It was probably, too, the secret of Father Martin's influence with the parents, even

those who were far from being tractable or devout. He used the children to bring their elders back to their duties, and many an indifferent Catholic father would have household devotions in the evenings, induced thereto simply by the instant example and earnest appeal of some one among the children.

The next morning the little altar of St. John Berchmann's in the Sacristy was decorated with white flowers. The altar boys asked permission to watch at the bier of their young companion, and it was arranged to have the little white coffin remain before the shrine on the eve of the funeral, which would be after Sunday, owing to the Bishop's coming. The incident also gave an impulse of special devotion to the Confirmation class, since all the grown children had doted on little "Jamsie," and many a time his unconscious example had reproved the truants.

Father Bernard went down with me to the Sacristy, whilst Father Martin had gone to console the bereaved family. I should say here that our Sacristy was a model of cleanliness and order, although it was not very conveniently located, being somewhat below the level of the church proper, which had been enlarged twice, with a limited area to one side. Everything, however, had its proper place, and the furnishing was in keeping with the purpose of what our Bishop called the vestibule of the Holy of Holies.

"What is this?" said Father Bernard, smiling, as he looked at the central panel of the altar boys' wardrobe, where the word **SACRISTY** was printed in heavy illuminated type. "One can hardly mistake the place without being admonished by an advertisement; or is there another Sacristy behind this door?"

"Oh, no," I answered; "that is one of our methods of instructing the young lads who serve at the altar. These letters contain the rules of the Sacristy, which every boy on duty is supposed to have learnt and to remember. Before they learn the Latin prayers they are obliged to pass an examination on the meaning of the word 'Sacristy.'"

"How?"

"Look closer. You see the capital letters are merely ornamental initials for the legend below. *Silence, Attention, Cleanliness.* These are the three great rules, a wanton violation of which means

dismissal from the Sanctuary Class, which is composed of boys whose conduct in school has been faultless for a whole year. They are taken from different divisions,—the one recommendation, besides having deserved the twelve good deportment cards of the year, being that they are able to learn the Latin prayers.”

“An excellent scheme,” said Father Bernard; “but do those terms—silence, attention, and cleanliness—convey a sufficiently clear lesson to a boy’s mind so as to command his constant obedience to them? I fancy that cleanliness, for example, is a rather vague term in the average boy’s vocabulary. You mean, of course, that his dress and his shoes be clean, and that he keep his cassock and surplice unsoiled. But as to the degree of that cleanliness I imagine it would be difficult to draw the line just where a boy commits an offence for which serious punishment like dismissal from the class could be prudently inflicted.”

“We have no trouble in that regard. The juniors are at first only permitted to come on Sundays. They wear their best clothes, of course. As soon as they present themselves, the senior of the sacristy examines their hands; these are expected to be faultlessly clean. Besides, every boy washes his hands right here before he goes to the altar or touches anything belonging to it. There is soap, a towel which is daily renewed, and a nail-brush. Father Martin holds that *this single rule*, rigorously insisted upon, effects the perfect observance of all the others.”

“I understand. Unconsciously the boys get the idea of reverence due to the holy place from the trouble they are put to to keep clean fingers; some pastors make their altar boys put on gloves, but this, besides being against the rubrics, is apt to defeat the aim of personal cleanliness as a requisite for approaching reverently the altar.”

“Precisely. Every boy has a pair of ordinary gloves which he puts on when lighting the candles or preparing the thurible, but they are not used in actual service at the altar. Each one has, moreover, a fixed day for cleaning his cassock and he has to provide for the washing of his surplice, which is given to him in a little cloth bag. For all this they are allowed opportunity and leisure, and a boy who serves the late Mass may take sufficient time to change his dress at home before appearing in school, be-

cause our pastor considers it infinitely more beneficial to a boy's education to get the idea that the Mass is the greatest service in which he can take part, than that he should be present at a reading exercise in school. Every preference is given to those children who are on actual duty as servers in the sacristy. They have their hours of reading in Father's library on Sunday afternoons. That stands for R. He himself selects the books, shows them pictures, and in various ways manages to amuse them when he can be with them. In this way he hopes to discover their dispositions and special gifts, so as to determine their aptitude in future life or their vocation for some particular profession. I think he has five boys at present in college who regularly write to him reports of their progress ; two of whom he expects to send to the Seminary."

"Do you mean to say that he pays for the education of these boys?"

"No, though in one case I know he does so. Generally the parents are able to provide the expenses, and occasionally he suggests to some of the wealthier parishioners that they lend their means to a boy's advancement. But he keeps them all under his control, and when they come home in vacation he sees to it that they give edification and occupy themselves in a way helpful to their physical, intellectual, and moral progress."

"Under R, I see, you have the rules for the reading-room of the Sanctuary boys."

"Yes ; but the reading-room is actually Father Martin's room. We have a hall with two divisions in the school, with a library for the children, where the boys and girls who have made their First Communion go on Sundays. But the Sanctuary boys are understood to be privileged characters, and they realize the distinction."

"But what rules do you need for them in that case?"

"Oh, they may borrow books from the Father, and one of them reads aloud any part that he thinks particularly interesting to the others. They thus show their taste, their intelligence, and particular inclination. Sometimes they copy or memorize parts, and the older ones even write short compositions on what they have read. The main reason for having this feature of Reading

among the Sacristy regulations is to keep the boys in mind of the privilege attached to the observance of the three rules of Silence, Attention to the duties and orders of the priest or the prefect, and Cleanliness."

"What are the other letters—I—S—T—Y?"

"Instruction every Friday evening to prepare for the ceremonies of the following Sunday or week. They must not forget this as a most important duty, which has to yield to all other engagements or occupations. They are taught everything connected with the liturgy—the purpose of the altar furniture, the meaning of the vestments, and their colors, the chant, and the translation of the principal prayers, etc.

"I—instruction. S—Saints, that is, special feasts of the year on which the service is more solemn and the altar boys go to Communion. T—Table of the week, that is, a card on which are inscribed the names of the boys who serve regularly from Sunday to Saturday. This table is changed every week and is in charge of the prefect, who sees that the boys appointed are in time and properly prepared for their respective duties. The last line is a reminder: 'Your service is that of God!' which is calculated to give their minds a supernatural direction."

"Well, well; and you say the boys observe these rules without trouble?"

"Yes; the only strict rule we have to enforce is the keeping clean of their hands. It works like a charm, they remember everything else; and indeed it makes little gentlemen of them in other respects as well."

ARTHUR WALDON.

"LEX ORANDI" AGAIN.¹

IN the preceding issue of this REVIEW a certain "Seminary professor in the East grew [somewhat] enthusiastic over this book," whilst a certain "editor in the West denounced it as unorthodox." Rather a regrettable disagreement, though not unprecedented, amongst the doctors, yet withal not one under

¹ *Lex Orandi, or Prayer and Creed.* By George Tyrrell, S.J. New York and London: Longmans, Green & Co.

which there need be any fear for the patient's life. *Lex Orandi* may, it is hoped, be none the worse for the professorial enthusiasm, and it will probably be greatly invigorated by the editorial denouncement.

Just at the time when the Eastern professor was recovering from the shock at finding himself so completely in judicial discord with the Western editor, he received a marked copy of a highly respectable and more neighborly magazine wherein *Lex Orandi* is subjected to some criticism. It soothed him not a little to notice that a book over which after reiterated readings he can still "grow enthusiastic," has received some measure of encouragement from *The Messenger*, the only Jesuit organ in the United States, in the following pronouncement:

"Father Tyrrell may be difficult reading; some may regard him as unnecessarily abstruse in conception, subtle in distinction, and arbitrary in his coinage; but these qualities are the result of his laborious efforts to establish religious principles, and interpret religious truth in a manner that will appeal to the multitude of men who would give no attention to the ordinary presentation of the doctrines of the Church."

Whether *Lex Orandi* be found "difficult reading" or "abstruse in conception" depends mainly on the mental preparedness and attitude of the reader. "Subtle in distinction" it probably is, but then spiritual life is subtle and calls for subtlety of insight from him who would treat it worthily. "Arbitrary in coinage?" I believe not—not more so at least than a fresh treatment of an old theme necessitates. Taken on the whole, however, the critic's assurance that one's favorite author "has done his work very creditably and in some points remarkably well," is certainly a comfort.

On the other hand, it is rather a disappointment to be told that "the book lacks simplicity, the real charm of spiritual writing," and that "for this reason even the many novel and suggestive passages it contains fail to impress the reader." Lack of simplicity? Yes and no. After all, is life simple? Simple indeed it is on the surface, but not in its depth. Simple, as is its outer manifestation in flower, and shrub, and tree, but bewilderingly

complex as you strive to catch it working in pollen and embryo, rootlet, and leaflet, or in the swift whirlings of protoplasm in the tiny cellule. Simple, as the sunlight that befloods the land and sea, but complex as the myriad play of shifting colors in the Western heavens. Simple, as the soul in its essence, but complex as the play of its unresting activities. Simple, as the ground lines of the *Summa Theologica*, but complex as the web of thought in its individual departments.

Surely Father Tyrrell had no wish to skim the surface of the spiritual life. That has been done often enough by other hands. His it was to expose the interrelations of mind and grace, the adjustment of nature to supernature, of reason to faith. If his exposition "lack simplicity," may it not well be that its complexity brings it closer to what is real? Indeed, this very negative quality, so far as it is at all verified, seems to me significative of the genuine and permanent value of what Father Tyrrell has accomplished in his present as well as in his preceding work. He has seen through the mechanism of philosophy and theology, transcended their technicalities, interpreted these in terms of life, and reset them in the warm, living tissue of the individual consciousness.

Books we have beyond count in which our systems of thought and belief are presented in all their exact proportions and dovetailing connections. Our textbooks and manuals of instruction are constructed on a perfect dialectical method. Proposition, *status quaestionis*, arguments, corollaries, scholia, objections clear-cut in statement and equally precise in solution—all this—the mechanism, the logical system—is beyond estimation as a discipline of the student's mind. Not one of its details, no single formula or distinction, can we afford to lay aside. It is well, too, that renditions of our scholastic text-books should exist in the vernacular. Undoubtedly they are helps to the layman in acquiring exact knowledge of Catholic faith and practice. Another form, however, of presenting both our philosophy and our religion is no less needed. Outside the Church there exists a large and ever-growing literature treating in a most attractive form and style of the foundations of belief, and illustrating by analogies drawn from nature the truths of religion. Catholics are becoming acquainted

more and more with this literature, and they naturally ask: "Why haven't we books of this kind?" Of course it is easy enough to reply—"Why, we have;" but when one comes to count them up, one feels that his fingers will answer to check off their number.

Still more, probably, does one feel his limitations when casting about for a book suitable to hand to an intelligent non-Catholic inquirer versed in modern philosophical literature. It is true our supply of books adapted to this purpose has grown considerably in recent years. Thanks to the learned sons of Ignatius in England—the Rickabys, Mahers, Gerards, and the rest—we have some expositions of our philosophy which we feel may be recommended to the educated inquirer, without the accompaniment of an apology. Of those who have contributed to produce this class of literature no one has done better work than the author of *Lex Orandi*. He brings to what is evidently a labor of love a mind conversant not only with our own philosophy and theology, but also with the matter and trend of modern speculation. To a rich mental culture, rare penetration, sure religious instinct, he joins the still rarer gift of being able to mould philosophical truth in a form that is at once exact and beautiful. In this latter respect his work is unsurpassed, if equalled, by any living writer in the English tongue. He speaks to the world of to-day in a language it understands and will read. But *revenons à nos moutons*.

Waiving, though not conceding, that *Lex Orandi* "lacks simplicity," one must regret that some of its expressions have jarred on *The Messenger's* feelings. This time one's sympathy passes from the author to the critic, and we hasten to mitigate the unpleasant sensation. Father Tyrrell had—I was going to say, the misfortune, but, were it not for the jarring, I should like to call it good fortune, of constructing the following definition: "Revelations are but the epoch-making, supernormal experience of God-inspired prophetic souls" (p. 69). Now it may be admitted that this is one of those passages which seem to indicate a lack of simplicity. It may also be admitted that, had the exclusive particle *but* been left out, the interests of accuracy had been better subserved. Nevertheless, when the passage is reset in the context, it is not unnecessarily complex, and, if the reader's nerves are functioning nor-

mally, need not disagreeably jar. In one of his most profound, richly-suggestive, and beautiful chapters, "The Dark Glass of Mystery," the author is analyzing the relation between our conscious experiences, and the forms into which we endeavor to translate them. He goes on to say that, just

"As soul and body make up one being, so do our inward and outward experience make up one life, and so do the realms of spiritual reality—timeless and spaceless—and of material appearances make up one world. But this whole world of inward and outward experience has to be represented by our understanding and speech in terms of one (and that the lower) part, in terms of appearances; hence the inevitable confusion that attends our effort to explain spiritual experiences and realities, and to weave them into one coherent system or scheme along with those of our bodily life. . . ."

Therefore, must we be ever alive to the symbolic character of the expression of our experiences, lest we lapse into absurdities in our efforts to understand and interpret them. Now just as our body

is woven into the very tissues of the world of appearances, of which each particle exerts a ceaseless influence on every other; as it is subject from the very first to a whole system of attractions and repulsions which it is the slow and painful task of science to unravel, set in order and unify; so too our will, through its immediate *rapproch* with God, is knit into that spirit-world of which He is Source, Centre, and End; is subject to its influences in every conscious moment of life; and it is only by the accumulated results of religious reflection that the implication of these experiences are unfolded, sorted out, and built up into a mental reconstruction of the spirit-world. *Revelations are but the epoch-making, super-normal experiences of God-inspired, prophetic souls*, by which some unexplored tract of the Beyond is laid open to momentary observation; and furnishes the basis of a new law or generalization which links incoherencies together, and brings order out of previous confusion.

"Just because God is the first, the deepest, the most continuous, and all-permeating influence in our conscious life, He is the last clear result of this unravelling, unearthing process; the first thing given us in the order of 'confused knowledge,' He is the last to be known distinctly; the last, because of His very nearness, to be severed and

pushed away from self, and viewed under the form of an object. Through the creature we can get to the Creator, through the finite to the Infinite. Good and evil first present themselves to our choice in those wills like our own, with which we are in social relationship. From the glitter of these innumerable reflections we turn round to look up to their source in the heavens.

“Thus we learn to distinguish between God as He is given to our experience and as He is represented in the constructions of our religious understanding; even as we do between Nature which presses and acts upon us as a whole, and Nature as known to us only in part—merely from the surface in contact—through the enigmatical constructions and symbols of science.” (Pp. 69-70.)

I have emphasized the passage which the reviewer has found jarring. If perchance it should have the same unpleasant effect on the reader, it might be well if he re-read the passage several times, brooding over each of the epithets. Not only will he thus become insensible to the abnormal stimulus, but mayhap he will discern a previously unsuspected richness of meaning in the definition which will amply repay the reflective process. Thus a certain complexity of expression is often a condition of accuracy. I am tempted to offer some analytical suggestions, but the reader might resent the seeming mistrust of his insight, so I shall hasten on.

Another expression which the reviewer has found jarring is the author's speaking of God as the “hidden synthesis of irreconcilables” (p. 81); and certainly in its isolation it may well startle the nervous. See it, however, in its context, and it is harmless enough. Father Tyrrell has appended to his chapter on “Belief in God” a note explanatory of the difficult concept “analogous.” Taking as his basis the teaching of St. Thomas² he goes on to say:

“Assuming that reason forces us to admit the existence of one necessary Being, all-wise, all-powerful, all good, the first and all-sufficient cause of every finite perfection, I have implied that between these attributions (existence, being, unity, necessity, wisdom, goodness, power, ‘firstness,’ causality) as used of God and as used of creatures there is no common or identical measure, but only an analogy; that God is more than generically distinct from any finite being;

² *Summa Theol.*, p. I, qq. 1-12.

that *He is unthinkable save as the hidden synthesis of irreconcilables*; we affirm that the synthesis exists, but of its precise nature we have no proper idea. What drives us to this affirmation is the necessity of believing that all finite perfections and advantages, however mutually exclusive, must be united and transcended in the simplicity of their common source. Owing to this absolute simplicity, what we call knowledge, goodness, power, etc., in God, are but aspects of exactly the same inscrutable thing or perfection. In us these qualities are incurably distinct; they can be magnified indefinitely without ever merging into one another. Hence, when we call God 'Goodness,' 'Knowledge,' or 'Power,' we mean something qualitatively diverse from our own goodness, knowledge, and power, which are for ever distinct from one another, and are not God. Between His goodness and ours there is not a mere arithmetic difference of more or less; nor yet one of added or subtracted qualities leaving a common generic element; but there is simply diversity or all-permeating difference." (P. 81.)

Now I submit again that read in the context and in the obvious meaning of the author, only the hypersensitive need feel jarred at the sentence above emphasized. The author does not say, as the reviewer makes him say, that God is "the hidden synthesis of irreconcilables," but—as is clear from the words which I have italicized in the above cited passage—that such are the limitations of the finite mind that God "*is unthinkable*" in any other way.

Again, the reviewer deems it "arbitrary in Father Tyrrell to speak of St. Thomas as the highest accredited exponent of dogmatism." Here again the critic is hardly fair to his author, who completes the above passage with "can scarcely be accused of agnosticism" (*ib.*). Seemingly the critic has forgotten his Critics. Every tyro at Material Logic knows that "dogmatism" is the term correlative to scepticism or agnosticism, that whilst in common speech it has taken on a well-known objectionable meaning, yet in Critics, the science of certitude, it has a technical significance, designating as it does the standpoint of those who defend the mind's ability to acquire certitude. In the context in which Father Tyrrell employs the term he is speaking of a technically philosophical subject—the meaning of "analogous." Is it fair to wrench his expression from its surroundings and then

exhibit it in the opprobrious light in which the term stands with the average lay mind? Our critic of *The Messenger* is a Jesuit, and we may aptly refer him for the use of the term "dogmatist" in its technical sense employed by Father Tyrrell to another Jesuit author with whose terminology every broad student in scholastic philosophy is familiar. We mean P. Tilman Pesch, S.J., who in his text-book of scholastic philosophy says: "*Si quaeritur de legitimitate certitudinis naturalis—respondent dogmatistae eam esse veram: respondent sceptice non esse veram,*" etc.³ And indeed the term is not entirely unfamiliar to readers of English letters as far back as the Earl of Shaftesbury.

The critic thinks it "arbitrary in the author to postulate the distinction between the will-world, as he [the author] terms it, as the world of realities as against the material order of the world of appearances." Now this looks very much like a case of "you'll be damned if you do and you'll be damned if you don't." The author uses "dogmatism" in its technical connotation and is condemned as arbitrary, and now he uses a couplet of terms in their obvious and untechnical sense—that is, "realities versus appearances"—and finds himself equally doomed for his arbitrariness. Surely the reviewer can find no difficulty in one making a distinction between matter and spirit, sense and mind. That Father Tyrrell takes the term *real* as it is involved in these antithetic couplets can be seen by the blind, from the fact that he trenches it in with quotation points in the following passage:

" . . . it is in willing, acting, and originating that we recognize our selfhood or reality. Our dreams or dreamy states, in which we are to a great extent passive, are marked by a sense of unreality; we are not ourselves; we are not all there. We are most real only when we are most free, conscious, and energetic.

"What does all this imply except that the spirit which acts and wills is alone felt to be 'real' in the full sense; and that the world given to our outward senses is shadowy and dreamy, except so far as we ascribe to it some of the characteristics of will and spirit?

"Thus the life of friendship and social affection relates us to a system of spiritual realities like ourselves; whereas the solitary and

³ Cf. *Institutiones Logicales*, Vol. II; or also P. B. Van der Aa, S.J., *Philosophia Scholast.*, p. 54.

selfish life relates us to a world of appearances and shadows, whose semblance of reality is but a broken reflex of our own."

In a dozen other passages Father Tyrrell manifests unmistakably the "reality" he attributes to the "will-world." "It is the spirit-world, the will-world, that is real to us beyond every other" (p. 11). "It is in willing and acting that our reality is revealed to us: and we account other things as real in so far as they seem to oppose a will to ours" (*ib.*). "As the rite or sacrament has its visible and spiritual side, its value as a fact in the world of appearances and its value as a fact in the will-world: so, I have implied, each ethical or theological statement is sacramental and belongs at once to the world of the natural understanding and to the world of faith and spiritual reality" (p. 52). Similar expressions occur *passim*, all which taken separately and collectively unmistakably show the author's distinction between world of reality and world of appearances to be anything but arbitrary; to be just that which common sense as well as sane philosophy finds between the material and the spiritual, the distinction founded on the duality in the unity of man's nature.

Such are the points of *The Messenger's* critique. Their value and the strength of their bases may be left to the reader's judgment. It is but fair to add that the reviewer concludes that "some of the chapters [of *Lex Orandi*] require wide reading in the history of Christian dogma," and that "the introduction needs, and some passages in it will repay, serious study."

Overbrook Seminary.

F. P. SIEGFRIED.

THE IDEAL CATHOLIC COLLEGE.

The following article is reprinted at the suggestion of one of our leading college presidents, from the March number of THE DOLPHIN. We have no doubt that it will interest many priests who have noted the weak points in the education of our boys. The writer, who is actually engaged in the work of tutoring and teaching, speaks from personal observation, which gives particular value to his criticism. We should be glad if it were to solicit comments from readers on the important topic of present Catholic college education.—EDITOR.

A PLEA FOR HIGHER IDEALS.

IT is good for workers, for busy men, to have ideals, else were this busy world a mere factory of shoddy! And as students

in an artist's class keep ever looking up from their copies to the model, so the wise toiler does not keep his ideal locked up in his breast, but has it ever before him to correct his outlines, make his weak tracings stronger, and erase those straggling additions that detract from the harmony of the completed picture. It is good above all for Catholics to have ideals, for without Catholic ideals the spiritual poetry of the world would be like unto a region ice-bound.

And the Utopia that comes before the mind of the educated Catholic oftener, perhaps, than any other is that of an Ideal Catholic College. This is the case especially with persons who have not long passed into man's estate, who are beginning to realize less dimly every day their own mental gaps and deficiencies, and who are tempted to throw most of the blame for their condition rather on their former college and teachers than on their own weak, unchastened wills. How many men after the years they have spent on the arts and humanities in a classical college are not tempted, when they realize how wofully ignorant they are, to reëcho the old educational heresy underlying the question, "What is the use of a classical education? Why did they not teach me something useful?" To devote space to answering this question would be but flogging a dying horse. It will be enough to say that if even a misapplied classical education will enable a man to realize and remedy his own ignorance, it has done more for him than perhaps the most modish system of commercial and pseudo-scientific cram would have done with the marvellous self-complacency and intellectual flatulence that it engenders and which lasts usually to the grave.

Most of my readers will, I think, have in their minds their own ideal of what a Catholic college should be. Many can have no hope of direct benefit to themselves through the partial fulfilment—for only so far can ideals be realized, alas!—of their own pet ideal; but as they live again in their posterity, so let them wish to be educated again in their sons and daughters. Let us then compare our ideals and see which of us has the noblest that is practicable.

A RECIPE.

The ideal Catholic college would on its purely secular side be naturally a college composed of each of those various depart-

ments of human learning, modelled on its corresponding department in that college where a particular subject was generally regarded as being taught best. This idea of a college would be thus a purely composite idea, and an idea that could be but imperfectly realized. Limited means and a system limited to local needs, whether of town, state or nation, must always prevent the realization of such an ideal.

But, granted the purse of a Fortunatus to spend, and the wisdom of a Solomon to spend it, we should not then have approached the ideal college even on its purely secular side. There would be wanting tradition, that subtle and indefinable *genius loci*, which is the life and soul of a long-established college, and whose absence hampers for years the work of the ablest teachers and disciplinarians in any new school or institute of learning. This is the reason a reformed old college can, under competent management, hold its own successfully against the most up-to-date of new schools with the best scientific equipment of staff, appliances, class-rooms, laboratories.

The idea of such a college would not be hard to frame on paper. This college has the best system of teaching mathematics; that college is deservedly famed for the quality and character of its training in chemistry, or physics, or electricity; this college sends into the world the best linguists; that college is noted for its sound classical scholars; this college produces the best athletes; that college the ablest men of business; to every college its own speciality. Let us combine all these excellences and we get our ideal college, from the merely worldly point of view. How low this ideal is by the side of our poorest, worst-equipped Catholic college, every religious man will at once perceive.

The ideal Catholic college would be then a college that contained the foregoing combination of secular excellences, and that taught the doctrines of the Church in such a way as to produce the best Catholics.

WANTED A COLLEGE!

Now where are we to look for a college that trains the souls of its students in the best possible way? It would be far easier to name off-hand the best system of classical or mathematical

instruction, out of so many competing systems, than to answer this question. Why is this? Is it not because our religious training is stereotyped and very much the same anywhere?

Is the religious training in any Catholic college perfect? Far from it! Our doctrines are perfect, but our methods of imparting them must necessarily be as imperfect as the teachers. There must be many faults in our best colleges, therefore, and our Holy Mother the Church is ever peculiarly anxious that we should detect and remedy them in order that collegiate life may be a help and not a hindrance to salvation. The object of Catholic training is to convey the maximum of good to the greatest possible number. To convey the maximum of good to a great number but not to the greatest possible would be a fault in a Catholic institution. A mass of matter will be the more easily electrified in proportion to the absence of bodies in it that resist the electric current. Just as it is a physical truth that there are bodies that resist electricity, so it is a sad educational truth that there are boys and girls that cannot be spiritualized by life in colleges, and that hinder the free course of the electric current through the souls of others. Where these obstacles exist, the maximum of good is not being conveyed to the greatest possible number; there is a "short circuit" in our electrical system; there is a leakage of force; there is a fault in our college.

To find our ideal Catholic college we must, therefore, find these faults in order to eliminate them from our system.

"RELIGIOUS DYSPEPSIA."

I have met at times past students of many Catholic colleges who were not practising Catholics. In answer to the question as to why they had abandoned their duties, the usual answer was: "O, I had so much religion crammed into me at school and college that I got sick of it!" Every priest must be more than familiar with this reply. I have just received this answer to my question from two former pupils of my own, living in quarters of the globe far remote from me and each other, who still maintain a correspondence with their former master. These were, when at college, tractable students of average brain power and, as far as I know, of good character.

Such iteration of an old familiar reply has led to this article, has induced me to ask myself: May there not possibly be something in it? I hope I shall not shock any of my readers by the avowal, but I earnestly believe there is. It is the "cramming" of religion that produces, I believe, a certain percentage of the leakage from the Catholic students of our Catholic colleges.

Much of our religious training in colleges is mere routine and appeals to the head chiefly, very little to the heart. Students are roused at an early, sometimes too early, hour. Sleepy in summer, benumbed in winter, equally distracted winter and summer alike, sometimes with the painful feeling of hunger that all young animals experience after a prolonged fast, they are driven by a task-master into the chapel. Morning prayers are uttered mechanically, and then comes the Holy Sacrifice of the Mass. A policeman or prefect is told off to see that Catholic boys commit no sacrilege! They are lucky if they are allowed to genuflect without the odious accompaniment of the prefect's hand-clapping. After Mass comes study for an hour or so, and then a breakfast of sorts, usually bolted. As human kind cannot chew the cud, this is usually the beginning of life-long dyspepsia. Religious indigestion arises in the same way.

Routine visits are made to the Blessed Sacrament during the day, with a policeman at the head and another at the tail of the procession. On a feast-day there may be a routine Benediction. Once a month a policeman goes his rounds and hales the delinquents to Confession. I dread the next thought, but there are, there must be, routine Communions. It is all part of the system.

Now just for a minute, gentle reader, never mind a defender of the system,—for I know as well as you there must be some system and some routine—but just ask yourself the question: Is the foregoing description fairly true? Does it resemble any of your own experiences? I know that destructive criticism is an easy task; but that is all that concerns us at present. Let us always train our minds to meet facts, particularly ugly facts, and we shall go far in our mental life. Let deductions come in their due course after the orderly harvesting and gleaning of particular truths.

INTOXICATED BY LIBERTY.

After a few months of this religious routine come the holidays, and good-by to books and routine—and, in how many cases, to weekday religion !

Human nature would not be human nature if a reaction against all kinds of routine did not follow ! It is a terrible truth, but it is the truth for all that, and must be faced, that the greatest abuses follow in the holidays, when students in any of our colleges have been treated as slaves, and not taught the use of their liberty.

How many of those who may happen to read this article have not been deeply shocked, and their religious feeling wounded to the quick, at the conduct of Catholic students returning home in the cars on the first day of the holidays !

Slaves are intoxicated at the first breath of freedom, because they know not how to use their liberty ; but the idea of intoxication is loathsome in connection with the student of a Catholic college. I knew a college some years ago of much pretension, whose success was due to the faded glories of an historic past, where it would almost be the language of flattery to say that license prevailed when liberty was given, or rather, as liberty was no part of the code, whenever the Draconic system was modified. Here in this college no student was allowed to leave the grounds except as one of a band of four, each band in charge of a cassocked seminarian, often much the youngest of the band, and one perhaps just promoted from the lowest college class to the dignity of the *soutane*. There was to me something incongruous in the sight of this juvenile wearer of the cassock, with the youthful down still fresh on his cheek, assuming the grave responsibility of looking after the conduct of four bearded veterans anxious for the stolen sweets of smuggled whiskey and contraband tobacco. When by its iron rules a college resembles a reformatory, corporal punishment of a kind has to be inflicted freely, and each of these bearded veterans knew the penalty, and was callous and resigned. The delinquent was sure to get his punishment, and if he showed fight to one of the prefects he was simply flogged by the four. All the convicts, I mean students, were driven in a chain-gang to Holy Mass, to prayers and to everything, and I wonder how many of those whom I knew then go

regularly now to a Mass of obligation, let alone to the free-will offering of a weekday Mass? May there not possibly, and I ask the question with all respect and diffidence, be something wrong with a system whose practical result is that all the religion of one's life-time is crowded into one corner of one's life? To make the child "honor his Creator in the days of his youth" is one thing, and to make the child honor his Creator in such a system as to produce a dislike for the honor of his Creator ever afterwards, is another.

THE PURITAN SNAKE.

The Catholic Church is the Mother of Liberty, as much the mother of true liberty as she is the stern foe of all license. Catholic teachers who cannot train their pupils to use their liberty aright, fall very far short of the Catholic standard. The behavior of a student whose religion is not a mere matter of scholastic routine, will not be different on the first day of the holidays from the middle of term-time. I protest vigorously against the view of those stern moralists among us who by constantly dwelling on one phase of Catholic ascetical thought have brought themselves into apparent sympathy with the Manichæanism of the Puritans. The Catholic Church ever sails a middle course. The Puritans denounced all pleasures, at least all harmless pleasures, for your saint of the street-corner is often a sad sinner in the closet. The opponents of the Puritans, who finally won the day, were Epicureans of the school of Horace, not of the great teacher Epicurus. The Catholic Church alone has ever consistently held the middle course between these extremes and left the soul of man free. She has ever taught man to know how to use his liberty, to be master of himself, and to enjoy all sinless pleasures. Hence Catholic England was "Merrie England," and amongst Catholics alone was found the true joy of life. France would, I believe, be "Merrie" France to-day, if religion were not driven into the sacristies and aristocratic *salons*, and if that foul fiend of French Puritanism or Jansenism had not broken the thread of Catholic educational life and alienated the clergy from the laity and the laity from the clergy, that unhappiest of all divorces in any Catholic country.

CATHOLIC HOT-HOUSES.

To develop further our idea of the Catholic college we must therefore imitate our Mother the Church in her careful avoidance of extremes. A plant raised in a hot-house is not adapted for the turbulent life of our northern climate, and if for experimental purposes we grow one of our home plants in a hot-house, we must take care to let it have its proper atmosphere, without which it will be a puny, sapless thing at the best. It is much the same in a college. A French atmosphere is, I think, the worst atmosphere possible for an American or English lad brought up with Anglo-Saxon ideas and institutions. The young American or Britisher should be taught to use his liberty, and should be put upon his honor as soon as he is old enough to understand the words "honor" and "liberty."

His college life should be a joyous life; his religion should be a joy; the trusting by his masters to his honor and not to their *surveillance*—that bad old system which produces more hypocrites than saints—should be his proudest privilege.

But how are we to effect this?

By remodelling the system where it is faulty.

BOY WANTED!

In every Catholic college there should be one priest whose sole duty or chief duty should be to act as parish priest to the students. He should not be a stiff, hard, hide-bound *règlementaire*, but a man of genial, kindly soul, one who has been fortunate enough to keep his boyish enthusiasm and sympathies unimpaired, one who is a boy himself. In every diocese there is a full score of such priests.

Do you remember that splendid sympathetic study of such a Father in the first part of Daudet's *Le Petit Chose*, that beautiful book marred and brutalized by the *style boulevardier* of its second part, *Le Petit Chose à Paris*? What a splendid prefect he would have made for our college! What an admirable blend of prefect and parish priest!

Nowhere in the world is there such wealth of material as in our Catholic priesthood. One of the many little things that astounds an educated convert is the number of priests he meets of

middle age and older, who have retained the hearts of boys amidst the many disillusionments that they have met in their career. This explains why in English literature a non-Catholic writer will usually depict an old Irish priest, a priest of the only nationality he has met as a rule, as "a jolly priest," who "at all seasons of innocent jollity" is always the leading spirit.

This guileless Nathaniel-like character is, thank God! not peculiarly the characteristic of the devoted Irish clergy, though they have their full share of it. Such priests are to be found among every nationality, as this boy-like character is one of the marks of a peaceful Catholic heart and not of any distinction of race. "Who drives fat oxen must himself be fat" is an historic absurdity; but for all that I believe that he who wishes to rule boys successfully must himself be a boy at heart and in sympathies.

How many really excellent priests and schoolmasters fail at establishing an influence over their youthful subjects' minds simply because, in utter unconsciousness, of course, they act and talk and move amongst their charges like inhabitants of another sphere. I have often heard a good and holy priest giving little lectures to a class of boys in which the terms of scientific theology were repeated like spells and could only have been appreciated in a first-year class of moral theology. Like Goldsmith's young rustics they wondered at one head carrying all the learned words the good priest evidently knew.

We sometimes meet men in charge of boys and young men, who seem to have never been young themselves, excellent men and scholars of much erudition, who appear to have been suckled by a folio and weaned on a quarto, who can describe with enthusiasm the Olympian Games, but who do not know what "stealing a base" means, who walk about among their boys amazedly like foreigners listening to a strange tongue and wondering what it all means. Such men are admirable in a class-room, but as directors or prefects of boys they are but square pegs in round holes. Boys, in some respects more clear-sighted than their instructors, are the first to perceive and resent the incongruity of the whole arrangement.

For our ideal collegiate parish priest or prefect, however, no

such bookworm, be he never so saintly, would do ; we want the man who knows boys and how to win them.

What routine he employed, he would limit to what is of obligation. We must attend Mass on Sundays and holydays of obligation ; with regard to Mass on other occasions the Church has left us free, that we may have something of our own to offer, without compulsion, to God. Of boys over twelve, and of these alone am I writing, one volunteer at a weekday Mass is better than a dozen pressed boys. And how many such volunteers would not a Catholic Arnold in a Catholic Rugby call forth !

LOAFERS MUST GO !

The great need in America and in Great Britain is a Catholic Rugby, a public school where Catholic liberty would truly prevail. If an Arnold with a purely natural religion at his command could produce the really admirable results that he did indeed produce, what might we not expect from a Catholic college conducted on the same principles with all the supernatural wealth a Catholic instructor has to help him ? Arnold's first principle was to win the heart of the boy ; his second principle was that all undesirable students, or those who were a hindrance to others, should be eliminated from the college. As he said, " It is not necessary that this should be a school of three hundred, or one hundred, or of fifty boys ; but it is necessary that it should be a school of Christian gentlemen."

It is not enough for instructors to see that they themselves do not scandalize one of the little ones, they must see to it that no *σκάνδαλον* or stumbling-block be in their college from the presence of one of the boys themselves. I do not mean in a spiritual sense only, for what Catholic college or what English Arnold would tolerate for a moment a moral offender ? As we know, Arnold removed quietly from Rugby many boys who were good boys in themselves, yet either stumbling-blocks to others or totally unfitted for college life. As every practical teacher knows, all boys whose parents are well-to-do, are not necessarily fitted for life in a college. Many boys at the present day are allowed to dream away their time at college in a state of intellectual torpor, when they might do wonderful things in the hands of a compe-

tent private tutor or at a less ambitious school. There is a squeamishness amongst us of hurting the feelings of parents, or of injuring the finances of our colleges by insisting on the removal of an unsatisfactory boy, not necessarily a dull boy, sometimes even a clever boy. But this must be done, if you are aiming at a high standard for your college, and if you are not, this subject has merely an academic interest for you. The average parent of average common sense will soon see that you have the interests of his son at heart, and will no more dream of dictating his standard to you than he would think of telling a watchmaker how to mend his watch.

My ideal college will have then probably small numbers from the start; and let them be smaller at first, by judicious eliminating of all unplastic material. The growth will be but gradual. There will be plenty of opposition, plenty of criticism, and little encouragement or help at first; but in the end, after much patience and tribulation, I think I can safely promise all those who think only in dollars and cents that it will pay. I swear by all the dollar-gods or sterling-gods that were ever created for their creators' adoration, that it will pay.

When it is found that your original high standard has been kept up and has never been lowered to meet some individual pupil's requirements, it will be a privilege for a student to enter the walls of that college. It will be an honor worth competing for, and there will be competition for it.

WE COULD AN WE WOULD!

If there is room in the State for hundreds of colleges with distinctly lower aims, with purely social or frankly mercenary ideals, there ought to be room in the whole country for one such college as ours.

Now, at the present moment our poorest and feeblest Catholic college is to Arnold's Rugby as Rugby was to the other English Protestant public schools of Arnold's day, just because it is a Catholic college. Would not a Catholic Rugby be as superior to the bulk of our Catholic colleges?

Is it an impossible ideal? Can you not picture to yourself a college with a sympathetic, holy priest winning the souls of the

students to God, winning them gradually, breaking down formalism and routine gradually, but winning them? It is a grand picture—but one, I feel convinced, that could be realized. And even if the sciences and 'ologies were a little behindhand in such a college, even if this marvellous brand-new psychological pedagogy, or pedagogical psychology, or whatever it is called, had not yet found its way there, it would be nearer, I think, the realization of our ideal Catholic college than many more pretentious institutions.

It is not an impossible ideal! Why should we Catholics, of all the people in the world, who are in a special sense the heirs of what is of good or of God in all the ages, why should we content ourselves with not a low, but the lower ideal? We who have the only religion in the world that is not at the mercy of every wind and breath of philosophy or science, we who have the one infallible touchstone, we whose position is alone secure, should feel ashamed at times when we see the high ideals of those excellent men outside our ranks in this world, and when we think how self-centred we are and how contented with "the good," when we might easily get "the better." The old proverb tells us, *Le mieux est souvent l'ennemi du bien*; but in our case the reverse too often obtains.

We are too apt to sing, "God's in His Heaven, all's right with the world!" and to fall back on our *laissez-faire* style of doing things, and trusting always to have the grand old Church behind us to fall back upon in case of need.

It is not necessary for us to await the rise of a new college, some phoenix among our Catholic colleges, to see our vision realized. As I have said before, an old college has something that a new college cannot hope to obtain for years, and that is, tradition and long-established *esprit de corps*; and by a sympathetic chief and prefects of the right stamp much of the obnoxious formalism that has grown up might gradually and judiciously be done away with. It would be edifying to see a Christian rivalry among our historic colleges, as to which could concede the largest measure of Christian liberty to its subjects with perfect knowledge as to how to use it. The result might be more useful to the soul of the student than winning even a base-ball match.

The Rector of a college has his best advisers even nearer him than he thinks. His best advisers are his own pupils. Arnold learnt more from his boys themselves than from the pages of any psychology, but it takes an Arnold to win the confidence of boys, who are, once they are won, the honestest advisers the sun shines upon. The next best advisers are for obvious reasons the boys who have just left college.

I do not despair of reading in the time to come the "School-days" of some Catholic "Tom Brown," marked by all the love and affection that that noble teacher Arnold continued to inspire in Judge Hughes, and in all his old boys. It has not been written yet, as Arnold's experiment has not yet been tried amongst us. We are waiting for the "high man" of whom Browning writes, and, as the times are ripe, let us hope we shall not have long to wait.

"That low man seeks a little thing to do,
Sees it and does it :
This high man, with a great thing to pursue,
Dies ere he knows it.

That low man goes on adding one to one,
His hundred's soon hit :
This high man, aiming at a million,
Misses an unit.

.
Lofty designs must close in like effects !
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying." ¹

M. D.

THE POPE AND THE REFORM IN CHURCH MUSIC.

IN endeavoring to show what impression our modern worship with its travesty of Church music makes upon the serious-minded outsider, I quoted in my last article a passage from Mr. Blackburn in *The Chord*. Here is another passage from the same writer :

"You [Catholics] can have a reasonably dignified church service without spending one stiver more upon the church choirs than you are now spending in order to obtain a result that is tawdry, frowsy, and

¹ *A Grammarian's Funeral.*

ragged. . . . You have Miss A. singing duets with Miss B. to the words, 'Domine Fili Jesu Christe,' as if they were singing 'Oh, that we two were Maying,' or 'There's life in the old horse yet,' and to music which would disgrace a tenth-rate writer of music-hall songs.¹ Or, if it be a male choir, you hear thunderous basses without a note in tune, and emasculated tenors, . . . engaged over worrying the most solemn words of the Creed, as though they were prize dogs, and the Creed were a pack of rats."

A Catholic, writing in the Jesuit *Stonyhurst Magazine*, confesses:

"I have reluctantly arrived at the conclusion that of the immense number of religious sects at present existing in England, there is probably not one whose church music is not greatly superior, from the points of view of solemnity and devotion, to our own. This is a humiliating conclusion to come to; but for anyone who looks for correspondence between the music and the solemn act of worship which it is intended to pay to God Almighty in the church, it seems to be the only possible conclusion. Putting aside all other sects, let us take as an example the Anglican Church. The music sung in the now Protestant cathedrals absolutely puts us, or ought to put us, to shame.² Where have we [now] anything like it? In what Catholic

¹ I have heard, and recently, Sunday after Sunday, in a large Dublin church, for all the Diocesan Commission, the most disheartening twaddle piped in female duets all through low Mass. And what it consisted of was *bits* of the "Gloria," *bits* of the "Credo." Such words! And such music! And such wilful rebels, or at least ignorant innocents! But, anyway, ignorance, which in moral matters extenuates the crime, is itself in intellectual matters a crime of the first magnitude.

² He might add that their exquisite chanting of Litany, Versicles and Responses is the echo of their once Catholic offices; and that their noble tradition, from Tallis, Byrde, and other composers of the sixteenth century, is Catholic. The Latin originals of Tallis' motets, and the music of Masses by Byrde, last Catholic organist of St. Paul's, are now published. "The composers of the English school, founded by Tallis, and lasting to our own day, are sometimes said to be losing their popularity. This would be a pity. The Established Church has been right well served by her musicians. The greatest names in the history of English music are those of the organists and choirmasters who have devoted their talents to the composition of anthems. Why should not some of these works be set to Latin words for the services of the Catholic Church? . . . Dignified, church-like, written in excellent form, of moderate difficulty and convenient length, these pieces should be welcomed by our precentors and choirmasters. . . . It should be remembered, moreover, that [at least] one or two of the founders of the school of Anglican Church music

church can we hear music so completely in harmony with the prayer that is being offered up, as that rendered by those cathedral choristers? And yet their act of worship is, so to speak, fictitious; whereas we have the great unbloody Sacrifice offered up on our altars. Their empty celebrations are accompanied by chants which are soul-stirring and elevating, and assist the congregation to take active participation in the service. During our High Masses, on the contrary, we are performing pieces of an operatic character, very often scandalously light in style, orchestral symphonies which would have more fitting places in the concert hall, fugues, etc., which not only have no sort of correspondence with the words of the liturgy, but which, moreover, are eminently distracting to priest and people. . . . I do not wish here to be understood as advocating the exclusive use of Plain Chant. . . . Let us, by all means, 'rejoice in the Lord' in our Church music. But I conceive that we can do so without resorting to profane style, or making a hideous noise."

Some examples of what is done, of what is being done to us, in this year of Pope Pius' succession, have been given. What of the following? The disgusting things could be multiplied without number, from our so far non-Papal churches—non-Roman in one sense; yet the actual organists and choir of Rome have fallen under a special Papal lash; and are already in full retreat. It would be a useless impertinence to ask what Pope and Church would think of these announcements below. But we should like to have an opinion from the denunciatory Pope of the Church Music Letter, if, next year, his children behave in the same way still.

were Catholics!" So writes a reviewer in *The Month*, apropos of "*Cantica Sion*; or, English Anthems set to Latin Words." And it was when the Anglicans were false to their Catholic tradition that decent Mr. Evelyn wrote, like a pious gentleman—after Charles II's importation of an orchestra into the Chapel Royal to accompany the new solo anthems: "Instead of the ancient grave and solemn wind music accompanying the organ, was introduced a concert of twenty-four violins between every pause, after the French fantastical light way, better suiting a tavern or play-house than a church."

Were he writing his diary to-day, where would he take refuge? In St. Paul's certainly, rather than in Brompton Oratory; in Westminster Abbey rather than in Farm Street. But let us hope he would not miss the full-blown Romanism—gravity in art, without heterodoxy in doctrine—of Westminster Cathedral. May it convert all the Catholics in music, as all the heretics in religion.

"At the Church of ———, West ——— Street, New York, on Sunday, April 21 [1903], vespers will be celebrated at 8 o'clock, and a meeting of the Archconfraternity of Our Lady of Victories will be held. The musical programme will be as follows: Prelude, organ and orchestra, 'Pilgrim's March,' d'Archambaud; 'Dixit Dominus,' quartette, Barnby; 'Laudate Pueri,' Gregorian; 'Magnificat,' quartette, D. Giorza; 'Meditation,' violin and organ, Hauser; 'Unfold ye Portals' (chorus by the St. ——— Academy), Gounod; 'Tantum Ergo,' chorus, Rossi; Postlude, 'Festival March,' Mendelssohn. The soloists are: soprano, Mrs. K——; tenor, Signor O. M——; alto, Miss M——; basso, M. J. Jean ———. The orchestra from the St. ——— Academy, under the direction of Prof. ———, will supplement the organ, at which Mme. ——— will preside. The Rev. ——— will preach. A procession in honor of Our Lady of Lourdes will be held."

"The feast of St. Veronica, February 4 [1903], was celebrated with all due honors at the Chapel of ———. At the Solemn High Mass, the musical programme included a prelude for the violin and organ (Handel) by Messrs. ———. The Mass was Haydn's Third, sung by the Misses ———, sopranos; the Misses ———, and Mrs. ———, and Mrs. ———, contraltos; Messrs. ———, tenors; and Messrs. ———, basses; with a full chorus by the pupils of the ——— Training School. In the afternoon Giorza's Vespers were sung, with Gounod's 'O Salutaris,' and Silas' 'Tantum Ergo.' For recessional, 'Jerusalem the Golden' was rendered."

And in Canada:

"Sunday, 18th inst., he administered the Sacrament of Confirmation. . . . The choir did splendid service under the able leadership of Miss ———, the efficient organist, assisted by Miss ———, Miss ———, and Mr. ———, violinists, Mr. ———, base (*sic*) violinist, and Mr. ———, cornetist. Miss ——— distinguished herself as usual, singing the Agnus Dei in superb voice. Miss ——— would be an attraction in any choir or Concert Co. in the land."³

If we do not want to prove anything else about the suffering Church, we certainly seem to want to prove that some of her children excel in vulgarity.

We wonder whether even the far-seeing Pope, and listening to

³ Perhaps that should read, rather: "other Concert Co."

all the world, contemplated worshippers, at a church served by Religious, being handed the following :—

MUSICAL PROGRAMME FOR SUNDAY EVENING.

Organ—"Toccata" Boely

Beads and Sermon.

"The Passion" Haydn

Introduction.

No. 1—Choral—"Father, forgive them"⁴ . . Haydn

Chorus and quartet—"Lamb of God"⁴ . . . Haydn

Soloists: Mrs. —, Miss —, MM. — and —.

No. 2—Choral—"Verily I Say Unto Thee"⁴ . . Haydn

Chorus and Quartet—"Lord Have Mercy"⁴ . Haydn

Soloists: Mrs. —, Miss —, MM. — and —.

Benediction.

Chorus—"Sanctus"⁴ Neukom

Bass Solo with Chorus—"Sub tuum"⁴ . . . d'Anjou

Soloist: Mr. —

Tenor Solo with Chorus—"Tantum Ergo"⁴ . W. Reed

Soloist: Mr. —

Finale Organ—"Fanfare"⁴ Barnes

N.B.—Mass for "All Saints," Nov. 1st, Farmer's B \flat , Mass; for the Feast of the "Immaculate Conception of the B. V. M.," Gounod's "St. Cecilia." In preparation for Xmas, Marzo's 3d Solemn Mass, with full string orchestra.

If that sort of ecclesiastical naturalism is not, Pope Pius may well say, a calling upon me to purge the temple, I am no true Father of the misled faithful.

"We read," says that Pope's man, the editor of *Catholic Book Notes*, "in the *Franciscan Annals*, that at the Mass of Deposition 'at the recent Forty Hours, at —, Mr. —, the famous tenor, sang beautifully an *O Salutaris* after the elevation.' The same number contains an article on 'Loyalty to the Church,'

⁴ As an introduction, these words might perhaps seem to be less unsuitable than other items in the programme.

in which obedience to the Hierarchy is duly insisted on, and loyalty is claimed as a conspicuous feature of the Franciscan character. This being so, we would call the attention of the good Fathers to a passage in the Thirteenth Decree of the Fourth Provincial Synod of Westminster (1873), which runs: 'Rectors of churches should not themselves publish in the papers, nor allow any one else to do so, accounts savoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage.'

That is worth quoting, in the present state of our church manners; for did anyone ever doubt, if he knew anything, what Rome would have to say to that church-theatre chat, or to our puffs before a great Feast of the Christian year, in a Christian city like Montreal, for instance, about a "choir of mixed voices, according to composer's desire, 150 voices; one of the finest Masses ever produced"? And about another "splendid choir, of —— church," which "will render the Mass they so acceptably gave at Christmas, with the same soloists, as follow . . ."? "At 7.30 P.M., a grand musical Benediction has been prepared, Mr. —— will conduct, Mr. —— will preside at the organ. . . . Professor —— will play the March from Tannhäuser." These are official notices, mind you. "Clearly, we are *not*, in England, as bad as might be." For never, there, did the most impious Catholic, or Protestant, I believe, go on quite like that, and go on again the next time, and the next. It is not ludicrous, because it is pitiful. But were the Church what those people would make her out to be, she might vanish from this world, and no serious soul would be any the worse. We wonder—in our rather silly way—that sons of toil, "lapsed masses," as we call them, do not take the trouble to pay to go to hear "the Prima Donnas of the Easter Morning Music," eleven *décolletées* ladies whose pictures appeared last year (in Holy Week) in a Boston "Catholic" paper. Perhaps it might be respect for Christ that would suggest to a Socialist to keep away from such performances. They would certainly confirm me, were I an outsider, in the belief that whatever Christianity was, its day is done; that its idea of God and things created, and of man and his destiny, must be cheap trifling, fit for the idle, the frivolous, the selfish,

but with no message for men who hope and work to help fellow-men, in this world, if not in the next.

I happend to see a letter from a disheartened layman, a man who studies Church music—but at his home. When on an engineering journey he went to a High Mass in a Canadian cathedral. “Instead of their singing the *Gradual*, the organist played *in slow time* a waltz strain from one of our latest comic operas. At the end of a furious *Credo* they sang ‘Amen, Amen, A-men-men-men, A-men-men, A-men.’” How it recalls many a Sunday penance, of sickly sound and brutal. “But I rarely attend High Mass,” says even a less musical, devout man, “because of the irreligious music. While I am not competent to criticise, I feel that it is undevotional and distracting.” And a correspondent in *The Tablet* (London) protests: “Since I have been a Catholic I have never heard a Gregorian service to come up to . . . We seem to prefer to outrage Mozart and Haydn with a ‘Cock and Hen’ choir in an organ loft.”

How edifying, finally, that “congregation and priests left the building to the moving strain of Mendelssohn’s ‘War March of the Priests?’” Newman says of “the muscular Christian” that it would make no difference to him if he woke up some morning and found he was a Mohammedan. If organists wished to make us go to sleep feeling that it would make no matter if we were pagans, they could not, to close our Sunday, play what is more suited to drive all Christianity out of us, than this roaring of absurd insults at the Crib and the Altar, for which the sacred rite and priestly words had urged us to keep a place in our hearts, weak yet longing for help. “Enfin,” wrote Montalembert,

“avant de sortir des églises, il faut bien consacrer quelques mots à une classe spéciale de vandales qui y ont élu domicile, c’est-à-dire des organistes. Si c’est un crime d’offenser les yeux par des constructions baroques et ridicules, c’en est un, assurément, que d’outrager des oreilles raisonnables par une prétendue musique religieuse qui excite dans l’âme tout ce qu’on veut, excepté des sentiments religieux, et d’employer à cette profanation le roi des instruments. Spécialement à . . . les organistes se rendent coupable de ce crime. Règle générale, toutes les fois qu’on invoquera le secours si puissant et si nécessaire de l’orgue pour compléter les cérémonies du culte, toutes

les fois qu'on verra affiché sur le programme de quelque fête que l'orgue sera touché par M. . . . , on peut être d'avance sûr d'entendre quelques airs du nouvel opéra, des valse, des contredanses, des tours de force, si l'on veut, mais jamais un motet vraiment empreint de sentiment religieux, jamais une de ces grandes compositions des anciens maîtres d'Allemagne ou d'Italie ; jamais surtout une de ces vieilles mélodies catholiques, faites pour l'orgue, et pour lesquelles seules l'orgue lui-même est fait. Je ne conçois rien de plus grotesque et de plus profane à la fois que le système suivi par les organistes de Leur but semble être de montrer que l'orgue, sous des mains habiles comme les leurs, peut rivaliser avec le piano de la demoiselle du coin, ou avec la musique du régiment qu'on entend passer dans la rue. Quelquefois ils descendent plus bas, et un jour de Pâques, 18—, on a entendu au salut un air fort connu des buveurs, dont les premières paroles sont :

Mes amis, quand je bois,
Je suis plus heureux qu'un roi.

On voit que ce n'est guère la peine pour Mgr. l'Archevêque d'interdire la musique de théâtre dans les églises, puisque les organistes introduisent de la musique de cabaret.

"Il y a longtemps cependant que ces abus, si patiemment tolérés aujourd'hui,⁵ sont proscrits par l'autorité compétente."

He quoted, too, from the seventeenth century, a French archbishop: "Enfin, nous défendons d'envoyer ou d'afficher des programmes pour inviter les fidèles à des musiques dans les églises, comme à des pièces de théâtre ou à des spectacles." And half way between that day and ours an English priest thought "the taste of our Catholics in general for Church music is too vitiated, or perhaps rather totally corrupted by opera music and fiddling jigs, ever to relish serious tones." We to-day, therefore, are not alone unhappy. The stream has long been choked. But that is no reason, says Pope Pius, for standing on the bank, looking on ; I shall dredge it out ! be sure of that ! The Pope needs, however, what St. Basil says the world does not well understand, "the courage of a Catholic Bishop ;" he has to clear out what is natural, base, and deep-rooted.

But with him he has, of course, the Catholic Episcopate.

⁵ Montalembert lived before Pius X.

Bishops may not have seen their way to enforce their decrees. But we know what German dioceses have done; where Church music, in its revival, seems to echo the new Catholic life and strength. Belgium, too, had its great reunion last year of men of all countries, who were both Catholics and musicians, under her Bishops. The English Bishops have published decrees. The Archbishop of Paris has enforced reform. The Archbishop of Dublin has a diocesan commission. Maynooth, in Ireland, and Oscott, in England, train hundreds of priests in good music. American Bishops in Council have reminded their priests of the claims of the Church's chant. And individual Bishops here have not been silent. Bishop Michaud, of Burlington, in a circular letter to the clergy, now writes the following, for instance: "The question of singing in the vernacular at funerals has often been brought to the attention of the clergy. As far as we know, our clergy desire the Church regulations concerning this matter to be observed strictly and to the letter. But among the laity there are many filled with vain notions not calculated to improve on Church Ritual, desiring only to have a concert or musicale of their own over the dead. Frequently, too, it is the work of an over-zealous singer who wishes, for his or her own glory, to acquire a little notoriety in entertaining a church audience by throwing in here and there a piece of music more suitable for a concert hall. From continuous pressure brought on the priest, he tires in his opposition, and allows the singing of hymns or songs in the vernacular.⁶ With all the authority vested in us, we forbid such abuses, and direct our clergy not to allow any such in the church or in the cemetery. The Roman Ritual and Gradual are complete, and need no addenda for funerals, either from us or from the people."

A priest had written in *THE ECCLESIASTICAL REVIEW* imploring help or guidance against the custom, born of non-Catholic thoughts of death, of singing foolish songs at funerals.

Still, in justice to the erring laity, another priest remarks: "Is not this rather a strange thing to read of—at the funeral of a priest?"

⁶ And such hymns! For instance, that concertina street tune, to the sickly "Take me"; last, in the *Catholic Youth's Hymn-book*. And people that write such things are said to believe in Purgatory! God help them!

Recently this well known priest died; and at the Requiem Mass (where at least two bishops were in the sanctuary and two hundred priests) we read that a certain often heard song was sung: 'After the *Libera*, Mr. — sang *Calvary*.' This is a piece of music that might do for Salvation Army marching. We bear with it in well-disposed parlors. But really it is a joke to force simultaneously on the mind the Holy Sacrifice, with the *Libera me, Domine*; and then, this song. It is just as irreverent as what we imagine is 'revival' ranting—well enough in its place. Its place is not near a Catholic Altar of God. Then, after the funeral, there was another wretched incongruous mixture. The sentimental 'Freemasonry'—we use the term advisedly—of popular American Universalism found its expression in what we read of as follows: 'The quartette sang *Rest, Spirit, Rest*.' We all know the sort of thing—sweetly pretty, and profane. Life is not a hymn; it is a struggle. Death is not a passing, with pride and vanity, into an elysium to which we do credit, as it were, by our visiting. It is far otherwise; as common sense says, and as is taught by the Catholic religion. However, this quartette—with a sort of parting respectful bow to Catholicism and the fear of God—added the *De Profundis* after its 'Freemason' (shall we not say, essentially Pagan?) nonsense. This is the way to undermine the real religion of Calvary."

Against the Unitarian hymn, *Nearer, My God, to Thee*, one Catholic paper of New York said it had given up the fight as useless. If not because it is Unitarian, yet because it is too expressive of useless pietism, it is out of place in Catholic worship; bearing, indeed, toward strong Gregorian indifference to sentiment, the relation our be-stuccoed rococo churches bear to the massive arches and roofs of Norman and Gothic stone. Our degeneracy is all of one piece.

Would any one take this for healthy old Catholicism?—with all due respect to the venerated author:—"As I entered, there was a whispering in the gallery overhead; and the little village choir, seeing a priest, thought they should manifest some piety and good works. They sang *Nearer, My God, to Thee*. I listened; and it sounded very sweetly and very appropriate there in that calm summer twilight."

The fact of it is, as said Cardinal Wiseman, on Prayers and Prayer Books (p. 15), that—

“The ancient prayers [and chant] partake of all the solemnity and all the stateliness of the places in which they were first recited. They retain the echoes of the gloomy catacomb ; they still resound with the jubilee of gilded basilicas ; they keep the harmonious reverberations of lofty groined arches. The Church’s sorrows and her joys, martyr’s oblation, and confessor’s thanksgiving, anchorite’s sigh, and virgin’s breathing of love—all are registered there. He that would muse over a skull has his *Dies irae* ; she that would stand at the foot of the Rood, her *Stabat Mater* ; and they that would adore in concert before the altar, their *Lauda Sion*. Nor has the Church at any time lost her power of prayer, her mastery over the harp of David ; but silent and unstrung as it may for a long space appear, she has only to attune it when she lists, and strike it, and it brings forth the same sweet, soothing notes as at the beginning.”

In these days when even non-Catholics are going back to the old Catholic prayers and hymns and ceremonies, as if ravished by their very beauty,⁷ shall we be content to be deprived of this part of our inheritance, or allow it to lapse into oblivion ? Or shall we not rather say with the Psalmist, applying his words to the City of God on earth, “If I forget thee, O Jerusalem, let my right hand be forgotten ; let my tongue cleave to my jaws, if I make not Jerusalem [*i.e.*, the Church and the Church’s ways] the beginning of my joy” ? As the founder of a true choir in Dublin pro-Cathedral

⁷ The *Pilot* (London), in an article as to abuses in Anglican Church services, says : “We should be shocked if modern arts of stage management were applied to the ceremonies of worship ; and so we ought to be shocked when we hear *Credos* and *Kyries* sung to strains of the bastard French opera school. The thing, if it were nothing worse, is an anachronism. But as we follow the line of musical development *backwards*, we find two points at which it comes to a kind of focus in forms of dignity and austere beauty, which are most suitable for association with religious ceremonies. Plain song (Gregorian) is, after all, the obvious and perfect satisfactory musical vehicle for our forms of worship. It is at once so bare and so beautiful, so restrained and so austere, that it obtrudes nothing, but is capable of receiving everything. Only one other kind of music, far different in scope, but springing directly from plain song, is also perfectly adapted for the more magnificent commemorative acts of worship—the German *Chorale*.”

confesses, he learnt all his thought of the beauty of Catholic art and music, not from Catholicism, as he saw it, but from his sojourn at Christ Church, Oxford, that great foundation of the last days of Catholic England. How much better to spend money, as Pope Pius directs, on those *Scholæ Cantorum*—and think of the heavenly sounds coming from such old Catholic foundations, as they live on in Protestant English cathedrals and colleges to-day—than on the patronizing of operatic singers to break Church laws, on hideous church decoration by contract, on passable stained glass, which if not best is bad, on statues which are simply monstrous, on huge pews which make a church look like an upholsterer's ware-room, and which architecturally are a grossly offensive substitute for light benches or chairs, and finally, on gigantic organs, the means of ruining the singing.

If we began at the beginning, in school, in convent, in seminary, and had more of the simple and true spirit of art whose foe is luxury, we should be, what it is our right and our duty to be, the guardians and patrons of what is at once beautiful and true. All of which is intimately connected with our own confessed parlous state in Church music. The present Archbishop of Dublin, himself, who—as also the Assistant Bishop—has been a faithful precursor of the Pope in striving to silence bad music, preached at an organ dedication that

“Everything about a church ought to be of the best; not necessarily in the sense of its being the most costly, but in the sense of its being the best of its kind, and of a kind that is good. . . . This holds for the pictures, statuary, stained-glass windows, the carving of the woodwork, the mosaic work, or the tiling of the floor. *It would be better, surely, to have none of these things in a church than to have them not good of their kind.* . . . Nothing but good can come of the sound principle that whatever we are to have of art-work in our churches should be really artistic, and that between what is merely mechanical and what is artistic—even though the art be of the simplest and most elementary form—there is a difference that in a sense is infinite. . . . *This is preëminently true of the organ.* . . . Though it has a solemn religious purpose to fulfil, it ought to be an instrument worthy of that purpose. . . . And we cannot shut our ears to the profane or worldly music that comes from the organ; when, too often, in the

hands of a performer wholly unconscious of the essential difference that there is in character between the music of the concert hall or theatre and the music of the church." ⁸

And now in order to judge better about these things, in order to have renewed within us a clear spirit in art, so intimately connected with that right judgment, we shall be entering into ourselves, and, if we are wise, shall be pondering well what the Pope has said, and shall run before him to obey. I venture to recommend a little Catholic Truth Society penny pamphlet ⁹ by the priest who, until his resignation in January from ill-health, had been directing the services at Westminster Cathedral—*The Revival of Liturgical Services*, by Prebendary Kirwan. He quotes a writer's astonishment that Catholics should be found to set their fancy devotions against the Divine Office. "We are told that Vespers are not popular, that the people do not understand Latin, and do not like Gregorian, and so on *ad nauseam*." And the writer answers: "Is the Church wrong," she who has ordered what you "do not like"? Yet surely he should also answer—even for those who are not misrepresented as grumblers—why is Gregorian chant often so horribly sung, higgledy-piggledy, with no rhythm, even free, and with such braying noise, and such barbarous accompaniments? And why are the people not instructed in the use of office and chant? Why are not efforts made everywhere to give them the books they are willing enough to buy ¹⁰—Missal, Vesper book, Holy Week book, or the American Bishops' Manual of Prayers? There are surely not many priests who would say: Do not give the laity books; they would be only too particular, and would notice mistakes. One would like to see that priest face Leo XIII or Pius X. Lastly, why are not our children also taught

⁸ Bull of Urban VIII, at the beginning of the Breviary: "Divinam Psalmodyam sponsae consolantis in hoc exilio absentiam suam a sponso coelesti, decet esse non habentem rugam, neque maculam; quippe cum sit ejus hymnodiae filia, quae canitur assidue ante Sedem Dei et Agni, ut illi similior prodeat, nihil, quantum fieri potest, praeferre debet, quod psallentium animos, Deo ac divinis rebus, ut convenit, attentos, avocare alio et distrahere possit."

⁹ 69 Southwark Bridge Road, London.

¹⁰ Complete Holy Week books can be had of Burns and Oates, London, for nine cents. Almost complete Missals and Vesper books for the same price. Even those better printed and complete are not expensive in either America or England.

more of chant and office? The *New York Freeman's Journal* declares: "It is a remarkable fact that in our religious schools, colleges, and kindred places of education, the treasures of the liturgy are almost unknown." Truly remarkable. Not much wonder, therefore, when another American writer laments that "the sorrow and mortification is that so few Catholics take the trouble to understand this liturgy or to enter into its spirit." But, indeed, all must bear the blame together; for "there are a considerable number of churches in London and elsewhere in England where not one word of the Church's service is heard from the First Sunday in Advent till the last after Pentecost, with the one exception of the Mass."¹¹ How often are Vespers heard in Ireland? How often in parts of America?

Mr. Wm. F. Markoe, himself an organist and choirmaster in the archdiocese of St. Paul, declares: "Then, too, it is delightful to hear our Holy Father pleading for the revival of that well-nigh lost [in the United States] liturgical service of the Church called Vespers. It is the flippant and trifling musical substitute for Vespers and for the forgotten art of chanting the Psalms according to the seasons and festivals of the year, that have caused that beautiful service to sink into oblivion. That the people generally would welcome the revival of this time-honored service I can affirm from recent personal experience. In one of our large city churches, where it was announced that liturgical Vespers for the Dead would be celebrated on the evening of All Souls' Day, the church was packed as never before on a weekday not of obligation."

"It is a sad reflection that many of our Anglican High Church brethren are familiar with the psalms and the old Latin hymns, and the marvellous melodies the Church has set to them; and that to many of us they are entirely strange," is another very pertinent remark of the Westminster priest. But have we not—while Anglican youths study some liturgical history, and con their prayer-books, more or less—heard our Catholic youths brought out day after day to recite the Rosary, during one day's Mass after another? the effect of which, whatever it be, is certainly not to encourage a knowledge of the liturgy. And as one priest says,

¹¹ *Revival of Liturgical Services*, p. 3

who does not like having hymn-twaddle sung at him during Low Mass, with no relation to the day or feast, "It is, in other places, thought rude to interrupt."

How may matters be partially mended?

"First,"—such is Prebendary Kirwan's counsel—"begin with the children in our schools. It is ordered by a decree of the Provincial Synods of Westminster, that the children in our schools should be taught the Church music in order that they might be able to sing at our services . . . and in order that gradually the whole congregation might be got to join in the singing. Where is this carried out in anything like an effectual and systematic fashion? And why should it not be?"

"Second, I should suggest that the children should be taught in the schools the meaning of the words of the *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*; and that these, and not hymns in English, which have little or nothing to do with the liturgy, should be sung by them at the Children's Mass—especially that they should be taught to sing the *Credo* in plain chant. I never could see why in this way the whole congregation should not be got to join in singing the Mass service, in the same way in which they commonly sing the Benediction service."¹²

"Third—*Proprium Missae*—let it be explained.

"Fourth—spread Missal and Vesper books among the laity.

"Fifth—get volunteers to sing, and to hold practices.

"Sixth—use liturgical hymns; perfectly translated, as by Neale.

"Seventh—strive for united action of choirs; at whose festivals real Church music would be well sung and made known to the people. In this way Catholics in this country would have a chance of getting their musical taste educated and formed, by hearing sometimes the kind of music which the Church has pointed out as the style she wishes to be cultivated for use in her services. (P. 12.)"¹³

"Next [he goes on], as regards the popularity of vernacular services. I hold this in most cases to be a fond delusion. Anything

¹² In England, that is; where, for Benediction, even a small congregation will dispense with a choir. But it is not so with us.

¹³ A letter was addressed by the Catholic Association to all the choirmasters in London, inviting the coöperation of themselves and their choirs on the occasion of the Catholic Choirs' Festival, held at the Queen's Hall, on Monday, March 7, 1904, when Gounod's *Gallia* was heard, as well as motetts by Palestrina.

more feeble and dismal than the singing of English hymns, such as we are at present afflicted with, I cannot imagine ; speaking at least from my own experience. Certainly, no intelligent Protestant could be drawn to our churches by our popular hymnology. . . . With a few notable exceptions, the English hymns now in common use in our churches appear to me to be either forced and strained in sentiment, or else somewhat mawkish and sentimental in tone."

And, among ourselves, can anything be more unsatisfactory to every instinct—artistic, liturgical, historical, soundly religious—appealed to by the Pope, than a collection like that *Catholic Youth's Hymn Book* of the Christian Brothers, so widely used in the United States and in Canada, and so discreditable to scholarship in letters and in music? Its popularity is a sign that our well-meaning young men and women, whose home music is trash, feel quite prepared for a Church choir, where they find nothing to learn, nothing on a higher level than their own understanding. If they have a contempt for the Church's worship such as they know it—and they know what treatment it gets at their hands—what wonder? For who would not despise a teacher who was satisfied with our most careless and most slovenly ways? The people, when uncorrupted, have more of a Catholic instinct, more of the true taste, perhaps, than think the half-educated. I know that in Ireland simple-minded people will not believe you, that Irish melodies are played, nay, sung in church. Yet a Catholic paper on our side of the ocean could write that "the exquisite music of the *Harp of Tara* seems to express admirably the devotional sentiments of the *Ave Maris Stella*." Which had the instinct and mind of the Church? What that paper also absurdly called "Mozart's beautiful and really pious Twelfth Mass"—no more Mozart's than it is Handel's—and what it describes as "Lambillotte's grand Proses"—for which, and all the rest of his riot in music, may the good Jesuit be forgiven—were part of the music introduced once among a Plain Chant congregation, and, by the *poor*, grumbled against, as changing their cathedral into a theatre. These poor were the true children of the Church, which is misrepresented in higher places, but not in the Chair of Peter. Even the poor in Ireland—indeed those above mentioned were Irish emigrants—in that country where liturgical tradition was cut into

so deeply; even there, the late Father Cooke, O.M.I., told that when he heard a French Father come and sing Vespers, and chant properly the *Benedicamus Domino*, he made the remark, to himself, "he's a fool." Yet not one of the people laughed: which was what the Irish Father expected, he said; and so he added, "perhaps he's not such a fool as I thought." The poor people had a Catholic feeling for the noble chant which they then first heard, and which our vain-minded choirs will sometimes not have the common decency to answer, when a priest chants it from the altar.

As we come back to say, and cannot but repeat, some of us English-speaking Catholics have much to learn. For them, the Church's ceremonies and liturgy, if they in their narrow experience and miscultivated minds know nothing thereof, are matters of such small importance that they will neglect what they may see Catholics of other speech perform. But it is they themselves whose spirit is despicable. And since we are discussing these things in English, it is our own shortcomings on which it behoves us to look. Let us measure ourselves by the Pope's explicit directions, and not only so, but by the spirit of all that he implies, to the which it should be a happiness and an honor to conform. Then the Church would be really the Church. What a change there would be; what a blessed change! What a help to souls; what a guide to those within, to those without. All *that*, the Church, in her worship, would wish to be allowed to be. What pride we might have in her courts; were she but free to move in them as she would. And to sum up on this matter (concerning which our Holy Father feels so deeply, and has thought so long), these also were among his words when still Patriarch of Venice—if we are guilty, they are words of warning, not to say of fear—"Religious music must, through melody, incite the faithful to devotion; and it must possess these three qualities—holiness, artistic worth, and universality. For this reason, any light, trivial, or theatrical music . . . must be forbidden in the churches." Such music, he said, is "artificial in the solo numbers and sensational in the choruses." "It deserves," he continued, "the reproach Christ made to the money-changers in the temple: 'My house is the house of prayer, and you have made it a den of thieves.'"

Some simple and useful publications may be named : From Burns and Oates, London : *A Discourse on Church Music* : by Archbishop Ullathorne. *History and Growth of Church Music* : by Father Taunton.

The London Catholic Truth Society, whose publications can be had from the International C. T. S., 373 Fulton Street, Brooklyn, N. Y., and elsewhere in America, also offer, at a penny :—*Church Music*, A Pastoral Letter, by Bishop Hedley, O.S.B., of Newport, who, in his new book, *A Bishop and his Flock*, has written on the responsibility of his office in this matter; *Our Church Music : What it is and what it ought to be*, by W. Jacobskötter ; *Church Music* : The thirteenth decree of the fourth Provincial Council of Westminster ; and at sixpence :—*Ecclesiastical precepts in reference to Catholic Church Music for the guidance of choirmasters and organists*, by Provost Mitterer, a German priest ; with the Bishop of Liverpool's approbation. The Society now publishes a Church Music Series of Gregorian Masses at a penny each.

Nearer home we have :—

A Guide in Catholic Church Music (Fischer, Pustet, Herder, Benziger, \$1.00), by order of the First Provincial Council of Milwaukee and St. Paul, with preface by Bishop Marty, declaring the will of the Council of Baltimore, enjoining the singing of the Proper of the Mass and the Proper of Vespers ; and urgently wishing that the rectors, teachers, organists, and directors of choirs select the sacred music for the use of churches and schools from the catalogue thus approved. "In looking over this Guide, not a few may wonder," Bishop Marty wrote, "why the compositions of the great masters, Beethoven, Mozart, Haydn, Rossini, etc., are omitted. First, because, like so many others of minor note, they disregard the rules of the Church prohibiting the repetition of the priest's intonation at the 'Gloria' and 'Credo,' and other unseemly repetitions or curtailments of the sacred text ; and, secondly, because the composers primarily, and sometimes exclusively, intended the display of their talent und the musical enjoyment of the audience. . . . Sublime and touching as many of these compositions are, they would fulfil their real purpose if heard in the concert hall, or even in the church, outside the time of the liturgical functions. It would be a praiseworthy undertaking, if the choirs of our cathedrals and other city churches would revive the custom of holding from time to time oratorios or sacred concerts, where the lovers of music . . . might enjoy with

undivided attention and unalloyed pleasure the grandeurs and beauties of the art, which in Church music must act as handmaid, whilst in [other] sacred music it is admired as a heaven-born queen." But this *Guide* gives a large field to work in ; seeing that some 750 Masses are named, and not less than 4,500 other pieces of Church music, which also are in accordance with the Roman laws, on fitness, perfect words, and length. The pieces are marked easy, medium, or difficult. The music approved by the Grand Rapids Diocesan Commission is also thus marked.

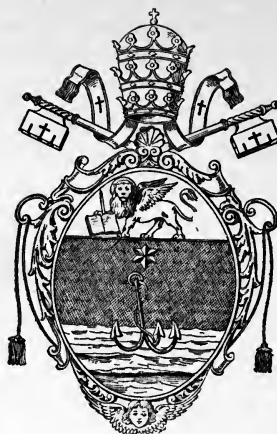
The Cincinnati Commission has issued official *Catalogues of Church Music* (Cincinnati: Keating & Co. \$0.25). They contain hundreds of compositions accepted and approved. The reasons for rejecting others are given, according to Rome's direction.

The Dublin Diocesan Commission published a list of music (Dublin: Gill & Co., sixpence). The pieces in this list also are marked as to easy or difficult. "The abuse of omitting the Proper of the Mass and of Vespers" is to be abolished. Of course the Church's Roman rules are noted ; described as "Synodal (1879) Regulations for the guidance of this Commission," without whose approval no music is to be sung in churches or in chapels. As to the organ : "military marches, operatic overtures, and sentimental airs" are never to be played.

Lastly, one would not omit, though somewhat dearer, Dickinson's admirable and sympathetic *History of Western Church Music*. The work of a professor at Oberlin College, it would be crowned by Pope Pius X. *Romanior Romanis*—alas !

W. F. P. STOCKLEY.

Halifax, N. S.



Analecta.

LITTERAE ENCYCLICAE

DE CELEBRANDO QUINQUAGESIMO ANNIVERSARIO AB ADSERTO
INTAMINATO DEIPARAE CONCEPTU.

*Venerabilibus Fratribus, Patriarchis, Primatibus, Archiepiscopis, Epis-
copis aliisque locorum ordinariis pacem et communionem cum
Apostolica sede habentibus.*

PIUS PP. X.

VENERABILES FRATRES,

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Ad diem illum laetissimum, brevi mensium intervallo, aetas nos referet, quo, ante decem quinquennia, Pius IX decessor Noster, sanctissimae memoriae pontifex, amplissima septus purpuratorum patrum atque antistitum sacrorum corona, magisterii inerrantis aucteritate, edixit ac promulgavit esse a Deo revelatum beatissimam virginem Mariam, in primo instanti suae Conceptionis, ab omni originalis culpa labe fuisse immunem. Promulgationem illam quo animo per omnium terrarum orbem fideles, quibus iucunditatis publicae et gratulationis argumentis exceperint nemo

est qui ignoret; ut plane, post hominum memoriam, nulla voluntatis significatio data sit tum in augustam Dei Matrem tum in Jesu Christi Vicarium, quae vel pateret latius, vel communiori concordia exhiberetur.—Iam quid spe bona nos prohibet, Venerabiles Fratres, dimidio quamvis saeculo interiecto, fore ut, renovata immaculatae Virginis recordatione, laetitiae illius sanctae veluti imago vocis in animis nostris resultet, et fidei atque amoris in Dei Matrem augustam praeclara longinqui temporis spectacula iterentur? Equidem ut hoc aveamus ardentem pietas facit, quam Nos in Virginem beatissimam, summa cum beneficentiae eius gratia, per omne tempus fovimus: ut vero futurum certo expectemus facit catholicorum omnium studium, promptum illud semper ac paratissimum ad amoris atque honoris testimonia iterum iterumque magnae Dei Matri adhibenda. Attamen id etiam non diffitebimur, desiderium hoc Nostrum inde vel maxime commoveri quod, arcano quodam instinctu, praecipere posse Nobis videmur, expectationes illas magnas brevi esse explendas, in quas et Pius decessor et universi sacrorum antistites, ex asserto solemniter immaculato Deiparae Conceptu, non sane temere, fuerunt adducti.

Quas enimvero ad hunc diem non evasisse, haud pauci sunt qui querantur, ac Ieremiae verba subinde usurpent: *Expectavimus pacem, et non erat bonum: tempus medelae et ecce formido*.¹ Ast quis eiusmodi *modicae fidei* non reprehendat, qui Dei opera vel introspicere vel expendere ex veritate negligunt? Ecquis enim occulta gratiarum munera numerando percenseat, quae Deus Ecclesiae, conciliatrice Virgine, hoc toto tempore impertiit? Quae si praeterire quis malit, quid de vaticana synodo existimandum tanta temporis opportunitate habita; quid de inerranti pontificum magisterio tam apte ad mox erupturos errores adserto; quid demum de novo et inaudito pietatis aestu, quo ad Christi Vicarium, colendum coram, fideles ex omni genere omnique parte iam diu confluunt? An non miranda Numinis providentia in uno alteroque Decessore Nostro, Pio videlicet ac Leone, qui, turbulentissima tempestate, eâ, quae nulli contigit, pontificatus usurâ, Ecclesiam sanctissime administrarunt? Ad haec, vix fere Pius Mariam ab origine labis nesciam fide catholica credendam indixerat, quum in oppido Lourdes mira ap ipsa Virgine ostenta fieri

¹ Ier. viii, 15.

coepta: exinde molitione ingenti et opere magnifico Deiparae Immaculatae excitatae aedes; ad quas, quae quotidie, divina exorante Matre, patrantur prodigia, illustria sunt argumenta ad praesentium hominum incredibilitatem profligandam.—Tot igitur tantorumque beneficiorum testes, quae, Virgine benigne implorante, contulit Deus quinquagenis annis mox elabendis; quidni speremus *propiores esse salutem nostram quam cum credidimus?* eo vel magis, quod divinae Providentiae hoc esse experiendo novimus ut extrema malorum a liberatione non admodum dissociantur. *Prope est ut veniat tempus eius, et dies eius non elongabuntur. Miserebitur enim Dominus Iacob, et eliget adhuc de Israël*²; ut plane spes sit nos etiam brevi tempore inelamatuos: *Contrivit Dominus baculum impiorum. Conquievit et siluit omnis terra, gavisata est et exultavit*.³

Anniversarius tamen dies, quinquagesimus ab adserto intaminato Deiparae conceptu, cur singularem in christiano populo ardorem animi excitare debeat, ratio Nobis extat potissimum, Venerabiles Fratres, in eo, quod superioribus Litteris encyclicis proposuimus, *instaurare videlicet omnia in Christo*. Nam cui exploratum non sit nullum, praeterquam per Mariam, esse certius et expeditius iter ad universos cum Christo iungendos, perque illum perfectam filiorum adoptionem assequendam ut simus sancti et immaculati in conspectu Dei? Profecto, si vere Mariae dictum: *Beata, quae credidisti, quoniam perficientur ea, quae dicta sunt tibi a Domino*,⁴ ut nempe Dei Filium conciperet pareretque; si idcirco illum excepit utero, qui Veritas naturâ est, ut *novo ordine, nova nativitate generatus . . . invisibilis in suis, visibilis fieret in nostris*.⁵ quum Dei Filius, factus homo, auctor sit et consummator fidei nostrae; opus est omnino sanctissimam eius Matrem mysteriorum divinorum participem ac veluti custodem agnoscere, in qua, tamquam in fundamento post Christum nobilissimo, fidei saeculorum omnium extruitur aedificatio.

Quid enim? an non potuisset Deus restitutorem humani generis ac fidei conditorem aliâ, quam per Virginem, viâ impertiri nobis? Quia tamen aeterni providentiae Numinis visum est ut

² Isai. xiv, 1.

⁴ Luc. i, 45.

³ Isai. xiv, 5.

⁵ S. Leo M. Sermo 2 de Nat. Dom.

Deum-Hominem per Mariam haberemus, quae illum, Spiritu Sancto, foecunda, suo gestavit utero; nobis nil plane superest, nisi quod de Mariae manibus Christum recipiamus. Hinc porro in Scripturis sanctis, quotiescumque *de futura in nobis gratia prophetatur*; toties tere Servator hominum cum sanctissima eius Matre coniungitur. Emitteretur agnus dominator terrae, sed de petra deserti: flos ascendet, attamen de radice Iesse, Mariam utique, serpentis caput conterentem, prospiciebat Adam, obortasque maledicto lacrymas tenuit. Eam cogitavit Noë, arca sospita inclusus; Abraham nati nece prohibitus; Iacob scalam videns perque illam ascendentes et descendentes angelos; Moses miratus rubum, qui ardebat et non comburebatur; David exsiliens et psallens dum adduceret arcam Dei; Elias nubeculam intuitus ascendentem de mari. Quid multa? Finem legis, imaginum atque oraculorum veritatem in Maria denique post Christum reperimus.

Per Virginem autem, atque adeo per illam maxime, aditum fieri nobis ad Christi notitiam adipiscendam, nemo profecto dubitabit qui etiam reputet, unam eam fuisse ex omnibus, quacum Iesus, ut filium cum matre decet, domestico triginta annorum usu intimaque consuetudine coniunctus fuit. Ortus miranda mysteria, nec non Christi pueritiae, atque illud in primis assumptionis humanae naturae, quod fidei initium ac fundamentum est, cuinam latius patuere quam Matri? Quae quidem non ea modo *conservabat conferens in corde suo* quae Bethlehem acta quaeve Hierosolymis in templo Domini, sed Christi consiliorum particeps occultarumque voluntatum, vitam ipsam Filii vixisse dicenda est. Nemo itaque penitus ut illa Christum novit; nemo illâ, aptior dux et magister ad Christum noscendum.

Hinc porro, quod iam innuimus, nullus etiam hac Virgine efficiacior ad homines cum Christo iungendos. Si enim, ex Christi sententia, *haec est autem vita aeterna: Ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum*; ⁶ per Mariam vitalem Christi notitiam adipiscentes, per Mariam pariter vitam illam facilius assequimur, cuius fons et initium Christus.

Quot vero quantisque de caussis Mater sanctissima haec nobis praeclara munera largiri studeat, si paullisper spectemus; quanta profecto ad spem nostram accessio fiet!

⁶ Ioan. xvii, 3.

An non Christi mater Maria ? nostra igitur et mater est.—Nam statuere hoc sibi quisque debet, Iesum, qui Verbum est caro factum, humani etiam generis servatorem esse. Iam, qua Deus-Homo, concretum Ille, ut ceteri homines, corpus nactus est: qua vero nostri generis restitutor, *spiritale* quoddam corpus atque, ut aiunt, *mysticum*, quod societas eorum est, qui Christo credunt. *Multi unum corpus sumus in Christo.*⁷ Atqui aeternum Dei Filium non ideo tantum concepit Virgo ut fieret homo, humanam ex ea assumens naturam; verum etiam ut, per naturam ex ea assumptam, mortalium fieret sospitator. Quamobrem Angelus pastoribus dixit: *Natus est vobis hodie Salvator, qui est Christus Dominus.*⁸ In uno igitur eodemque alvo castissimae Matris et carnem Christus sibi assumpsit et *spiritale* simul corpus adiunxit, ex iis nempe coagmentatum *qui credituri erant in eum*. Ita ut Salvatorem habens Maria in utero, illos etiam dici queat gessisse omnes, quorum vitam continebat vita Salvatoris. Universi ergo, quotquot cum Christo iungimur quique, ut ait Apostolus, *membra sumus corporis eius de carne eius et de ossibus eius*,⁹ de Mariae utero egressi sumus, tamquam corporis instar cohaerentis cum capite. Unde, spiritali quidem ratione ac mystica, et Mariae filii nos dicimur, et ipsa nostrum omnium mater est. *Mater quidem spiritu . . . sed plane mater membrorum Christi, quod nos sumus.*¹⁰ Si igitur Virgo beatissima Dei simul atque hominum parens est, ecquis dubitet eam omni ope adniti ut Christus, *caput corporis ecclesiae*,¹¹ in nos sua membra, quae eius sunt munera infundat, idque cum primis ut eum noscamus et *ut vivamus per eum*?¹²

Ad haec, Deiparae sanctissimae non hoc tantum in laude ponendum est quod *nascituro ex humanis membris Unigenito Deo carnis suae materiam* ministravit,¹³ qua nimirum saluti hominum compareretur hostia; verum etiam officium eiusdem hostiae custodiendae nutriendaeque, atque adeo, stato tempore, sistendae ad aram. Hinc Matris et Filii nunquam dissociata consuetudo vitae et laborum, ut aequae in utrumque caderent Prophetarum verba: *Deficit in dolore vita mea, et anni mei in gemitibus.*¹⁴ Quum vero extremum

⁷ Rom. xii, 5.

⁸ Luc. ii, 11.

⁹ Ephes. v, 30.

¹⁰ S. Aug., L. de S. Virginitate, c. 6.

¹¹ Coloss. i, 18.

¹² I. Ioann. iv, 9.

¹³ S. Bed. Ven., L. iv, in Luc. xi.

¹⁴ Ps. xxx, 11.

Filii tempus advenit, *stabat iuxta crucem Iesu Mater eius*, non in immani tantum occupata spectaculo, sed plane gaudens quod *Unigenitus suus pro salute generis humani offerretur, et tantum etiam compassa est, ut, si fieri potuisset, omnia tormenta quae Filius pertulit, ipsa multo libentius sustineret.*¹⁵

Ex hac autem Mariam inter et Christum communione dolorum ac voluntatis, *promeruit illa ut reparatrix perditī orbis dignissime fieret,*¹⁶ atque ideo universorum munerum dispensatrix quae nobis Iesus nece et sanguine comparavit.

Equidem non diffitemur horum erogationem munerum privato proprioque iure esse Christi; siquidem et illa eius unius morte nobis sunt parta, et Ipse pro potestate mediator Dei atque hominum est. Attamen, pro ea, quam diximus, dolorum atque aerumnarum Matris cum filio communione, hoc Virgini augustae datum est, ut sit *totius terrarum orbis potentissima apud unigenitum Filium suum mediatrix et conciliatrix.*¹⁷ Fons igitur Christus est, et *de plenitudine eius nos omnes accepimus;*¹⁸ ex quo totum corpus compactum, et connexum per omnem iuncturam subministrationis . . . *augmentum corporis facit in aedificationem sui in caritate.*¹⁹ Maria vero, ut apte Bernardus notat, *aquaeductus est;*²⁰ aut etiam collum, per quod corpus cum capite iungitur itemque caput in corpus vim et virtutem exerit. *Nam ipsa est collum Capitis nostri, per quod omnia spiritualia dona corpori eius mystico communicantur.*²¹ Patet itaque abesse profecto plurimum ut nos Deiparae supernaturalis gratiae efficiendae vim tribuamus, quae Dei unius est. Ea tamen, quoniam universis sanctitate praestat coniunctioneque cum Christo, atque a Christo ascita in humanae salutis opus, *de congruo*, ut aiunt, promeret nobis quae Christus *de condigno* promeruit, estque princeps largiendarum gratiarum ministra. *Sedet Ille ad dexteram maiestatis in excelsis;*²² Maria vero adstat regina a dextris eius, *tutissimum cunctorum pericli-*

¹⁵ S. Bonav. I. Sent. d. 48, ad Litt. dub. 4.

¹⁶ Eadmeri Mon. *De Excellentia Virg. Mariae*, c. 9.

¹⁷ Pius IX in Bull. *Ineffabilis*,

¹⁸ Ioann i, 16.

¹⁹ Ephes. iv, 16.

²⁰ Serm. de temp, in Nativ. B. V., *de Aquaeductu*, n. 4.

²¹ S. Bernardin. Sen.; Quadrag. *de Evangelio aeterno*, Serm. x, a. 3, c. 3.

²² Hebr. i, 3.

*tantum perfugium et fidissima auxiliatrix, ut nihil sit timendum nihilque desperandum ipsa duce, ipsa auspice, ipsa propitia, ipsa protegente.*²³

His positis, ut ad propositum redeamus, cui Nos non iure recteque affirmasse videbimur, Mariam, quae a Nazarethana domo ad *Calvariae locum* assiduam se Iesu comitem dedit, eiusque arcana cordis ut nemo alius novit, ac thesauros promeritorum eius materno veluti iure administrat, maximo certissimoque esse adiumento ad Christi notitiam atque amorem? Nimium scilicet haec comprobantur ex dolenda eorum ratione, qui, aut daemonis astu aut falsis opinionibus, adiutricem Virginem praeterire se posse autumant! Miseri atque infelices, praetexunt se Mariam negligere, honorem ut Christo habeant: ignorant tamen non *inveniri puerum nisi cum Maria matre eius*.

Quae cum ita sint, huc Nos, Venerabiles Fratres, spectare primum volumus, quae modo ubique apparantur sollemnia Mariae sanctae ab origine immaculatae. Nullus equidem honor Mariae optabilior, nullus iucundior quam ut noscamus rite et amemus Iesum. Sint igitur fidelium celebritates in templis, sint festi apparatus, sint laetitiae civitatum; quae res omnes non mediocres usus afferunt ad pietatem fovendam. Verumtamen nisi his voluntas animi accedat, formas habebimus, quae speciem tantum offerant religionis. Has Virgo quum videat, iusta reprehensione Christi verbis in nos utetur: *Populus hic labiis me honorat: cor autem eorum longe est a me.*²⁴

Nam ea demum est germana adversus Deiparentem religio, quae profluat animo; nihilque actio corporis habet aestimationis in hac re atque utilitatis, si sit ab actione animi seiugata. Quae quidem actio eo unice pertineat necesse est, ut divini Mariae Filii mandatis penitus obtemperemus. Nam si amor verus is tantum est, qui valeat ad voluntates iungendas; nostram plane atque Matris sanctissimae parem esse voluntatem oportet, scilicet Domino Christo servire. Quae enim Virgo prudentissima, ad Canae nuptias, ministris aiebat, eadem nobis loquitur: *Quodcumque dixerit vobis facite.*²⁵ Verbum vero Christi est: *Si autem vis ad vitam*

²³ Pius IX in Bull. *Ineffabilis*.

²⁴ Matth. xv, 8.

²⁵ Ioann. ii, 5.

*ingredi serva mandata.*²⁶ Quapropter hoc quisque persuasum habeat: si pietas, quam in Virginem beatissimam quis profitetur, non eum a peccando retinet, vel pravos emandandi mores consilium non indit; fucata esse pietatem ac fallacem, utpote quae proprio nativoque careat fructu.

Quae si cui forte confirmatione egere videantur, hauriri, ea commode potest ex ipso *dogmate* immaculati conceptus Deiparae. — Nam, ut catholicam *traditionem* praetermittamus, quae, aequae ac Scripturae sacrae, fons veritatis est; unde persuasio illa de immaculata Mariae Virginis Conceptione visa est, quovis tempore, adeo cum christiano sensu congruere, ut fidelium animis insita atque innata haberi posset? *Horremus*, sic rei causam egregie explicavit Dionysius Carthusianus, *horremus enim mulierem, quae caput serpentis erat contritura quandoque ab eo contritam atque diaboli filiam fuisse matrem Domini fateri.*²⁷ Nequibat scilicet in christianae plebis intelligentiam id cadere, quod Christi caro, sancta, impolluta atque innocens, in Virginis utero, de carne assumpta esset, cui vel vestigio temporis, labes fuisset illata. Cur ita vero, nisi quod peccatum et Deus per infinitam oppositionem separantur? Hinc sane catholicae ubique gentes persuasum habuere, Dei Filium, antequam, natura hominum assumpta, *lavaret nos a peccatis nostris in sanguine suo*, debuisse, in primo instanti suae conceptionis, singulari gratia ac privilegio, ab omni originalis culpa labe praeservare immunem Virginem Matrem. Quoniam igitur peccatum omne usque adeo horret Deus, ut futuram Filii sui Matrem non cuiusvis modo maculae voluerit expertem, quae voluntate suscipitur; sed, munere singularissimo, intuitu meritorum Christi, illius etiam, qua omnes Adae filii, mala veluti haereditate, notamur: ecquis ambigat, primum hoc cuique officium proponi, qui Mariam obsequio demereri aveat, ut vitiosas corruptasque consuetudines emendet, et quibus in vetitum nititur, domitas habeat cupiditates?

Quod si praeterea quis velit, velle autem nullus non debet, ut sua in Virginem religio iusta sit omnique ex parte absoluta; ulterius profecto opus est progredi, atque ad imitationem exempli eius omni ope contendere.—Divina lex est ut, qui aeternae beati-

²⁶ Matth. xix, 17.

²⁷ 3 Sent. d. 3, q. 1.

tatis potiri cupiunt, formam patientiae et sanctitatis Christi, imitando, in se expriment. *Nam quos praesciuit, et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus.*²⁸ At quoniam ea fere est infirmitas nostra, ut tanti exemplaris amplitudine facile deterreamur; providentis Dei numine, aliud nobis est exemplar propositum, quod, quum Christo sit proximum, quantum humanae licet naturae, tum aptius congruat cum exiguitate nostra. Eiusmodi autem nullum est praeter Deiparam. *Talis enim fuit Maria,* ait ad rem sanctus Ambrosius, *ut eius unius vita omnium sit disciplina.* Ex quo recte ab eodem conficitur: *Sit igitur vobis tamquam in imagine descripta virginitas, vita Mariae, de qua velut speculo, refulget species castitatis et forma virtutis.*²⁹

Quamvis autem deceat filios Matris sanctissimae nullam praeterire laudem quin imitentur; illas tamen Eiusdem virtutes ipsos fideles assequi prae ceteris desideramus, quae principes sunt ac veluti nervi atque artus christianae sapientiae: fidem inquirimus, spem et caritatem in Deum atque homines. Quarum quidem virtutum fulgore etsi nulla, in Virgine, vitae pars caruit; maxime tamen eo tempore enituit, quum nato emorienti adstitit.—Agitur in crucem Iesus, eique in maledictis obiicitur *quia filium Dei se fecit.*³⁰ Ast illa, divinitatem in eo constantissime agnoscit et colit. Demortuum sepulchro infert, nec tamen dubitat revicturum. Caritas porro, qua in Deum flagrat, participem *passionum Christi* sociamque efficit; cumque eo, sui veluti doloris oblita, veniam interfecto-ribus precatur, quamvis hi obfirmate inclamant: *Sanguis eius super nos, et super filios nostros.*³¹

Sed ne immaculati Virginis conceptus, qui nobis caussa scribendi est, contemplationem deseruisse videamur, quam is magna atque propria importat adiumenta ad has ipsas retinendas virtutes riteque colendas!—Et revera, quatenus osores fidei initia ponunt tantos quoquoersus errores spargendi, quibus apud multos fides ipsa nutat? Negant nimirum hominem peccato lapsus suoque de gradu aliquando deiectum. Hinc originalem labem communitiis rebus accensent, quaeque inde evenerunt damna; corruptam videlicet originem humanae gentis, universamque ex eo progeniem

²⁸ Rom. viii, 29.

²⁹ De Virgin., L. II, c. 2.

³⁰ Ioann. XIX, 7.

³¹ Matth. XXVII, 25.

hominum vitiatam; atque adeo mortalibus invecum malum impositamque reparatoris necessitudinem. His autem positis, primum est intelligere nullum amplius Christo esse locum, neque ecclesiae, neque gratiae, neque ordini cuiquam qui naturam praetergrediatur; uno verbo, tota fidei aedificatio penitus labefactatur. —Atqui credant gentes ac profiteantur Mariam Virginem, primo suae conceptionis momento, omni labe fuisse immunem; iam etiam originalem noxam, hominum reparationem per Christum, evangelium, ecclesiam, ipsam denique perpetiendi legem admittant necesse est: quibus omnibus, *rationalismi* et *materialismi* quidquid est radicitus evellitur atque excutitur, manetque christianae sapientiae laus custodiendae tuendaeque veritatis. —Ad haec, commune hoc fidei hostibus vitium est, nostra praesertim aetate, ad fidem eandem facilius eradendam animis, ut auctoritatis Ecclesiae, quin et cuiusvis in hominibus potestatis, reverentiam et obedientiam abiciant abiciendamque inclament. Hinc *anarchismi* exordia; quo nihil rerum ordini, tum qui ex natura est tum qui supra naturam, infestius ac pestilentius. Iamvero hanc quoque pestem, publicae pariter et christianae rei funestissimam, immaculati Deiparae conceptus delet dogma; quo nempe cogimur eam Ecclesiae tribuere potestatem cui non voluntatem animi tantum, sed mentem etiam subicere necesse est: siquidem ex huiusmodi subiectione rationis christiana plebs Deiparam concinit: *Tota pulchra es, Maria, et macula originalis non est in te.*³² —Sic porro rursum conficitur Virgini augustae hoc dari merito ab Ecclesia, *cunctas haereses solam interemisse in universo mundo.*

Quod si fides, ut inquit Apostolus, nihil est aliud nisi *sperandarum substantia rerum*,³³ facile quisque dabit immaculata Virginis conceptione confirmari simul fidem, simul ad spem nos erigi. Eo sane vel magis quia Virgo ipsa expers primaevae labis fuit quod Christi mater futura erat; Christi autem mater fuit, ut nobis aeternorum bonorum spes redintegraretur.

Iam ut caritatem in Deum tacitam nunc relinquamus, ecquis Immaculatae Virginis contemplatione non excitetur ad praeceptum illud sancte custodiendum, quod Iesus per antonomasiam suum dixit, scilicet ut diligamus invicem sicut ipse dilexit nos? —*Signum*

³² Grad. Miss. in festo Imm. Concept.

³³ Hebr. XI, 1.

magnum, sic apostolus Ioannes demissum sibi divinitus visum enarrat, *signum magnum apparuit in caelo: Mulier amicta sole, et luna sub pedibus eius, et in capite eius corona stellarum duodecim.*³⁴ Nullus autem ignorat, mulierem illam, Virginem Mariam significasse, quae caput nostrum integra peperit. Sequitur porro Apostolus: *Et in utero habens, clamabat parturiens, et cruciabatur ut pariat.*³⁵ Vidit igitur Ioannes sanctissimam Dei Matrem aeternam beatitatem fruentem, et tamen ex arcano quodam partu laborantem. Quonam autem partu? Nostrum plane, qui exilio adhuc detenti, ad perfectam Dei caritatem sempiternamque felicitatem gignendi adhuc sumus. Parentis vero labor studium atque amorem indicat, quo Virgo, in caelesti sede, vigilat assidueque prece contendit ut electorum numerus expleatur.

Eandem hanc caritatem ut omnes nitantur assequi quotquot ubique christiano nomine censentur vehementer optamus, occasione hac praesertim arrepta immaculati Deiparae conceptus solemniter celebrandi. Quam modo acriter efferateque Christus impetitur atque ab eo condita religio sanctissima! quam idcirco praesens multis periculum iniicitur, ne gliscentibus erroribus ducti, a fide desciscant! *Itaque qui se existimat stare, videat ne cadat.*³⁶ Simul vero prece et obsecratione humili utantur omnes ad Deum, conciliatrice Deipara, ut qui a vero aberraverint resipiscant. Experiendo quippe novimus eiusmodi precem, quae caritate funditur et Virginis sanctae imploratione fulcitur, irritam fuisse numquam. Equidem oppugnari Ecclesiam neque in posterum unquam cessabitur: *Nam oportet et haereses esse, ut et qui probati sunt, manifesti fiant in vobis.*³⁷ Sed nec Virgo ipsa cessabit nostris adesse rebus ut ut difficillimis, pugnamque prosequi iam inde a conceptu pugnatam, ut quotidie iterare liceat illud: *Hodie contritum est ab ea caput serpentis antiqui.*³⁸

Utque caelestium gratiarum munere solito abundantius, nos iuvent ad imitationem beatissimae Virginis cum honoribus coniungendam, quos illi ampliores hunc totum annum tribuimus; atque ita propositum facilius assequamur instaurandi omnia in Christo: exemplo Decessorum usi quum Pontificatum inirent, indulgentiam extraordinem, instar Iubilaei, orbi catholico impertiri decrevimus.

³⁴ Apoc. XII, 1.

³⁵ Apoc. XII, 2.

³⁶ Off. Imm. Conc. in II Vesp. ad *Magnif.*

³⁶ I Cor. X, 12.

³⁷ I Cor. XI, 19.

Quamobrem de omnipotentis Dei misericordia, ac beatorum apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Nobis Dominus, licet indignis, contulit; universis et singulis utriusque sexus christifidelibus in alma Urbe Nostra degentibus vel ad eam advenientibus, qui unam e quatuor Basilicis patriarchalibus, a Dominica prima Quadragesimae, nempe a die XXI februarii, usque ad diem II Iunii inclusive, qui erit solemnitas sanctissimi Corporis Christi, ter visitaverint; ibique per aliquod temporis spatium pro catholicae Ecclesiae atque huius Apostolicae Sedis libertate et exaltatione, pro extirpatione haeresum omniumque errantium conversione, pro christianorum Principum concordia ac totius fidelis populi pace et unitate, iuxtaque mentem Nostram pias ad Deum preces effuderint; ac semel, intra praefatum tempus, esurialibus tantum cibis utentes ieiunaverint, praeter dies in quadragesimali indulto non comprehensos; et, peccata sua confessi, sanctissimum Eucharistiae sacramentum susceperint; ceteris vero ubicumque, extra praedictam Urbem degentibus, qui ecclesiam cathedralem, si sit eo loci, vel parochialem aut, si parochialis desit, principalem, supra dicto tempore vel per tres menses etiam non continuos, Ordinariorum arbitrio, pro fidelium commodo praecise designandos, ante tamen diem VIII mensis decembris, ter visitaverint; aliaque recensita opera devote peregerint: plenissimam omnium peccatorum suorum indulgentiam concedimus et impertimus; annuentes insuper ut eiusmodi indulgentia, semel tantum lucranda, animabus, quae Deo caritate coniunctae ex hac vita migraverint, per modum suffragii applicari possit et valeat.

Concedimus praeterea ut navigantes atque iter agentes, quum primum ad sua domicilia se receperint, operibus supra notatis peractis, eandem indulgentiam possint consequi.

Confessariis autem, actu approbatis a propriis Ordinariis, potestatem facimus ut praedicta opera, a Nobis iniuncta, in alia pietatis opera commutare valeant in favorem Regularium utriusque sexus, nec non aliorum quorumcumque qui ea praestare nequiverint, cum facultate etiam dispensandi super Communionem cum pueris, qui ad eandem suspiciendam nondum fuerint admissi.

Insuper omnibus et singulis christifidelibus tam laicis quam

ecclesiasticis sive saecularibus sive regularibus cuiusvis ordinis et instituti, etiam specialiter nominandi, licentiam concedimus et facultatem ut sibi, ad hunc effectum, eligere possint quemcumque presbyterum tam regularem quam saecularem, ex actu approbatus (qua facultate uti possint etiam moniales, novitiae aliaeque mulieres intra claustra degentes, dummodo confessarius approbatus sit pro monialibus) qui eosdem vel easdem, infra dictum temporis spatium, ad confessionem apud peragendam accedentes, cum animo praesens iubilaeum assequendi, nec non reliqua opera ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat, ab excommunicationis, suspensionis aliisque ecclesiasticis sententiis et censuris, a iure vel ab homine quavis de causa latis seu inflictis, etiam Ordinariis locorum et Nobis seu Sedi Apostolicae, etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae *speciali licet modo* reservatis, nec non ab omnibus peccatis et excessibus etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae reservatis, iniuncta prius poenitentia salutari aliisque de iure iniungendis, et si de haeresi agatur, abiuratis antea et retractatis erroribus, prout de iure, absolvere; nec non vota quaecumque etiam iurata et Sedi Apostolicae reservata (castitatis) religionis, et obligationis, quae a tertio acceptata fuerit, exceptis, in alia pia et salutaria opera commutare et cum poenitentibus eiusmodi in sacris ordinibus constituis etiam regularibus, super occulta irregularitate ad exercitium eorundem ordinum et ad superiorum assequutionem, ob censurarum violationem dumtaxat, contracta, dispensare possit et valeat.—Non intendimus autem per praesentes super alia quavis irregularitate sive ex delicto sive ex defectu, vel publica occulta aut nota aliave incapacitate aut inhabilitate quoquomodo contracta dispensare; neque etiam derogare. Constitutioni cum apposis declarationibus editae a fel. rec. Benedicto XIV, quae incipit "*Sacramentum poenitentiae*;" neque demum easdem praesentes litteras iis, qui a Nobis et Apostolica Sede, vel ab aliquo Praelato, seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti seu alias in sententias et censuras incidisse declarati, vel publice denunciati fuerint, nisi intra praedictum tempus satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo suffragari posse et debere.

Ad haec libet adiicere, velle Nos et concedere, integrum cui-

cumque, hoc etiam Iubilaei tempore, permanere, privilegium lucrandi quasvis indulgentias, plenariis non exceptis quae a Nobis vel a Decessoribus Nostris concessae fuerint.

Finem vero, Venerabiles Fratres, scribendi facimus, spem magnam iterum testantes, qua plane ducimur, fore ut, ex hoc Iubilaei munere extraordinario, auspice Virgine Immaculata a Nobis concesso, quamplurimi, qui misere a Iesu Christo seiuncti sunt, ad eum revertantur, atque in christiano populo virtutum amor pietatisque ardor reflorat. Quinquaginta abhinc annos, quum Pius decessor beatissimam Christi Matrem ab origine labis nesciam fide catholica tenendam edixit, incredibilis, ut diximus, caelestium gratiarum copia effundi in hasce terras visa est; et, aucta in Virginem Deiparam spe, ad veterem populorum religionem magna ubique accessio est allata. Quidnam vero ampliora in posterum expectare prohibet? In funesta sane incidimus tempora; ut prophetae verbis conqueri possimus iure: *Non est enim veritas, et non est misericordia, et non est scientia Dei in terra. Maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt.*³⁹ Attamen, in hoc quasi maiorum diluvio, iridis instar Virgo clementissima versatur ante oculos, faciendae pacis Deum inter et homines quasi arbitra. *Arcum meum ponam in nubibus, et erit signum foederis inter me et inter terram.*⁴⁰ Saeviat licet procella et caelum atra nocte occupetur; nemo animi incertus esto. Mariae adspectu placabitur Deus et parcet. *Eritque arcus in nubibus, et videbo illum, et recordabor foederis sempiterni.*⁴¹ *Et non erunt ultra aquae diluvii ad delendum universam carnem.*⁴² Profecto si Mariae, ut par est, confidimus, praesertim modo quum immaculatum eius conceptum alacriore studio celebrabimus; nunc quoque illam sentiemus esse Virginem potentissimam, *quae serpentis caput virgineo pede contrivit.*⁴³

Horum munerum auspicem, Venerabiles Fratres, vobis populisque vestris apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die II Februarii MCMIV, Pontificatus Nostri anno primo.

PIUS PP. X.

³⁹ Os. iv, 1-2.

⁴⁰ Gen. ix, 13.

⁴¹ Ib. 16.

⁴² Ib. 15.

⁴³ Off. Imm. Conc. B. M. V.

II.

S. CONGREGATIO INDULGENTIIS ET SS. RELIQUIIS PRAEPOSITA CUM
S. RITUM CONGREGATIONE PERPETUO CONJUNGITUR.

PIUS PP. X.

Motu Proprio.

Quae in Ecclesiae bonum integre provehendum spectant et ad animarum salutem valde conferre noscuntur, ea cuncta, pro Apostolici muneris sollicitudine, Pontificum decessorum vestigiis, ut par est, religiose inhaerentes. Nos etiam omni opera providere et ad exitum perducere contendimus.—Hinc fit, ut ad sacrum quoque Consilium, cuius est de Indulgentiis Sanctorumque Reliquiis cognoscere speciatim cogitationem convertamus, eique, ad diuturnam stabilemque formam fructuosius perficiendam, sedulum curarum Nostrarum officium optemus impertiri. Hoc sane permulta suadent, sed ipsa, imprimis, sacri eiusdem Consilii dignitas, iure veluti suo, maxime requirit. Vix enim attinet dicere, quanti semper momenti res sit habita, indulgentiarum thesaurum naviter inviolateque custodire, de Sanctorum Reliquiis earumque veneratione recte peragere, gravissima alia in id genus munia pie adimplere, deque normis iam statutis, ad temporum rerumque usum et necessitatem, iura declarare. Has profecto ob causas Romani Pontifices facere non potuerunt, quin, reputando experiendoque, quanto maiore valerent accuratione, huius rei prosperitati indesinenter consulerent. Nam, ut praetereamus quae Innocentius III¹ et Pius IV² caeterique plures, praesertim post Synodi Tridentinae decreta,³ sapienter caverunt, neminem plane latet quas tulerint leges Clemens VIII et Clemens IX, qui de peculiari delectorum duorundam S. R. E. Cardinalium Congregatione instituenda peropportunum oppido consilium inierunt; quasque deinceps regulas Clemens XIII, Benedictus XIV, Leo XII, Pius IX et Leo XIII, datis in id haud semel Litteris, conficiendas curaverint. Scilicet, rei gravitate permoti, ut maior in hoc Apostolica evigilaret diligentia, conspiciebant apprimè Antecessores Nostri de facto quidem

¹ Cap. *Cum ex eo*; De Reliq. et vener. Sanctorum.

² Bull. *Decet Roman. Pontif.* die 7 Nov. 1562.

³ Conc. Trid. Sess. 21; Decr. *De Indulg.*

agi, quod, in Christiani nominis decus, permagni interesset, et ad uberem Christifidelium utilitatem pertineret potissimum. Quapropter eadem Nos impellit causa, ut partem providentiae Nostrae non postremam idem sibi opus vindicet.—Quo autem plurimum auxilii, pro sanctis Ecclesiae institutis, possit accedere, illud Nobis praecipue desiderandum animo obversatur, ut, nempe, quae arctissima quadam obiecti, spiritus, officiorum, methodique gerendae, vel identitate, vel saltem affinitate et similitudine inter se adiunguntur, ea simul in unum etiam corpus coalescere et coagmentari spectentur; prouti ratio et naturalis ordo expostulat, eventa quotidie comprobant, atque experientia perspicuae esse opportunitatis omnino confirmat. *Virtus*, enim, ut S. Thomas⁴ docet, *quanto est magis unita, tanto est fortior, et per separationem minuitur*. Ac propterea, nihil finis obtinendi efficacitatem alacrius promovere dignoscitur, quam conspirantium virium cumulata possessio; nihil optima incolumitatis adiumenta in bonum melius devincit, quam reflorens voluntatum communio; nihil copiam ad fructus efferendos salubres potiore haurit, quam facultatum in societatem adiunctio.—Porro non est cur pluribus ostendamus, huiusmodi similitudinem et affinitatem vel maxime vigere inter S. Congregationem Indulgentiis ac SS. Reliquiis praepositam et S. Rituum Congregationem, cuius id proprium est, ut de Dei et Sanctorum cultu, praecipuo sibi munere expediendo, pertractet, atque iis, quae in hanc rem obveniunt, assiduo sollerterque prospiciat. Quae cum sic se habeant, ut quod e re penitus esse censemus, id tandem a Nobis absolvatur, et spes utilitatum exploratarum, quas Romana instituta gignere nemo non videt, plenius in dies augeatur, omniaque ex votis salubrius cedant, Nos, motu proprio, certa scientiâ, causâque mature perpensâ, decernimus et statuimus, ut Congregatio Indulgentiis et SS. Reliquiis praeposita cum S. Rituum Congregatione in posterum tempus perpetuo coniungatur; salvis ex integro manentibus sui muneris, officialium et facultatum ratione et forma hucusque servatis. Hunc praeterea in finem, dilecto Filio Nostro S. R. E. Cardinali Aloisio Tripepi, ipsius Congregationis Indulgent. et SS. Reliq. Praefecto, munus etiam Pro-Praefecti S. Rituum Congregationis conferimus et demandamus.—Consiliis hisce curisque Nostris exitum, hoc praesertim temporum cursu, perutile non defore summopere confidimus, ben-

⁴ 2. 2ae Quaest. XXXVII, a. 2, ad 3. um.

ignite annuente Dei providentissimi.—Praesens autem decretum, ratum et firmum deinceps consistere, et auctoritatis Nostrae Apostolicae robore muniri volumus, edicimus et declaramus, contrariis quibuslibet minime obstantibus.

Datum Romae apud S. Petrum, die XXVIII Ianuarii MCMIV, Pontificatus Nostri anno primo.

PIUS PP. X.

III.

DE ELECTIONE EPISCOPORUM AD SUPREMAM S. CONGREGATIONEM
S. OFFICII AVOCANDA.

PIUS PP. X.

Motu Proprio.

Romanis Pontificibus maximae semper curae fuit, ut singulis in orbe terrarum Ecclesiis tales praeficerentur Pastores qui probe scirent strenueque valerent tantum sustinere *onus* vel ipsis *angelicis humeris formidandum*. Ex quo factum est ut ab antiquis temporibus plura iidem ediderint, quibus vel novae pro Episcoporum felici delectu traderentur normae vel iam traditarum observantia urgeretur.

Haec inter speciali quidem recordatione digna censemus quae, ante Sacrosanctum Tridentinum Concilium, Supremus Pontifex Leo X¹, post illud vero, Xistus V², Gregorius XIV³ atque Urbanus VIII⁴ de qualitatibus promovendorum deque forma in eorum promotione servanda sapientissime constituerunt; Nobis tamen in primis memorare libet quae a pia memoriae Decessoribus Nostri Benedicto XIV⁵ et Leone XIII⁶ decreta sunt. Quorum alter methodum hac in re gravissima a priore invectam ab usu paulatim

¹ Bulla "*Supernae dispositionis*" edita 3 Nonas Maii 1514.

² Bulla "*Immensa*" edita 11 Kal. Febr. 1587.

³ Bulla "*Onus*" edita Idibus Maii 1591.

⁴ Instructio circa modum servandi praescriptiones Conc. Trid. et Const. "*Onus*" Greg. XIV in processibus de eligendis Episcopis, edita an. 1627.—In Conc. Trid. hac de re agitur sess. VII, cap. I; sess. XXIV, cap. 2; sess. XXV, cap. I.

⁵ Bulla "*Ad Apostolicam*" edita 16 Kal. Nov. 1740, et "*Gravissimum*" edita die 18 Ian. 1757.

⁶ Bulla "*Immortalis memoriae*" edita 11 Kal. Oct. 1878.

recessisse dolens, eam instaurare cogitans, inde a primo sui Pontificatus anno, Constitutione "*immortalis memoriae*" peculiarem S. R. E. Cardinalium Congregationem instituit, cuius esset, salva manente in omnibus forma et ratione in electione et confirmatione Episcoporum exterarum regionum eousque a Sancta hac Sede servata, operam suam ad promotionem praeficiendorum Italiae dioecesisbus sedulo praestare.

Providentissimi huius instituti salutaribus effectibus experientia comprobatis, vix dum, licet inviti, universalis Ecclesiae gubernacula, Deo disponente, tractanda suscepimus, ad illud perficiendum provehendumque animum intendimus. Quem in finem praefatam de eligendis Italiae Episcopis a Leone XIII fundatam Congregationem, Supremae Sacrae Congregationi S. Officii, cui Ipsimet immediate praesidemus, coagmentantes, decernimus ac statuimus ut, servatis ex integro rationibus et formis quae in electione Episcoporum pro locis Sacris Congregationibus de Propaganda Fide et Negotiorum Ecclesiasticorum Extraordinariorum subiectis vel ubi peculiaribus Constitutionibus aut Concordatis res moderatur, in praesens adhibentur, ceterorum omnium Episcoporum delectus ac promotio eidem Supremae S. Officii Congregationi, veluti materia ipsius propria, deferatur.

Et quoniam huius Congregationis id proprium est, quod eius membra et officiales ad suum munus fideliter obeundum inviolatumque in omnibus et cum omnibus secretum servandum sub poena teneantur excommunicationis maioris latae sententiae, ipso facto et absque alia declaratione incurrendae, a qua nonnisi a Nobis atque a Nostris pro tempore Successoribus Romanis Pontificibus, privative etiam quoad S. Poenitentiarium ipsumque D. Cardinalem Poenitentiarium, praeterquam in articulo mortis, absolvi queant; eadem prorsus obligatione sub iisdem omnino poenis et sanctionibus teneri in posterum volumus atque expresse declaramus omnes et singulos, cuiuscumque dignitatis ac praeeminentiae sint, quos in negotio de eligendis per supradictam Supremam S. Officii Congregationem Episcopis, quovis modo, ratione vel titulo partem habere contingat.

Ut autem eidem Supremae Congregationi in gravissimo hoc expediendo negotio certa et constans norma presto foret; methodum ea in re sequendam, opportuna Instructione, singillatim de-

scribi curavimus; qua, praeter ea quae de accuratissima circa promovendorum fidem, vitam, mores prudentiamque inquisitione peragenda statuimus, in plenum vigorem revocavimus *periculum de doctrina* quod ab ipsis promovendis, habita ratione praescriptionum S. Caroli Borromaei in Conc. Prov. Mediolan. I, p. 2, omnino faciendum praecipimus.

Quae quidem omnia ut per ipsammet Supremam Congregationem S. Officii plane adimpleri valeant, mandamus denique, ad quos spectat, ut Sedium Episcopaliū, ut supra non exceptarum, vacatio eidem in posterum, litteris ad ipsius Cardinalem Secretarium datis, quamprimum ac recto tramite notificetur.

Haec edicimus, declaramus, sancimus, contrariis quibuscumque non obstantibus.

Datum Romae apud S. Petrum die XVII Decembris MCMIII Pontificatus Nostri anno primo.

PIUS PP. X.

Studies and Conferences.

OUR ANALEOTA.

ENCYCLICAL LETTER OF POPE PIUS X, in which the Holy Father proclaims the solemn celebration of the fiftieth anniversary of the Definition of the Immaculate Conception of the Blessed Virgin, and promulgates a Jubilee Indulgence to be gained within three months between the first Sunday in Lent and the eighth of December.

His Holiness expresses the hope that upon this occasion of the renewal of the memory of the Immaculate Conception, an echo of the holy joy which was felt by the faithful fifty years ago will be awakened in our minds, and that those magnificent scenes of a distant day, of faith and love toward the Mother of God, will be repeated. He wishes this the more because he feels that the great hopes entertained at the time of the solemn promulgation of the dogma of the Immaculate Conception will be fulfilled in the near future. He outlines the causes of gratitude which should impress us with devotion to the Blessed Virgin, naming many gifts which have been bestowed by Mary. The first and chief reason, however, which should excite to fervor is that which was insisted upon in the inaugural Encyclical, namely, that by Our Blessed Lady all mankind is united in Christ; upon her as a foundation, the noblest after Christ, rises the edifice of the faith of centuries; that through her, more than any other means, we have offered to us a way of attaining to Jesus Christ. Through Mary we arrive at the knowledge of Jesus Christ, and therefore, the Holy Father states that all solemnities, everywhere being prepared in honor of the Immaculate Conception, should have in view the knowledge and love of Christ. The acts of devotion performed during the Jubilee are not to be the mere appearances of piety—the heart and will should conspire. Homage to Mary should bring change of evil life by the imitation of her virtues, particularly those of faith, hope, and charity to God and our neighbor. In the Immaculate Conception will be found great assistance for the preservation and

right development of these virtues. Faith will be confirmed, hope aroused, and the precept of charity fulfilled.

THE PRIVILEGES AND OBLIGATIONS

connected with the Jubilee Indulgence are as follows:

To those living in Rome: A plenary indulgence is accorded to all the faithful who from the first Sunday in Lent to the second day of June shall three times visit one of the four Patriarchal Basilicas, and there pray for the Church and the Apostolic See, for the extirpation of heresies, the conversion of all in error, the concord of Christian princes, the peace and unity of the faithful, and according to the intention of the Pope, provided that, within the stated period, they shall fast once, except on days not included in the Lenten Indult, and shall go to Confession and Communion.

To those outside Rome: A plenary indulgence is offered to all who within the time above mentioned or during a space of three months, even though not continuous, to be definitely appointed by the local Ordinaries, but before the eighth of December, 1904, shall three times visit the cathedral church, or, if there be not one, the parish church, or, in the absence of this, the principal church, and devoutly fulfil the works above mentioned. This indulgence, which is to be gained only once, may be applied to the souls in purgatory.

To confessors approved by their Ordinaries, faculties are granted for commuting the above works for other works of piety. To all the faithful, without distinction, the privilege is accorded of selecting any priest among those approved, by whom they may be absolved from all censures and sins, not excepting those otherwise reserved. The said priests may commute to other works of piety vows except those of chastity, of religion, and of obligations which concern the rights of third persons. In the case of penitents in sacred orders such confessors may dispense from all irregularities contracted solely by violation of censures affecting the exercise of said orders or their promotion to higher orders.

This document does not dispense from irregularities, or from crime involving public notoriety; nor are the provisions of the Constitution *Sacramentum poenitentiae* of Benedict XIV hereby rendered void; neither does the letter apply to those who have

been publicly suspended, unless they satisfy the obligations imposed by authority within the allotted time.

Other indulgences are not revoked.

FATHER WALSH'S LETTER.

To the Editor of THE ECCLESIASTICAL REVIEW.

Rev. Dear Sir.—Your letter has brought to me from “Ignavus” his generous gift to the Society for the Propagation of the Faith and his appreciative words. The gift I have already forwarded to the General Director, Dr. Freri, to be properly credited to the diocese of the benefactor; the words I will keep for my own encouragement.

As the medium through which “Ignavus” was impressed and the missions thereby helped to the extent of one hundred dollars (possibly more—who knows?), I thank you for your own share and, through you, I thank him for the fulfilment of his charitable impulse. I regret that “Ignavus” must remain “Ignotus,” but I am glad for my own satisfaction to learn who he is. The name is widely and favorably known, which certainly emphasizes still more strongly the fact that even our best and most cultured priests are not fully awake to the ever present and urgent needs of Catholic Foreign Missions.

“Ignavus” has suggested that the “REVIEW lend itself to the good work by opening a subscription list,” and your footnote says very truly that the *Annals* already serve this purpose. As a matter of fact, however, there are many readers of the REVIEW, and of THE DOLPHIN, who never see the *Annals*; or who, seeing, never read them, being constantly preoccupied with other concerns, so that the stimulus which comes through the perusal of Mission news and subscription list is lost upon such. As a rule, those who read the *Annals* are already supporters of the good cause.

It has often occurred to me, that if a page of the REVIEW could be regularly devoted to Mission Notes and News, much good would result. On this page could be noted the awakened or progressive interest of our various dioceses in the work of missions, *e. g.*, diocesan appointments to missionary service, successful methods of organization, etc. Short paragraphs of news could also be given, including statistics of work accomplished in the mission fields. How many of us, even of the clergy, realize, for example, that in China alone there are nearly five hundred native Catholic priests, our brothers in Christ,

as validly ordained as we are—perhaps more worthy of the sublime office than we ourselves—that these, together with the European priests, are ministering to-day to at least 1,000,000 Catholic Chinese.

Brief items of this nature would prepare the way for an occasional article, more exhaustive in its character, which would be then more widely read, and doubtless more fully appreciated.

Perhaps, too, the REVIEW would welcome, from time to time, the insertion of a photographic object-lesson in mission results. A picture of “Japanese Nuns and Novices,” recently distributed in the Archdiocese of Boston to the extent of many thousand copies, was the subject of much interested comment, and has already been decidedly fruitful in results.

In making these suggestions, I have purposely used the general title of Mission Notes, because our missionary societies for national needs might properly claim a place on this page by the side of the world-wide organization, which may well be looked upon as the generous mother of them all. Perhaps, too, the addresses of the great mission centres in the United States could be kept in the REVIEW, and also in THE DOLPHIN, for the benefit of the readers who do not know how to get in touch with these societies, or who, if they wait to learn, may fail to give.

Thanking you sincerely for the kind offer of your valuable space,

I am, fraternally yours in Christ,

JAMES ANTHONY WALSH,

*Director of the “Society for the Propagation of
the Faith,” in the Archdiocese of Boston.*

THE SIGN OF THE CROSS “*SUPER TUMULUM*,”

Qu. Is the Sign of the Cross to be made *super tumulum* at all times before the *Requiem aeternam*, etc.? My reason for asking this is, because no mention is made in Pustet’s edition of *Officium Defunct.*, *Ordo Exsequiarum*, etc., *De Officio Faciendo*, etc., *et in die tertio*, etc., p. 64; mention, however, is made on p. 66: *Deinde Celebrans faciens crucem*, etc., *dicat*.

Resp. Although the Ritual does not mention the Sign of the Cross after the *Requiem aeternam dona*, etc., at the end of the functions *super tumulum*, the Missal does so (tit. XIII, n. 4). Hence we infer that this is the rule. Van der Stappen, in his *Tractatus de*

Sepultura, whilst following this rule,¹ makes an exception in the case, where simply the black pall is spread on the floor before the altar, in place of the catafalque, as is customary in some countries.² "Celebrans manens ad altare conversus, sine Signo Crucis cantat *Requiem aeternam dona*," etc.

HYMNS IN THE VERNAULAR AT THE SOLEMN SERVICES OF THE OHUROH.

Qu. The Sovereign Pontiff forbids the singing of hymns in the vernacular at the public services of the Church.

From time immemorial we have sung the favorite hymns to our Blessed Lady at Benediction in the month of May and also to St. Joseph in March, and to the Sacred Heart in June. Without these our devotion would be decidedly poor, for we should have nothing to take the place of these very pleasing hymns which, as a rule, are not at all theatrical or suggestive of worldly songs. Would not the Holy Father tolerate these hymns until we can do the more grave Gregorian music in such a way as to make it attractive and really devotional?

Are women absolutely debarred from singing in church at the service?

Resp. The Holy Father has not forbidden hymns in the vernacular at public or private devotions. What he prohibits, and what has always been prohibited (though the prohibition has not always been observed), is the singing of vernacular hymns *in solemn liturgical functions*. Solemn *liturgical* functions (which are to be distinguished from solemn *devotional* functions) are those rites and ceremonies which are prescribed in the Missal, the Breviary, and the Roman Ritual. They are principally,

(1) The *Solemn Mass*, which is a continuous liturgical act; hence its rites and accompanying Latin chant must not be interrupted by any act or chant other than found in the missal.

(2) The *Canonical Office* chanted in choir, which is likewise a continuous and harmoniously combined liturgical act of adoration.

(3) The solemn sacramental acts, such as the rites of ordination, burial, etc., having rubrics and a form to be observed in their public administration.

¹ Cf. Qu. 273, n. 6, and Qu. 287, n. 14.

² Cf. *Absolutio super pannum nigrum*; Qu. 288, n. 5.

Now in all these functions, called liturgical, the Church acts and speaks; and her language is the majestic and unchanged Latin which she employed from the earliest times in her solemn worship. This language may and should indeed be interpreted so as to be fully understood by the faithful; and such is the common practice in all lands. But the prescribed liturgy must not be interfered with, altered, replaced by forms or words and sentiments chosen at the discretion of the individual. To mutilate, shorten, or lengthen them beyond the precise limits prescribed is to take liberties with the sacred function of the Church.

Hence the impropriety of chanting in choir the *translated* liturgical forms which the celebrant intones at the altar in the Latin, which is the language of the Church; or of interrupting the solemn strains of the ancient voice by the introduction of hymns, however pretty and devotional, as though the solemn utterances of our King from His tabernacle on the holy mountain required the petty interpretation of the servants attending His veiled Majesty.

It is against this impropriety that the Holy Father legislates, because it makes little of the liturgy and much of individual emotion. We may not forget that the object of our worship is to adore His presence rather than to be moved. Emotion as an incentive to devotion has indeed its place in religion, and the Church provides for its expression in proper time and place. But apart from this she maintains her solemn ritual.

Apart therefore from the liturgical act, that is to say, whenever the action does not interfere with, or obscure, or curtail or mutilate the prescribed functions of the Church speaking in the hallowed Latin tongue, the singing of hymns in the mother tongue of the faithful is not only allowed, but provided for in the legislation of the Church.

Thus devotional hymns may be sung:

1. during Low Mass;
2. before and after Solemn Mass;
3. before the Blessed Sacrament exposed, except from the *Tantum ergo* to the end of the Blessing;
4. In all other sacred services, such as Triduum, Novenas, Devotions in honor of some particular mystery or saint, etc.

With regard to the *Te Deum*, when prescribed or introduced into the service proper, it is to be chanted in Latin. But when sung after the service, it may be in the vernacular. This is because the *Te Deum* is a liturgical hymn, and whenever used in solemn service must be retained in its original form.

But as regards the character of the hymns which may be sung in the vernacular, it must be remembered that the canon which the Holy Father wishes to have applied to the use of modern music in the Church, holds good here also, namely: "modern music is admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions." Only these hymns must "contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned, even in their external forms, after the manner of profane pieces." These are the words of the Sovereign Pontiff applied to the music. They indicate the style of hymns to be used in the service, but always in such restricted form as *not to displace or alter or mutilate the prescribed liturgical forms*.

As regards the singing of women, the Holy Father does not forbid women to sing in church; he prohibits their singing in the choir, which is properly a portion of the sanctuary and must be treated as such in connection with the public service of the Church. Congregational singing, the singing of hymns by women, is quite as lawful and becoming in church, as it is in convent chapels. We must not strain the law beyond its purpose.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Mistake of the Abbé Loisy.**—The Rev. T. A. Lacey has published a tract entitled *Harnack and Loisy*, with an Introductory Letter by the Right Hon. Viscount Halifax.¹ Before its publication the pamphlet had been read as a paper “before certain members of the University of Oxford.”² It represents, therefore, the interest taken by members of the Anglican communion in the Abbé Loisy’s theories and his present relation to the Roman authorities. Needless to say, both Lord Halifax and Mr. Lacey regret the intervention of ecclesiastical authority in these questions. They consider this as a mistake the Church has made; and where is Loisy’s mistake? Mr. Lacey sums up Loisy’s theory as a practical distinction between a “static” and a “dynamic” conception of Christ’s personality. From a “static” point of view, Christ is what He was to His contemporaries and to Himself; from a “dynamic” standpoint, Christ is what He has become to the Church aided in her appreciation of Him by the successive trials to which her faith in Him has been subjected. This latter conception of Christ is really identical with Christianity. Again then, where lies the Abbé’s mistake? Surely not in his distinction between the “static” and the “dynamic” conception of Christ’s personality. The same distinction we may make in our appreciation of Shakespeare, and of Luther, and of St. Ignatius of Loyola. Loisy’s mistake lies in overdrawing the difference between the “static” and the “dynamic” concept of Christ, in over-widening the gulf between the Christ of history and the Christ of Christianity, in constructing Christianity without its corresponding historical Christ.

2. **The Question and its Answers.**—The critical question therefore is, How can we reconcile the Christ of history with the Christ of Christianity? Its answers may be summed up under three head-

¹ London, 1903; Longmans.

² November 27, 1903.

ings: anti-Christian answers, incomplete answers, and satisfactory answers.

a. *Anti-Christian Answer.* The reader remembers the position defended by Harnack in his *Wesen des Christentums*. The Berlin professor maintains that Jesus Christ does not form part of the Gospel as written by the synoptists. Similarly, W. Wrede³ and W. Staerk endeavor to prove that Jesus never claimed to be the Messiah.⁴ These authors really rob our Christianity of its Christ.

b. *Incomplete Answer.* O. Schmiedel defends the historical existence of Jesus Christ and the authenticity of the principal Epistles of St. Paul. At the same time, he believes that the Apocrypha and possibly also the third and fourth Gospels were written under Buddhist influence.⁵ K. Schmidt attacks Harnack's position; he defends the thesis that Jesus Christ belongs to the Gospel written by the synoptists, seeing that His teaching essentially depends on His concept of His own personality.⁶ O. Holtzmann maintains against Wrede that Jesus really claimed to be the Messiah.⁷ Bousset too has written against Wrede. He reviews especially Wrede's explanation of Mark 9: 9, and of the second Gospel generally. The writer arrives at the conclusion that Jesus toward the end of His life, at least, openly claimed to be the Messiah.⁸ Finally, E. Schürer has contributed a pamphlet to this class of literature, entitled *Das Messianische Selbstbewusstsein Jesu Christi*.⁹ But not one of these writers has attempted to establish a perfect link between the Christ of history and the Christ of Christianity. Their solutions of the problem are incomplete.

³ Das Messiasgeheimnis in den Evangelien; Göttingen, 1901.

⁴ Jesu Stellung zum jüdischen Messiasbegriff: *Protestantische Monatshefte*, vi, 297-309.

⁵ Die Hauptprobleme der Leben Jesu-Forschung; Tübingen, 1903, Mohr; 8vo, pp. 72.

⁶ Gehört Jesus in das Evangelium, wie er selbst es nach den Synoptikern verkündigt hat? *Neue kirchliche Zeitschrift*, xiii, 893-922.

⁷ Das Messiasbewusstsein Jesu und seine neueste Bestreitung; Vortrag; Giessen, 1903, Ricker; 8vo, pp. 260.

⁸ Das Messiasgeheimnis in den Evangelien; *Theol. Rundsch.*, v, 307-316; 347-362.

⁹ Festrede; Göttingen, 1903, Vandenhoeck; 8vo, pp. 24.

c. *Satisfactory Answer.* The Dominican Father Vincent Rose contributed to the *Revue Biblique* of the years 1899 and 1900 a series of articles, *Études Évangéliques*. Later on, he collected these articles, and published them in book form, with a few additional chapters. From its first appearance the work was received with the greatest praise by all competent critics. The reader will, therefore, be glad to learn that an English translation of the book has appeared under the title, *Studies on the Gospels*.¹⁰ Father Rose takes up the Gospels as ordinary history, abstracting entirely from their inspired character, and in eight chapters discusses some of the fundamental questions of Christianity. In order to meet the critics on their own ground, he limits himself to the three synoptic Gospels. Thus he almost forces the reader into the conviction that the Christ of history is really the Christ of the Catholic Church. The subjects of the eight chapters are: the Fourfold Gospel; the Supernatural Conception; the Kingdom of God; the Heavenly Father; the Son of man; the Son of God; the Redemption; the Empty Tomb, or the Resurrection of Jesus Christ. In the following paragraphs, we shall have something to say about each of these subjects, adding the most recent relevant literature.¹¹

3. *The Fourfold Gospel.*—Father Rose seems to have written this chapter mainly against Harnack. The Berlin professor believes that our four Gospels gained their authority in the Church mainly through the impressiveness of their titles. It was in this way that they dispossessed certain previous local gospels, the bare existence of which he establishes by inference rather than by direct testimony. The learned Dominican Father points out that the highly organized condition of the Church at the date to which Harnack ascribes this process renders the theory impossible. Besides, this question has, of late, been investigated from so many points of view, that Harnack's theory amounts to a bit of critical browbeat-

¹⁰ *Studies on the Gospels.* By the Rev. Vincent Rose, O.P., Professor in the University of Freiburg. Authorized English Translation, by Mgr. Robert Fraser, D.D., Domestic Prelate of H. H. Pius X. New York: Longmans, Green & Co. 1904.

¹¹ The work of translation is done fairly well. The indulgent reader will easily pardon such blemishes as a rather peculiar quotation of Acts 4:12, which occurs on the last page of the Introduction; or the omission of *ὅρα* after *καί* in the note on p. 48.

ing.—B. Pick has written a so-called *Extra Canonical Life of Christ*,¹² in which the reader may study the difference between the contents of the canonical Gospels and the Apocrypha.—The relation of the second Gospel to the earliest Christian tradition has been studied anew by J. Weiss.¹³ The author is not certain whether the second evangelist is identical with John Mark; moreover, he admits popular and legendary traditions among the sources of the Gospel.—Several new attempts have been made to solve the synoptic problem. A. Bolliger has written against the critical interpretation of the Papias fragment concerning both Matthew and Mark; at the same time, he assumes a pre-canonical Matthew, in which Matt. 1: 18-25 was wanting.¹⁴ P. Feret,¹⁵ and G. B. Bonaccorsi¹⁶ and W. Hyde¹⁷ have also tried to shed new light on the darkness involving the origin of the first three Gospels.—The following writers have extended their study to the four Gospels: W. Küppers believes that the fourth Gospel was written a little after 44 A.D.; the third Gospel he considers as a supplement of the fourth, and dates it between 53 and 57 A.D.; in the first Gospel he detects a chronological order, and dates it about 60 A.D.; according to Küppers, Mark wrote a little after 64 A.D., having Matthew and Luke before him.¹⁸ The author defends his position in a pamphlet entitled, "Im Kampf mit der theologischen Zunft; ein Stück Lebens."¹⁹ J. A. Robinson is more sober in his views as to the order and the dates of the four Gospels;²⁰ but he believes that the true ending of the second Gospel

¹² Funk & Wagnalls, 1903.

¹³ Das älteste Evangelium. Ein Beitrag zum Verständnis des Markusevangeliums und der ältesten evangelischen Überlieferung; Göttingen, 1903, Vandenhoeck; 8vo, xii—414; cf. E. Sulze, Ein Neuer Beitrag zum Verständnis des Markus-Evang.; *Protestantische Monatshefte*, vii, 219—225.

¹⁴ Markus der Bearbeiter des Matthäus-Evangeliums. Altes und Neues zur synoptischen Frage; Basel, 1903, C. Beck; 4to, pp. 100.

¹⁵ Le problème synoptico-johannique; *Ann. de Philos. Chrét.*, 1903, Apr. 24—42.

¹⁶ I tre primi Vangeli e la critica letteraria ossia la questione sinottica; *La scuola cattol.*, 1903, 99—122.

¹⁷ Jesus' Way: an Appreciation of the Teaching in the Synoptic Gospels; London, 1903; Longmans.

¹⁸ Neue Untersuchungen über den Quellenwert der vier Evangelien; Gr. Lichterfelde B. 1903, Runge; 8vo, v—123.

¹⁹ Gr. Lichterf. Berlin 1903, Runge; 8vo, iv—47.

²⁰ The Study of the Gospels. London, 1902; Longmans; 16mo, xii—161. W. P. Armstrong reviews the book in *The Princeton Theological Review*, i, 132—136.

has been lost. P. C. Sense²¹ and L. Poulin,²² too, have re-stated the evidence for the authority of the four Gospels. But the ablest defence of the Gospels has been published by Professor Stanton, of Cambridge.²³ The author intends to devote four volumes to his subject: in Vol. I he appeals to the early use of the Gospels; Vol. II will discuss the history and composition of the synoptic Gospels; Vol. III will consider the internal character of the Fourth Gospel, and compare it with the synoptics; Vol. IV will test the veracity of the four Gospels.

4. **The Supernatural Conception.**—No one will question the fact that the Christ of Christianity was born of a Virgin, in a supernatural manner. Father Rose therefore rightly investigates whether the same privilege belongs to the Christ of history. But while the Rev. author ably conducts this main investigation, we cannot admit the validity of his reasons for the opinion that St. Luke's genealogy is that of Mary. For the first Gospel too records the Virgin-Birth, and that Jesus is the son of David can no more be proved from Luke 18: 38 than from Matt. 20: 30. Again, we do not see any good reason for assigning Matt. 22: 46 and Mark 12: 35, 37, to Christ's early teaching against the testimony of the context. The literature belonging to this question has been indicated in former issues of the REVIEW.²⁴ By way of supplement, however, we may add the names of the following writers: S. C. Boscauwen,²⁵ P. W. Schmiedel,²⁶ H. Usener,²⁷ J. Bonaccorsi,²⁸ W. Sanday,²⁹ N. J. D. White,³⁰ B. W. Randolph,³¹ F. C. Conybeare,³²

²¹ Évangiles canoniques et apocryphes; *Revue de l'hist. d. rel.*, 1903, 372-383.

²² Conférences de Saint-Roch; Paris, 1903, Maison de la Bonne Presse; 8vo, xlvii-279.

²³ The Gospels as Historical Documents. P. i. Early Use of the Gospels.

²⁴ May, 1903, p. 585 ff.; December, 1903, p. 630 f.

²⁵ Does the Papyrus of Kha-m-uas in the British Museum contain Early Christian Records? *Expository Times*, xiii, 525-528.

²⁶ Jungfraugeburt und Taufbefehl nach neuesten Textfunden; *P. M.*, vi, 85-95.

²⁷ Geburt und Kindheit Christi; *Zeitschrift f. neutest. Wissenschaft*, iv, 1-21.

²⁸ Noël: Notes d'exégèse et d'histoire; Paris, 1903, Amat; 8vo, pp. 176.

²⁹ The Virgin-Birth; *Expository Times*, xiv, 296-303.

³⁰ The Virgin-Birth; *Expositor*, vii, 198-207.

³¹ Virgin-Birth and Our Lord; London, 1903, Longmans; 8vo, pp. 72. Cf. Die Geburtsgeschichte Christi in Luk. 1: 2; Bew. d. Glaubens, 3, F. vi, Heft 6.

³² Three Early Doctrinal Modifications of the Text of the Gospels; *Hibbert Journ.*, i, 96-113; cf. J. R. Wilkinson, *ibid.*, 354-359.

and Zimmermann.³³ Many of these writers deny the historical character of the Virgin-Birth of Christ; but the array of names at least shows the general interest taken in the subject.

5. **The Kingdom of God.**—According to the theory of the Abbé Loisy, it was the preaching of the Kingdom of God that constituted the burden of Christ's ministry. Father Rose, therefore, examines into the theory that according to our Lord's teaching the coming of the Kingdom was to be at the end of the world, an event supposed to be close at hand. W. Bousset, too, believes that the Kingdom is of a purely eschatological character.³⁴ On the other hand, C. Bruston endeavors to show that Jesus in His eschatological discourse spoke of the passing away of only the ancient world.³⁵ J. H. Beibitz tries to derive from Matt. 24 new light for the solution of the synoptic problem.³⁶ Finally, S. McLanahan draws attention to eight marks of which the Kingdom of God must be possessed according to the teaching of Jesus Christ.³⁷ On comparing these several studies with Fr. Rose's chapter on the same subject, the reader will be struck by the superiority of the great Dominican's work.

6. **The Heavenly Father.**—It will be remembered that Professor Harnack reduced the "essence of Christianity" to Christ's manifestation of the Heavenly Father. He removed the Son from the Gospel; he found in the record of the evangelists only the revelation of the Father. What wonder then that Fr. Rose devotes a chapter to this special subject? Partial views of the question have been considered by other writers. J. M. King tries to reduce Christ's teaching to certain categories; God, *e. g.*, the Person of Jesus, etc.³⁸ Probably, van Bebbber's articles are more to the point;

³³ Ev. des Lk., Kap. 1 und 2. Ein Versuch der Vermittlung zwischen Hilgenfeld und Harnack; *Theologische Studien und Kritiken*, lxxv, 247-290.

³⁴ Das Reich Gottes in der Predigt Jesu; *Theol. Rundsch.*, v, 397-407, 437-449.

³⁵ La fin du monde d'après Jésus-Christ; *Rev. Chrét.*, xv, 84-88.

³⁶ The End of the Age; Some Critical Notes on Matt. 24; *Expository Times*, xiii, 443-450.

³⁷ The Kingdom of God. A Contribution Toward a Definition Drawn from the Teachings of Jesus; *The Bible Student*, vii, 152-158.

³⁸ The Theology of Christ's Teaching. Introduction by J. Orr; London, 1902, Hodder, 8vo, pp. 508; cf. *Expository Times*, xiv, 231 f.

he considers the occurrence told in John 5 : 2 ff., as a miraculous testimony of the Heavenly Father in favor of his Son.³⁹ E. Brose attributes the παρακή of the pool to the accession of the sacrificial blood flowing down from the temple-mount.⁴⁰ E. Nestle derives Bethesda from בֵּית חֶסֶד (house of mercy) rather than from בֵּית אֶשְׁרָי (locus effusionis); at the same time he favors, in John 5 : 2, the reading κολυμβήθρα.⁴¹ It was to be expected that Brose would not allow Nestle's position to stand unchallenged. He endeavors to establish in John 5 : 2 the reading κολυμβήθρα rather than κολυμβήθρα.⁴² But these differences are, after all, of minor importance.

7. **The Son of Man.**—Our Lord calls Himself Son of man so frequently in His dealing with both friends and foes that the exact meaning of this expression is of vital importance in the question as to Christ's opinion concerning His own Person. It is not Fr. Rose alone, nor Christian writers only who have investigated the proper meaning of the phrase Son of man. J. Halévy has considered the question from a Jewish point of view. Small wonder that he arrives at conclusions favorable to Judaism.⁴³ The writer defends, however, the thesis that Son of man signifies *Messie-Dieu*, and is not the mere equivalent of man, as Wellhausen had maintained.⁴⁴ G. Milligan believes that the expression, Son of man, implies both the Messiahship and the human nature of its subject.⁴⁵ P. Fiebig maintains against Wrede and Staerk that Jesus claims to be *der Mensch aus Dn. 7 : 13*.⁴⁶ W. Staerk finally came to the conclusion that the term, Son of man, ought not to be understood only in its Old Testament signification, and that it has been interpolated in those passages of the New Testament in which it applies to Jesus.⁴⁷ Bousset, too, maintains the same position.

³⁹ Der Teich Bethesda und die Gottheit Jesu; *Tübinger theol. Quartalschr.*, lxxxiv, 1-73; 498-573.

⁴⁰ Studien und Kritiken, lxxv, 133-140.

⁴¹ Zeitschr. f. nt. Wissenschaft, iii, 171 f.; *Expository Times*, xiii, 332 f.

⁴² Studien und Kritiken, lxxvi, 153-156.

⁴³ Notes évangéliques; *Revue sémitique*, x, 134-158; 213-240; 305-330.

⁴⁴ *Revue sémitique*, xi, 32-47; 122-141; 210-231.

⁴⁵ The Messianic Consciousness of Jesus; *Expositor*, v, 72-80.

⁴⁶ Der Menschensohn als Geheimname; *Protestantische Monatshefte*, vi, 431-437.

⁴⁷ Bemerkungen zum Messianitätsproblem; *Protestantische Monatshefte*, vii, 157-159.

Finally, Kirchbach has advanced the singular theory that Son of man must be taken in the meaning of "spirit of humanity."⁴⁸

8. **The Son of God.**—The extreme importance of this subject is clear even to one who is not initiated into the riddles of modern criticism. Father Rose is fully conscious that he deals with a delicate question. One is really tempted to rebuke him for handling it too tenderly. The words of Gabriel at the Annunciation, of the Heavenly Father at the Baptism and the Transfiguration; of Peter at Cæsarea Philippi, of Christ Himself before the high priest are supposed to imply nothing more than the Messiasship of Jesus. Even in the Old Testament the expression, Son of God, is often understood to be the equivalent of the Messias. We will not here quarrel with Father Rose over his needless surrender of what appear to us to be perfectly safe positions. The learned Dominican Father proves Jesus' Divine Sonship from such passages as Mark 12: 1-12; Matt. 11: 27, etc. It may be of interest to learn that J. Stalker, too, understands the expressions, Son of God, Son of man, etc., in a supernatural sense.⁴⁹ J. Halévy considers the expressions, "beloved Son" and "carried into Abraham's bosom,"⁵⁰ as borrowed from the Book of Jubilees 22: 26-28.⁵¹ In connection with this subject it may be of interest to read the article of C. Quéart, entitled *Le titre de Messie*.⁵²

9. **The Redemption.**—In view of the fact that in recent writings the dogma of the Redemption is represented as being evolved by St. Paul rather than by the Evangelists, Fr. Rose's chapter on this subject is of more than common interest. We have referred to several recent publications on this question in a former number of the REVIEW.⁵³ But the matter is of such importance that the number of publications it has elicited is really legion. We barely enumerate the names of the more important writers: Werner,⁵⁴

⁴⁸ Was lehrte Jesus? Zwei Ur-Evangelien; Berlin, 1903, Dümmler; 2 ed., 8vo, pp. xvi—343.

⁴⁹ Die Christologie Jesu, oder Was sagt Jesus Christus über sich selbst? Autorisierte Uebersetzung. Dessau, 1903, A. Haarth; 8vo; pp. viii—157.

⁵⁰ Luke 16: 22.

⁵¹ Deux passages de l'Évangile; *Journal asiatique*; pp. xx—351.

⁵² *Rev. Augustinienne*; 1903; pp. 281—292.

⁵³ December, 1903; pp. 633.

⁵⁴ Christi Leidensgeschichte, das Meisterwerk der göttlichen Vorsehung: Gütersloh: Bertelsmann, 1903. 8vo; pp. 106.

Cremer,⁵⁵ Denney,⁵⁶ Ritter,⁵⁷ Belser,⁵⁸ Carr,⁵⁹ Sand,⁶⁰ Morgan,⁶¹ Cullen.⁶² Here too belongs the question discussed in the opening pages of the February number of the *Expository Times*,⁶³ Was Christ our Substitute or our Representative?

10. **The Empty Tomb, or the Resurrection of Jesus Christ.**—Fr. Rose says:⁶⁴ "We concede to Harnack that the theologians reason superficially for whom Christianity rests on faith in the Resurrection. The apologist who would bring an unprepared mind to the tomb of Jesus would be inexperienced, naïve. The first proceeding of him who is invited to believe should be, it seems to us, to come in contact with Jesus Christ Himself, to study His teaching, to examine the value of the testimony which this Man gave of Himself touching His Divine origin. He will follow that life to its term, and he will at length find himself at the dawn of the Resurrection day. Then only will meditation at the mouth of the tomb be fruitful." Now, we know that the Resurrection is not the only argument for Christ's Divinity; we know, too, that the argument from the Resurrection may be rendered more striking by preliminary considerations. But we deny that the Resurrection taken alone yields but a superficial argument for Christianity. If we believe the Gospel, we believe the narrative of the Resurrection without the preceding sketch of Christ's character. If we consider ourselves at liberty to disbelieve the Gospel story concerning the Resurrection, we are free to disbelieve the Gospel account concerning the teaching of Christ. F. Manser, *e. g.*, seems to follow Fr. Rose's method, and he continues in his unbelief.⁶⁵ Rösigen, too, appears to be an advocate

⁵⁵ Gethsemane: *Ibid.* 8vo; pp. 104.

⁵⁶ Death of Christ. London: Hodder, 1903; 8vo; pp. 354.

⁵⁷ Christus der Erlöser. Wien: Oesterr. Verl., 1903; 8vo; pp. viii—304.

⁵⁸ Die Geschichte des Leidens und Sterbens, etc. Freiburg: Herder, 1903; 8vo; pp. viii—524.

⁵⁹ Hostile and Alien Evidence for Christ at Passiontide; *Expositor*; pp. vii—417—425.

⁶⁰ Le Vraie Mort de Jésus. Paris: *Inst. de bibliogr.* 18mo; pp. xxvii—187.

⁶¹ The Death of Christ; *Expository Times*; pp. xiv—166—172.

⁶² Christ's View of His Death; *The Bible Student*; pp. vii—292—302.

⁶³ Pp. 194 ff.

⁶⁴ Pp. 306.

⁶⁵ Was wollte Christus, etc.; Berlin, 1903, Bruer & Co.; 8vo, p. 20.

of the same method, and still his writings do not seem to be singularly effective.⁶⁶ G. Burkhardt endeavors to ornament the Resurrection story with a mass of collateral reflections; but his book will hardly please the scientific reader.⁶⁷ Kennedy has endeavored to make the Transfiguration a preparatory step to the Resurrection; but he has had no success.⁶⁸ The works of Soltau and Dobschütz hardly deserve our attention. The former practises all the artifices of the advanced critics, and the latter discriminates against the Ascension of Jesus. Such critical *tours de force* will not induce us to distinguish between the Christ of history and the Christ of dogmatic Christianity.

⁶⁶ Der Erfolg des prophetischen Wirkens Jesu Christi; *Allg. ev. luth. Kzt.*, 74-79; 98-102; 126-132; 146-147.

⁶⁷ Die Auferstehung des Herrn und seine Erscheinungen: Göttingen: Vanderhoeck.

⁶⁸ The Purpose of the Transfiguration; *Jour. of Theol. Stud.*, iv, 270 ff.

Criticisms and Notes.

L'EXÉGÈSE DE M. LOISY. Les Doctrines—Procédés. Par P. Pierre Bouvier. Deuxième édition. Paris: Victor Retaux. 1904. Pp. 71.

L'ÉVANGILE ET ÉVOLUTION. Simples Remarques sur le livre de M. Loisy, "L'Évangile et l'Église." Par l'Abbé G. Oger. Paris: Ancienne Maison Ch. Douai. 1903. Pp. 46.

The Abbé Oger gives us his estimate of the arguments adduced by Loisy against Harnack, showing from several instances how needless and at the same time subversive of authorized sacred traditions are certain concessions made by the French apologist under plea of defending Catholic doctrine. The booklet barely skims the subject; nevertheless there is a certain force in the exposition of errors touching fundamental principles in which the Abbé Loisy's contention essentially involves the student of the Gospel as the basis of the Catholic teaching regarding the "Kingdom come," the "Divinity of Christ," "Catholic Dogma," and "Christian Liturgy." A postscript reprints from the *Semaine religieuse* the notice that the Abbé Loisy had made a loyal submission to the judgment of the Archbishop of Paris by suppressing the second edition of *L'Évangile et l'Église*. The apology has proved nugatory, however, as might have been conjectured from the form in which the Abbé presented it, "s'inclinant, devant le jugement rendu, et réprouvant toutes les erreurs qu'on a pu déduire de son livre." Catholic loyalty demands more generous terms than these.

Père Bouvier goes more directly into the subject of the Abbé Loisy's orthodoxy, and shows very plainly how the new exegesis which has been employed in *L'Évangile et l'Église* is absolutely incompatible with the clearly defined dogmas of the Church. This becomes especially evident in the part of the Abbé's book which treats of the Sacraments. Thus he expressly denies the institution by Christ of sacramental Penance, of Extreme Unction, of Holy Orders, and the mystery of transubstantiation in the Holy Eucharist. The reasoning, specious enough and supported here and there by the absence of historical evidence for the positive claims of Tradition, is none the less contrary to the definitions of the Council of Trent which every Catholic

maintains as divinely authoritative. We need not reproduce here the Abbé's deductions—in which the *disciplina arcani* plays no little part—to convince our readers that the pronouncement of the Church's high tribunal regarding the danger and heterodoxy of M. Loisy's writings is entirely justified, quite apart from the purely disciplinary point of view. This is undeniable without making it necessary for us to endorse the somewhat unreasonable attacks of Loisy's opponents who see exaggerated forms of heresy in every page of his books. Elsewhere in this issue the reader will find a just estimate of the whole controversy.

THE PARISH PRIEST ON DUTY. A Practical Manual for Pastors, Curates, and Theological Students preparing for the Mission. I. The Sacraments. By H. J. Heuser, Professor of Theology, Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. ix—142.

The Parish Priest on Duty is not a series of pastoral experiences or reflections, but simply a manual which contains in a brief, terse, and practical form the prescribed and approved method of performing the various functions of the parish ministry. It omits all the scientific apparatus of references and various opinions of authors, and aims to set forth what the rubrics of the Church require in circumstances which make their observance commonly possible and edifying. The author has designedly avoided giving two ways of doing an act when the one way suggested is both in harmony with the liturgical law and offers no difficulty to its being so performed. Thus we obtain a certain uniformity in public functions which commends itself to common sense, because it has law for its basis and is invariably practicable. There may be differences of opinion as to the better of two ways in an action, and the author has no intention of denying the liberty which the wisdom of traditional practice implies, but he deems it a good service, especially to the younger clergy, if the one way suggested be both right and plain.

References to specific decisions of the Sacred Congregations have been advisedly omitted, although there is no statement contained in the manual for which the author has not found reliable authority. But since the book was not made to supplant the excellent text-books on Liturgy which every priest and ecclesiastical student shall need in his library, but only to serve as a practical summary of elementary knowledge necessary for the correct fulfilment of the pastoral duties,

it seemed desirable to maintain for it the simplest catechetical form. Thus, to give an illustration of the contents of the volume, the manual treats under the head of *Baptism*, the following points :

- A. Baptismal Water.
- B. The Holy Oils.
- C. The Ceremonies of Baptism.
- D. Baptism of an Infant.
- E. Baptism of Several Infants together.
- F. Baptism of Necessity administered—
 - (a) in the church,
 - (b) outside the church.
- G. Supplying the Rites of Baptism.
- H. Baptism of Adults.
- I. Converts—
 - (a) already baptized ;
 - (b) doubtfully baptized ;
 - (c) not baptized ;
 - (d) form of profession of faith.

Each of these points is treated in the manner of question and answer, so as to make quite clear the subsequent action required. For example, under “C. The Ceremonies of Baptism” the question occurs :

Before performing the ceremony of Baptism, what assurance must the ministering priest have regarding the child or catechumen to be baptized ?

1. That the child belongs to his parish.
2. That baptism has not already been administered or attempted by reason of danger of death or other necessity.—Who administered such baptism?—How was it done ?
3. What name is the catechumen to have ?
4. Who are the sponsors—are they practical Catholics ?
5. Do they understand—
 - a. The meaning and importance of baptism ?
 - b. The special obligations which they contract to have the child reared in the Catholic faith ?
 - c. The relationship which they enter with the child ? etc., etc.

It must be plain from this specimen of the method used by Fr. Heuser that the manual serves an excellent purpose in the hands of the theological examiners. Not only candidates for Holy Orders, but priests bound to attend the quinquennial examinations will find much help from so succinct a treatment of pastoral subjects.

With the same purpose of simplicity and practical usage in view, the mechanical form of the book has been given special attention. It is

a small volume, easily carried in the pocket, of light paper, with a select typography which makes the letterpress exceedingly agreeable to the eye and emphasizes the questions in a clear and readily legible way.

No doubt the critic may find something here and there to be added or altered. If, however, it is remembered that this manual is one—the first of a *series* of handbooks for the clergy of a similar character—wherein what is wanting may be supplemented, the critic will be satisfied. The editor proposes to issue in this form some ten or more volumes, dealing in an elementary way with the field of practical theology, and completing a small library, inexpensive, so as to be within the reach of clerical students of every degree in and outside the seminary. These volumes will be written by different priests, but on a uniform plan. The next book which the editor hopes to put forth is *The Church and Its Belongings*, dealing with the edifice, its architecture, essential decoration, and liturgical furniture. Other volumes in preparation are *The Ordo and the Mass—Festal, Requiem, Votive; Priestly Etiquette; The Priest's Library; Spiritual Direction*, etc., etc.

ANSWERS TO OBJECTIONS AGAINST THE CATHOLIC RELIGION.

By Monsignor De Ségur. Translated by M. V. B. Printed and published by the Society of the Divine Word. Shermerville, Ill. Pp. 262.

The great influence which Monsignor Ségur, the blind prelate, exercised a generation ago upon the youth and chivalry of France, lay not only in the singular sweetness of disposition under a deep and abiding affliction, but also in the lucidity of style and sincerity of manner with which he treated religious subjects. As a rule the arguments produced against French infidelity of the last century have not had much force; they would have less now. Conversions were and are still wrought rather by prayer than by argument. But, allowing for certain differences of national temperament, we think that Ségur was better than most of the controversialists on the Continent, and that he meets the average doubt and denial in matters of religion more fairly than those apologists who wrote only for people who never really doubted their faith. Hence we welcome this little volume as a useful accession to the available store of Catholic defence. It is full of illustration, and reads easily, although, as the writer of the Introduction says: "I beg of you not to read too much at once, but read meditatively, and carefully consider the motives set before you."

The translator has wisely adapted much of the matter so as to appeal to the English-reading peruser, where the original referred to French sources of information. The book will surely prove helpful reading in many a home-circle where more erudite information would miss its purpose, especially for the young.

Literary Chat.

P. Zocchi, the eminent Roman Jesuit, has published a volume entitled the *Education of our Young Clergy*. The book aims at restoring due regard for first principles in mental and moral training. The author justly discredits the system of accommodation which would modernize the pattern of clerical life to bring it in harmony with the spirit of the times, that is to say, with its worldliness. It is not the world that is to reform the clergy, but the priest who has before him the unchangeable standard of the Gospel by which men of all classes and dispositions are to be restored to the knowledge and charity of Christ.

Among recent works on *Canon Law* a noteworthy contribution comes from the pen of Dr. Gignac, Professor at Laval University (Quebec). The first volume, *De rebus, judiciis, et poenis*, thus far issued, deals with the question of judicial and penal legislation, and is a clear and terse exposition of principles and laws. Probably the latter will require some modification in the way of an Appendix or Notes in the subsequent volume, when the First Plenary Council of Canada, which is now in preparation, shall have completed its new code of canons.

The Benzigers are publishing a new edition of Fr. Cathrein's *Socialism*. We trust it will be an actual revision allowing due weight to the more recent aspects of the subject. The same firm is to bring out a volume on Socialism by Bishop-elect Stang. It comprises in the main the material already published in THE ECCLESIASTICAL REVIEW. The most satisfactory exposition, from a scientific point of view, which has thus far appeared on the Catholic side is the series of articles by the Rev. Dr. Kerby (THE DOLPHIN). They are of the kind that may be placed not only in the hands of educated Catholics but also of those outside the Church who, appreciating the arguments of the Socialist, look for a dignified, temperate, yet clear and terse statement alike of the objections and the principles which overturn them. These papers were concluded in the March issue of THE DOLPHIN and are soon to appear in book form. In the meantime Dr. Kerby is preparing an article on "Method in Social Reform," which will appear in the May issue of the REVIEW.

It is proposed by the Clarence Mangan Memorial Committee to erect a bronze bust of the poet in some public place or park. The project has the coöperation of the Irish Literary Society of London.

Agnes Repplier has a characteristic essay, entitled "The Beggar's Pouch," in the *March Atlantic Monthly*. In this graceful and sympathetic defence of the Italian beggar, many striking passages may be found, in particular those dealing with the relations of the Church to abject poverty in Southern Europe. One which proclaims the author's love of the picturesque in contradistinction to our American idea of utility or nothing, runs as follows: ". . . these picturesque accessories of Venetian life are, for the most part, worn-out gondoliers, whose days of activity are over, and who are saved from starvation only by the semblance of service they perform.

. . . The graybeards, sunning themselves on the marble steps, are as much a part of the beautiful city as are the gondoliers silhouetted against the sky, or the brown boys paddling in the water. Such old age is meagre, but not wholly forlorn. A little food keeps body and soul together, and life yields sweetness to the end."

The publication of a new Irish magazine, to be called "Dana," is announced. Its design is expressed in the following words: "Ireland lacks, more than most other countries, a body of cultured, liberal opinion using the word 'liberal' in the widest sense; so that, in this country, there is little or no discussion of religious, political, social, or art topics, conducted rationally or dispassionately."

Father Salvatore Brandi, whose numerous publications on questions touching the relations of Church and State have become a characteristic feature of the work done by the *Civiltà Cattolica*, probably the most representative magazine of Italian learning and letters, has republished in book form the articles on the juridical proprietorship of the Vatican, which have appeared in the *Civiltà* during the past months under the title *Di chi è il Vaticano?* The question became a living issue under the recent Ministry, when various utterances on the part of certain deputies in the Italian Chamber betrayed an intention of a Government faction to declare the Vatican museum and library, which contain some of the rarest treasures of art and literature, national property. This would of course be a direct violation of the Law of Guarantees which in 1870 proclaimed the Vatican as extra-territorial and independent of the Piedmontese Government. The Italian Senate, as well as the Chamber, admitted by their votes the inviolability of the Pontifical reserve, but in view of the numerous past acts of unjust confiscation of Church property under the claim of the *altum dominium* perpetrated by the executives of the Italian Government, the Holy See has no permanent guarantee that its rights will be respected. It is to frustrate any attempt to place such an act of injustice on any legal pretense that Father Brandi writes his articles. They are a masterly exposition of the historical and juridical inquiry into the rights of possession on the part of the Popes to the property of the Vatican. His method is one of appeal to reason, to their sense of right and equity, in which every fair-minded reader will side with him. Thus at least public opinion will by anticipation be led to condemn any attempt to enter the household of the Popes, and after robbing them of the patrimony entrusted to their keeping, seek to strip them of those sacred heirlooms which the sense of every age and nation has respected as intangible.

The *Wisconsin State Journal* (February 18th), under the title, "A Thoughtful View," has this to say of Mr. A. McGinley's article on "Parsifal," in the February number of *THE DOLPHIN*: "A. A. McGinley, of New York, in the February DOL-

PHIN, has an extremely well-written and thoughtful paper on 'Parsifal, The Religious Theme in the Drama.' The possibility of 'Parsifal' producing a genuine religious emotion is the chief question Mr. McGinley discusses, deciding that it cannot produce this 'because the one thing in life that cannot be successfully imitated is religious emotion.' At the same time he expresses himself with enthusiasm in regard to the 'splendid panorama of scenery, the imposing array of beauty in every form, enthralling music, human emotions depicted with consummate art in every tone and gesture of the actors, and all that perfect imitation could express of the ecstasy of both soul and sense in human experience.'

"No one with spiritual sensibility, he thinks, can fail to feel the inspiration of Wagner's lofty conception of human virtue, 'that beautiful idea of innocence or guilelessness proving invincible in its encounter with evil.' He considers the flaw in the interpretation of this idea is the introduction of an artificial religiousness as its setting. If the symbolism of the music drama, however, be accepted as a mere adjunct for the setting of the idea of 'Parsifal,' he believes, 'no more fault can be found with Wagner's use of such symbolism than with his use of any other accessory of the stage.' The article throughout is interesting, and one cannot help feeling that one of the great missions of 'Parsifal' is the calling forth of just such thoughtful views."

Mr. T. Le Marchant Douse has, according to the *Manchester* (Eng.) *Guardian*, scored a point against the theory of the Baconian authorship of the plays usually ascribed to Shakespeare in the study which he has published of a manuscript belonging to the Duke of Northumberland. The manuscript, which was discovered in 1867 and first published in 1870, consists of eight short pamphlets, Bacon's for the most part, which were copied out in fair hand for the Earl of Northumberland by a writing-master. The front page is covered with writing—and here lies the interest—which, among other things, contains a list of works which the copyist probably intended to include in his volume, but was prevented from fulfilling his design through some cause or other. This list contains two plays which the writer ascribes to Shakespeare. The copyist, Mr. Douse maintains, is John Davies, of Hereford, widely known in his time. He substantiates his statement by an appeal to the internal evidence of the "scribble" upon the cover, and by an examination of the handwriting which he says is conclusive. If he is correct, the existence of Shakespeare and the authorship of these two plays are attested by a contemporary.

In a criticism of Zola's novels, expressed in conversation with characteristic outspokenness, William II of Germany gave it as his opinion that the great vogue enjoyed by the French writer was not due to his powers as a story-teller, nor to the faithfulness of his portrayal of character, "but rather to the immoral and filthy things with which he poisons his writings. Now it is just Zola," continues the Emperor, "that France, at this moment, prefers to all other writers. He it is who arouses such an enthusiastic admiration, and this gives to us foreigners the right of forming a very strong opinion on the subject of the state of morals in France."

Perhaps this is sounder criticism than that contained in many labored studies written about the works of the French interpreter of naturalism.

John Oliver Hobbes (Mrs. Craigie) is to contribute the volume upon Froude to the "Modern English Writers" series of the Messrs. Black. It will be interesting

to note how this great exponent of the picturesque in historical writing, who depended largely for success upon qualities of style, will be treated by one who is herself essentially a stylist in the sense that solid thought is often sacrificed to the making of a phrase.

The *Life of Aubrey de Vere*, by Wilfrid Ward, is already partly in type and will shortly be published.

If the Roman correspondent of the London *Tablet* is correctly informed, official translations in English will be issued in the future simultaneously with the Latin text of Encyclicals. Hitherto this has been done in the case of German, French, and Italian, but Spanish and English have been strangely neglected. This inequality of conditions the Cardinal Secretary of State has resolved to remedy.

Burns & Oates are to publish a work by the late Cardinal Vaughan entitled *The Young Priest*. The manuscript, which was bequeathed to Monsignor John Vaughan, deals with the career of the priest in the first years after his ordination. The book will be welcomed as the mature advice of one who had practical experience of a critical period of life and knew whereof he spoke.

Professor Hanus, of Harvard, is about to publish a work entitled *A Modern School*. It deals principally with the College, the Academy, and promises to be a strong plea for higher education in the better sense of the word.

A similarly interesting volume has just appeared on the *Philosophy of Education*. It is a connected series of discussions on the foundations of education in the related sciences of biology, physiology, sociology, and psychology, by the Dartmouth Professor of Pedagogy, Herman Horne.

The *Encyclopædia* that deserves all-sided encouragement just now is the *New International Encyclopædia*, of Dodd, Mead & Co. They engaged a good number of Catholic editors, and the articles show the effect of their honest workmanship.

Two important works of American History are announced as in preparation by the Macmillans. They are Henry Elson's *History of the United States*, which is a compendium for general students, and the *American Colonies in the Seventeenth Century*, by Professor Osgood of Columbia University. The latter is to be an extensive study of the internal organization and relations of the colonies, without special reference to the foreign policies except in so far as they influenced their formation. The first two volumes now in press treat of the "Beginnings of Self-government" in the chartered colonies.

The now complete edition of the *Poetical Works of Christina Georgiana Rossetti*, collected by her brother William, will delight many lovers of the themes that used to rouse noble genius more than they do in our day. Dante Gabriel, the Pre-Raphaelite, best known of the three artist children of the Italian poet, Gabriele Rossetti, who transferred the gift of his muse to England, died in 1882. He left a rich legacy of paintings and poems, most of which are a reflex of the genius of Dante both in

theme and mode of presentation. William, though he made a partial translation of Dante's *Divina Commedia*, is perhaps best known as the biographer of Shelley and of Keats. Christina, less known, has done some exquisite work, such as her musings on the *Benedicite*; but a great deal of what she did remained hidden, perhaps because her modesty or love made her feel that she could or should not outshine her elder brother.

When Dr. Andrew Dickson White published his *Warfare of Science with Theology*, some years ago, Father Thomas Hughes, S.J., then engaged in historical researches at Rome, wrote a telling refutation of the work in THE ECCLESIASTICAL REVIEW, and showed very clearly that Dr. White was alike deficient in the erudition, logic, and candor, which befit the unbiassed historian. We are glad to see that Father Campbell, S.J., in *The Messenger*, takes up Dr. White's latest onslaught on historical truth, and shows that the articles on "Sarpi," in the *Atlantic Monthly*, are written in the old partisan spirit of hostility to the Catholic Church.

Books Received.

THEOLOGY AND ASCETICA.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFUEHRUNG. Von Dr. Cornelius Krieg, Profess. Univ. Freiburg, Brigg. Freiburg, and St. Louis, Mo.: B. Herder. 1904. Pp. 558. Price, \$2.80 net.

THE CRUCIFIX, OR PIOUS MEDITATIONS. Translated from the French by Frances M. Grafton. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1904. Price, \$0.65 net.

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM, selected and arranged by the Rev. Francis Spirago, Professor of Theology. Supplemented, adapted to the Baltimore Catechism, and edited by the Rev. James J. Baxter, D.D., author of *Sermons from the Latins*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 596. Price, \$1.50 net.

FROM DOUBT TO FAITH. By the Rev. F. Tournebize, S.J. Adapted from the French by the Rev. J. M. Helen. St. Louis, Mo.: B. Herder. Pp. 89. Price, \$0.30 net.

LE CODE DE BONHEUR DU MAITRE. Conférences Quadragesimales. Par L'Abbé Th. Besnard. Paris: P. Lethielleux. 1904. Pp. xii—242. Prix, 2 fr. 50.

EXPOSITION DE LA MORALE CATHOLIQUE. Le Fondement de la Morale La Béatitude. Conférences et Retraite données à Notre Dame de Paris, durant le Carême. 1903. Par F. Janvier. Paris: P. Lethielleux. 1904. Pp. 360. Prix, 4 frs.

NEW LIGHT ON THE LIFE OF JESUS. By Charles Augustus Briggs, D.D., D.Litt., Edward Robinson, Professor of Biblical Theology, Union Theological Seminary, New York. New York: Charles Scribner's Sons. 1904. Pp. xiii—196.

LETTERS FROM THE BELOVED CITY. To S. B. from Philip. London, New York, Bombay: Longmans, Green & Co. 1904. Pp. 134. Price, \$1.20.

ANSWERS TO OBJECTIONS AGAINST THE CATHOLIC RELIGION. By Monsignor De Ségur. Translated by M. V. B. Shermerville, Ill.: Society of the Divine Word. 1904. Pp. 262.

PASTORAL LETTER, on The Authority of the Church. By the Right Rev. W. H. O'Connell, Bishop of Portland, Maine. 1904.

SHORT INSTRUCTIONS, or, Meditations on the Gospels. By the Rev. William T. Conklin. New York: Christian Press Association Publishing Company. 1904. Pp. 312. Price, \$0.75 *net*.

THE SYMBOL IN SERMONS. A Series of Twenty-five Short Sermons on the Articles of the Creed. A Companion Volume to *The Symbol of the Apostles*. By the Very Rev. Alex. MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 214. Price, \$0.60 *net*.

LITURGICAL.

OFFICIUM MAJORIS HEBDOMADAE a Dominica in Palmis usque ad Sabbatum in Albis, juxta ordinem Breviarii, Missalis et Pontificalis Romani, cum Cantu ex editionibus authenticis quas curavit Sacrorum Rituum Congregatio. Cum approbatione S. Rit. Congregationis. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Sumpt. et Typis Frid. Pustet. 1904. Pp. 490. Pretium, \$1.50 *net*.

SACRAE LITURGIAE COMPENDIUM. Opera F—X. Coppin, Eccl. Torn. Canon. Honor; L. Stimart, in Semin. Torn. S. Liturgiae Prof., sedulo recognitum novissimae rubicarum reformationi et recentissimis S. R. C. Decretis accommodatum novoque ordine digestum. Editio altera. Tornaci: H. and L. Casterman. 1904. Pp. xix—619.

HISTORY.

JUBILEE HISTORY OF THE CATHOLIC CHURCH IN PHILADELPHIA. THE LIFE OF MOST REVEREND PATRICK JOHN RYAN, D.D., LL.D., Archbishop of Philadelphia, and Record of his Golden Jubilee. By the Rev. J. L. J. Kirlin. Part I. Philadelphia: The Gibbons Publishing Company. 1903. Pp. 165.

PIPPO BUONÒ. A Simple Life of Saint Philip. With sixty-three Illustrations. Edited by Ralph Francis Kerr, of the Oratory. St. Louis: B. Herder; London: Harrison and Sons. Pp. 197. Quarto. Price, \$1.35.

THE CATHOLIC CHURCH IN NEW JERSEY. By the Rev. Joseph M. Flynn, M.R., V.E., Rector of the Church of the Assumption of the B. V. M., Morristown, N. J. Morristown, N. J. 1904. Pp. xiii—695.

THE CAMBRIDGE MODERN HISTORY. Planned by the late Lord Acton, LL.D., Regius Professor of Modern History; edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., Stanley Leathes, M.A. Volume II: The Reformation. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xxvi—887. Price, \$4.00 *net*.

BELLES-LETTRES.

MATER MEA: THOUGHTS FOR MARY'S CHILDREN. Written and Compiled by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1904. Price, \$0.55 net.

THE SCHOOL OF THE HEART. By Margaret Fletcher, author of *Light for New Times*. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 109. Price, \$1.00.

THE PHILOSOPHY OF ELOQUENCE. By Don Antonio de Capmany, Member of the Royal Academy of History, and the Royal Academy of Literature, Seville. Published at Madrid in 1777. Translated from the Spanish by the Rev. W. McLoughlin, Mount Melleray Abbey, near Cappoquin, Co. Waterford, Ireland. Dublin: James Duffey & Co., Ltd. 1903. Pp. xxviii—318. Price 3 shillings sixpence.

LA MEROPE. Tragoedia illustrissimi poetae Veronensis marchionis Francisci Scipionis Maffei quam ex italico sermone in linguam sacram classicam convertit celebris poeta Mantuanus Samuel Aaron Romanelli, nunc primum cum praefatione et notis in lucem edita e manuscripto autographo translatoris existente in bibliotheca privata Editoris Dris P. Thomae Aq. Weikert, O.S.B., publ. in Collegio S. Anselmi de Urbe ling. Orient. prof., Consultoris Commissionis Biblicae. Fridericus Pustet, Pontificalis Bibliopola, Romae, Ratisbonae, Neo-Eboraci. 1904. Pp. xvi—205. Pretium, 7 francs.

FICTION.

TWO LITTLE GIRLS. A Story for Children. By Lilian Mack. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

THE GREAT CAPTAIN. A Story of the Days of Sir Walter Raleigh. By Katherine Tynan Hinkson, author of *The Golden Lily*, *The Queen's Page*, *Her Father's Daughter*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

THE YOUNG COLOR GUARD; or, Tommy Collins at Santiago. By Mary G. Bonesteel. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Price, \$0.45.

THE HALDEMAN CHILDREN. By Mary E. Mannix, author of *As true as Gold*, *Pancho and Panchita*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

CYRIL WESTWARD. The Story of a Grave Decision. By Heny Patrick Russell, late Vicar of St. Stephen's, Davenport. London and Leamington: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. 1903.

MISCELLANEOUS.

LA GERARCHIA CATTOLICA. La Famiglia e la Capella Pontificia. Con Appendice. Edizione ufficiale pubblicata il 15 Gennaio, 1904. Roma: Tipografia Vaticana 1904. Pp. 602.

LE CANADA ECCLESIASTIQUE. Almanach annuaire du Clergé Canadien pour l'année 1904. La Cie Cadieux et Derome. Pp. 348.

DI CHI È IL VATICANO? Note Storiche e Giuridiche. Per R. P. Salvatore M. Brandi, S.J. Roma: Civiltà Cattolica. Via Ripetta, 246. 1904. Pp. 72.

THE ECCLESIASTICAL REVIEW

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OUR GLORIOUS IMMACULATA.

“There is no stain in thee.”

THE central doctrine of the Christian revelation is that of the Incarnation: “The Word was made flesh and dwelt amongst us.” Around this source of divine light magnificent planets move, deriving all their radiance from it, and adorning it in return, as the heavenly bodies of our system form a crown of glory around the sun. Such brilliant satellites are the dogmas and the Gospel facts which illustrate the motive of the Incarnation, and which have their entire *raison-d’être* in the Incarnation; in particular, the Virgin-Birth of Christ, the *ἀειπαρθενία*, or ever-virginity of the Blessed Virgin Mary, and her Immaculate Conception. We are all well pleased to see that of late the first two of these doctrines have been earnestly defended by the leading Anglican divines, such as the Bishop of Worcester and Canon Wirgman of Grahamstown.

But the dogma of the Immaculate Conception is accepted by very few members of the Episcopalian Church. Just now it is peculiarly opportune to invite to it the attention of Christians, Catholic and Protestant, explaining and proving the doctrine with special care, because, since the eighth of last December, we have entered upon the jubilee year of its solemn definition. On that day, the Feast of the Immaculate Conception, our Holy Father Pius X proclaimed the opening of this jubilee year, and expressed his intention of closing it in person, on December 8, 1904, by a most solemn ceremony.

On the eve of the feast, receiving the superiors and students of

the North American College, he reminded them that, as their country was especially dedicated to the Immaculate Conception even before the dogma was solemnly proclaimed, they should be, during the coming year, particularly fervent in their devotion to the Mother of God.

On the feast itself, solemn functions were held in most of the churches in Rome, and the correspondent of the London *Tablet* states that the number of Communions was probably never before equalled on that annual festival.

During this year, on the eighth day of each month, special devotions will take place in countless Catholic churches all over the earth, in thanksgiving to the Lord for the dogmatic definition of this privilege of His Holy Mother. Thus the entire Church on this occasion is imitating the example of the early Christians, who, at the Ecumenical Council of Ephesus, so enthusiastically expressed their joy at the solemn definition then made that Mary is the Mother of God.

The secular mind finds such celebrations unintelligible. It may appreciate the enthusiastic exhibitions of joy at the jubilees of a Voltaire, an Emerson, and others of its own idols; Protestants may enthuse at a centenary of Luther; it is only the Catholic Church that exalts the special friends of God as such, and especially the Virgin, "full of grace," whom Elizabeth, "filled with the Holy Ghost," proclaimed "blessed among women," and who, in her canticle of praise, uttered the prophecy which has been as strikingly fulfilled as any prophecy ever made, "Behold, from henceforth all generations shall call me blessed" (St. Luke 2).

We can then scarcely expect that the world will appreciate the devotion of the Catholic Church in the present demonstration of honor and love for the Mother of Christ; it is rather likely to be scandalized, and to look upon this jubilee as a striking instance of so-called Mariolatry. If any do so, however, they only betray their own ignorance.

The worship of *latria* consists in rendering supreme honor; as idolatry gives divine honor to an idol, or image, so Mariolatry would consist in honoring Mary as if she were God. He must be a very ignorant man who would think that we Catholics do so. We honor Mary as a mere creature, but the most honorable of all

creatures ; the most honorable, because the nearest and dearest to Christ, because she is truly His Mother, since by her the Word was made flesh. Because she was to be His Mother, therefore, He so filled her with all manner of supernatural gifts that the Angel was made to salute her as "full of grace." The honor, therefore, which we give to Mary is not taken away from Christ, her Son, but it is so much honor offered to Him, as the honor rendered to any man's mother for his sake would be really rendered to himself.

Bible-reading Christians cannot reasonably object to all this, when it is fairly presented to them ; nor did any Christians ever object to it until the passions stirred up by the unfortunate Reformation created a wild confusion of thought, which is still far from being cleared up at the present day. Those regions which the Reformation did not reach, the Eastern lands with their ninety millions of Greek, Russian, Coptic and Abyssinian Christians, still honor Mary now as was done everywhere before the sixteenth century, and as is done to-day by the well nigh 300,000,000 members of the Catholic Church. With all such believers Mary, the Mother of Christ, is the strongest, fairest and dearest bond between God and man. In the Catholic Church the most devoted clients of Mary are, as a very general rule, found to be the most faithful, fervent and heroic servants of God.

Aliens to the true Church often wonder why she attaches so much importance to the veneration of Mary. Might she not leave this matter to the private devotion of her members ? Why, in particular, did the Supreme Pontiff Pius IX utter an *ex cathedra* pronouncement of this doctrine of the Immaculate Conception ?

The Church of Christ was instituted for the primary purpose of glorifying God and carrying out His merciful designs for the sanctification of men. For this purpose chiefly has the Christian revelation been made and intrusted to her keeping in its integrity. She cares more for this than for whatever may gain favor in the sight of men.

She does not disregard indeed all consideration of opportuneness in her action ; and therefore she had purposely deferred this decision at the Council of Trent. She then left it for final pronouncement at a time when the most violent of all tempests that

ever assailed Peter's Bark should have subsided. But in the middle of the last century, that time had come; the normal state of the Church had returned. Of course there was warfare against her by the enemies of God; there was much opposition against her on the part of well-meaning but misguided men. That is her normal condition. But the power of the Reformation had been broken, its tidal wave was rolling back. Other storms of similar violence, that of the bloody French Revolution, and the subsequent Napoleonic wars, had also at last subsided.

Numberless petitions had been sent by bishops and priests, by kings and princes and peoples from various lands to Pope Gregory XVI and his successor, Pius IX, begging that the solemn recognition of Mary's Immaculate Conception be no longer delayed.

Why were the faithful so eagerly desirous of honoring the Mother of God? The Church is a living body; she is the bride of Christ, "the wife of the Lamb," as St. John calls her in the Apocalypse. Therefore, "Christ also loved the Church and delivered Himself up for it, that He might sanctify it," writes St. Paul.¹ The Church, therefore, is zealous about the honor of her Lord and about all that is near and dear to Him. All the works of God exhibit wonderful beauty. Now it is characteristic of beautiful objects that, the more they are scrutinized, the more beauty is found in them. It is so in the material universe, but far more so in the higher works of God, the spiritual creation, the souls of men and the Angels of Heaven. Now the chief element of beauty is *order*, the subordination of the lower to the higher; as the poet expresses it:

"Order is Heaven's first Law; and, this confessed,
Some are and must be greater than the rest."

Shall we imagine, then, that the wise God, who made order so conspicuous in His inferior creations, in the merely natural world of matter and spirit, could have failed to provide a still more magnificent order in His supernatural work of the sanctification of souls? As He has made the life and the temporal welfare of children dependent on their parents, so He has committed the spiritual life of His adopted children, and their sanctification by doctrine and the

¹ Eph. 5: 25.

Sacraments, to His Apostles and their successors, the bishops and priests of His Church.

There is a still grander and more perfect work of God, for which all others are only a preparation, namely, the glorification of Christ and His Saints. In it the beauty of order must therefore be still more resplendent. The Saints are sharers in the triumph of the Redeemer, sharers too in the distribution of His riches to His still struggling followers on earth. As there are hierarchies of the Angels in bliss, as there is a hierarchy of the ministers of grace in the Church militant on earth, so there must be a hierarchy of intercessors around the mercy-throne in Heaven. In that glorified band those are the highest who have been throughout the process of the Redemption, the nearest and dearest to our Blessed Saviour. Above all is the Mother of the King, "full of grace," "blessed among women," described in the Apocalypse as "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (12 : 1).

It has been a familiar occurrence in the history of the Church that facts the most intimately connected with the honor of God and His Saints, have been, at one time or another, questioned and even denied by some of her own children. Thus Christ's Divinity had to be defined against Arius, the unity of His Divine Person against Nestorius, the reality and activity of His Human Nature against Apollinaris, Eutyches, etc.; so too has the Immaculate Conception of Christ's Blessed Mother been at last infallibly defined against all questioners and gainsayers by the Supreme Pontiff Pius IX.

The usual process which leads to a definition of the faith is as follows: (1) A truth is at least implicitly taught and generally believed; (2) then a doubt is raised about it, sometimes by rash innovators, sometimes by well-meaning theologians; (3) there follows a period of discussion, leading sooner or later to the triumph of the truth; (4) at last a decisive pronouncement of the truth is uttered, either by a General Council, approved by the Supreme Pontiff, or by the Supreme Pontiff teaching the entire Church what is to be held in matters of faith or morals. Such an authoritative teaching, pronounced from the Chair of St. Peter's successor, is called a definition *ex cathedra*.

Such was the process which led to the definition of the Immaculate Conception. Before entering on the historic account, it will be proper to explain the doctrine itself. This is no difficult task; besides, the teaching is so reasonable that it needs only to be well understood to commend itself at once to the human mind and heart.

It all comes to this, that Mary was conceived stainless, without having on her soul the stain of original sin; for "immaculate" means "without stain." What God does for other children at Baptism, giving them sanctifying grace, and thereby removing the stain of original sin, that He had no need to do for Mary. For at the moment He created her soul, and united it with her body, He endowed her soul with the fulness of grace, so that there *was not a single moment in which she was a sinner, a slave of Satan.*

This is the dogma; now for its reasonableness. That God could thus exempt a soul from contracting the stain of Adam's sin, no one can deny; that He should have wished to do so in the case of the most highly favored among His creatures, was most perfectly suitable to His infinite goodness and wisdom. What Christian father would not, if he could, bestow such a favor on his favorite child? What dutiful son would refuse to exempt his mother from the disgrace of becoming a bondwoman to his bitterest enemy? What honorable man would not share his own stainless honor with his beloved spouse? And is not Mary the favorite daughter of God, the Father; the Blessed Mother of God, the Son; and the beloved spouse of the Holy Ghost? Was it to be expected that Christ, who came to destroy sin, should leave the stain of it to defile for a time His own Mother's soul? As He was a totally sinless Man, so, as was most proper, He made His Blessed Mother a totally sinless woman. Having shed His Sacred Blood to wash away the stain of sin, He ordinarily applies His merit to each soul in Baptism; but to His Mother's soul He applies it at the moment of its creation. She, therefore, owes all her sinlessness to Him; she shared in His Redemption, but in a more excellent manner than all other men.

But lately, the present Dean of the Catholic University Law School, Washington, D. C., related in a public discourse an inci-

dent much to our purpose, showing how reasonable this doctrine appears to an honest mind. He stated that, after he had become a convert to the Catholic Church, he was expostulated with by a devout old Methodist woman for his belief in various articles of his new faith, chiefly in that of the Immaculate Conception of Mary.

“‘No reasonable man,’” she said, “‘could believe such idolatrous nonsense as that.’”

“Listen a moment,” he answered; and he explained to her, as simply as he could, what the Church teaches on the subject. “As I went on,” he narrates, “the aspect of her face changed, her eyes, filled with tears, lifted themselves toward heaven; and, as I stopped, she said, speaking to herself rather than to me:

“‘How could it be otherwise? How could it be otherwise!’”

Now for the history of the doctrine:

I.—ELEVEN CENTURIES OF UNQUESTIONING BELIEF.

Most of the ecclesiastical writers of the early ages lived in the East, and composed their learned works in the Greek language. It is certain: (1) that in none of the Eastern Churches, Catholic or schismatic, Greek, Coptic, Syriac, or the rest, was this privilege of Mary ever questioned; (2) that a special feast was celebrated in honor of her conception as early as the seventh or eighth century, and perhaps much earlier. Of course such a practice supposes that her conception was holy, for else it could not be the object of religious worship, as all theologians admit. (3) It is certain that numberless passages occur in the Eastern writers in which Mary is most emphatically declared to be free from the stain of sin. A vast collection of such texts has been made by Ballerini.² Among other authorities, he mentioned Isidore, the Thessalonian, as affirming, in speaking of the Blessed Virgin, that “this most pure child could say of herself ‘behold, I was not conceived in iniquity, and not in sin did my mother conceive me.’”³

Of Western writers, St. Augustine may be selected as giving a most emphatic testimony. It occurs in his work *On Nature and Grace*, which is found in the forty-fourth volume of Migne’s

² *Syll. Monum.*

³ *Apud Palmieri, De Dco Creante*, p. 713.

Patrology of the Latin Fathers. St. Augustine is refuting Pelagius, who taught the heresy denying the existence of original sin. He is here maintaining that (p. 267) all men sin even actually. But he takes this opportunity to enter, once for all, a solemn protest against connecting Mary with any manner of sin. His words are clear: "Except therefore the Holy Virgin Mary, whom, through respect for the Lord, I will not suffer to be named when there is a question of sin; for do we not know that, in order to conquer sin entirely, a fulness of grace has been conferred upon her who merited to bear Him, who, it is certain, had no sin?"

St. Ambrose calls Mary, "The Virgin, free through grace of every stain of sin."⁴ In the fourth century, the Syriac writer, St. Ephraim, had thus addressed Christ: "Thou truly, and Thy Blessed Mother, are the only ones who are thoroughly and every way beautiful; for in Thee, Lord, there is no spot, and no stain in Thy Mother." There is extant an interesting document in the shape of a letter written in the first century by the priests and deacons of Achaia, who had witnessed the martyrdom of St. Andrew, the Apostle. They record a discourse in which the martyr said: "Because the first man was created of immaculate earth (before the earth was cursed by Adam's sin) . . . it was necessary that of an Immaculate Virgin should be born that perfect Man, the Son of God," etc. This document was long supposed to be spurious because it was found in Latin only; but a Greek copy of the same has since been discovered in the Bodleian library, and has been published by a Protestant, Christian Woog.⁵ Even if this letter should not be genuine, it is most ancient, and thus testifies to the accepted teaching among the early Christians

It were impossible to enumerate in a brief essay many texts of the Holy Fathers and to comment on them in some detail. But following the example of Father Pesch, S.J.,⁶ I shall here present a brief summary of the honorary titles attributed to the Blessed Virgin in ancient documents in reference to her stainless sanctity. All these are amply criticised and commented on by the learned Passaglia in his monumental work, *On the Immaculate Conception*.

⁴ *On Ps.* 118.

⁵ Lambruschini's *Imm. Conc.*, XIX.

⁶ *Prael. Dogm.*, III, n. 308.

She has been designated : (*a*) immaculate, undefiled, unstained, inviolate, incorrupt ; (*b*) totally immaculate, totally sinless ; (*c*) holy, sacred and venerable, innocent, full of grace, most holy, most pure, most fair, most pleasing to God, every way holy, venerable and beautiful. There is such an accumulation of similar epithets that the Fathers seem to be at a loss for words to express their depth of veneration for the Immaculate Virgin. (*d*) They call her innocence itself, the fulness of sanctity, immaculate virginity, incorrupt purity and beauty, above all defilement, superimmaculate, above all sanctity and blessing, superglorious, above all praise ; (*e*) more sacred than the most holy of men, more pure and holy than the angels and all mere creatures, more pure than purity, more beautiful than beauty, a singular miracle surpassing all conception, most like and near to God.

Concerning these epithets Passaglia remarks that, to remove from Mary all suspicion of the least stain, the Holy Fathers could not have used stronger language. True, St. Paul has stated distinctly, and the Holy Fathers frequently repeated the teaching, that all men have sinned in Adam ; and therefore they do not deny that sanctity had been lost by his sin for the whole human race, Mary included. The sanctity bestowed on her from the first moment of her conception was, therefore, not an inherited right, but a gratuitous privilege. The flesh, or nature, of man was the sinful flesh of Adam, which even Christ took from her, but exempt in Him and in her from the actual stain of sin ; in Him, exempt by right, owing to His Divine Person ; in her, exempt by a gratuitous privilege.

II.—A DOUBT IS RAISED.

This doctrine was universal in the Church, East and West, without a dissenting voice, up to the twelfth century, the time of St. Bernard, who is the latest in the line of the Holy Fathers. With him begins the second stage of the doctrine, when, namely, what until then had been implicitly believed, was explicitly questioned, and became a subject of discussion within the Church. The doubt arose from a misunderstanding of terms. The Chapter of Lyons, France, imitating the example of other particular churches, had begun to celebrate a feast in honor of the Immacu-

late Conception of the Blessed Virgin Mary. St. Bernard, though a most devout client of the Blessed Virgin and an eloquent advocate of her privileges, wrote a strong remonstrance to the canons of that chapter, blaming them for this innovation. They should not have instituted the feast, he maintained, without first consulting the Holy See. He had still a deeper reason for blaming their conduct. As he understood the matter, they honored what was not holy, and therefore not a fit object for religious worship. In reality they honored the privilege which we honor to-day, though they may not have stated their purpose with perfect clearness. They believed that the soul of Mary was exempt from sin at the first moment of her creation. The union of this sinless soul with her body is called her *passive conception*. But St. Bernard supposed the honor was meant for the *active conception* of Mary, that is, for the conjugal act of her parents by which her body was generated. This act is naturally connected with concupiscence, and, as such, certainly undeserving of religious honor. That such was St. Bernard's misunderstanding of the matter is clear from his own words, for he wrote :

"Whence is the sanctity of the conception? Is she said to be holy before she exists, since she did not exist before she was conceived? Or was there sanctity in the conception itself, in the conjugal union (*the active conception*), so that she was conceived and sanctified at the same time? Not even this does reason admit. For how can there be sanctity without the Sanctifying Spirit," etc.

Evidently the true explanation did not occur to St. Bernard, that the Holy Spirit sanctified Mary at the moment when He created her soul and united it with her body.

III.—A PERIOD OF DISCUSSION.

Many disputes have arisen in history, and many arise in daily life, from a misunderstanding of terms. But once a dispute is started, it is often difficult to make both parties come to a mutual understanding. It was so in the case under consideration.⁷

⁷ Some of those who opposed the true doctrine were more anxious to gain their point than to weigh the arguments; they appear to have been so carried away by party spirit as to falsify copies of St. Thomas' works. Cardinal Lambruschini, in

Gradually the truth prevailed. Cardinal Lambruschini mentions the names of twenty-eight theologians who wrote in its defence between the thirteenth and the fifteenth centuries, while the discussion was most lively; and he adds, "The contrary opinion had also its advocates; but they are much inferior to the others, both in number and authority; they are only five in number," and he gives their names. He continues: "From the fifteenth century until our own time⁸ there have been but very few theologians of any distinction who did not maintain the opinion of Mary's Immaculate Conception."⁹

As early as the fourteenth century, a feast in honor of the Immaculate Conception was celebrated in Rome itself; and before the rise of the Reformation, Pope Sixtus IV, A. D. 1476, approved this feast, and granted indulgences for its observance.

The doctrine would probably have been defined at the Council of Trent, if it had not been delayed on account of the extraordinary disturbances of the time, when every effort had to be concentrated on defending the ramparts of the faith against all manner of assaulting heresies. Nevertheless, the Council took care, while teaching that all men have sinned through Adam, to add the following explicit declaration: "This same holy synod declares that it does not intend to include in this decree, where it speaks of original sin, the Blessed and Immaculate Virgin Mary."

Pope Pius IX, in his Bull defining the Immaculate Conception of Mary, quotes those words, and adds: "Indeed, by this declaration, the Tridentine Fathers have asserted, according to the times and the condition of affairs, that the Blessed Virgin was free from the original stain, and thus clearly signified that nothing could be justly adduced from the sacred writings, nor from the authority of the Fathers, which would in any wise gainsay so great a prerogative of the Virgin."

Since the Tridentine Council the pronouncements of the Popes on the subject have become more and more clear and definite.

his *Polemical Treatise on the Immaculate Conception*, offers convincing proof of this serious charge. (XXXVI-XLII.) To do so he draws his principal arguments from the testimony of learned men belonging to the noble order of St. Dominic, fellow religious of St. Thomas.

⁸ The first half of the nineteenth.

⁹ LIII, LIV.

Thus, in 1621, Gregory XV forbade all attacks on this prerogative of Mary, not only in public discourses—which had already been forbidden by Pius V in 1570—but even in private writings and conversations.¹⁰

The most famous universities of Catholic Europe were unanimously in favor of the true doctrine, namely those of Paris, Cologne, Mayence, Alcalá, Saragossa, Compostella, Grenada, Toledo; as also those of Germany, Italy, Belgium, Spain, and Portugal; so that Cardinal Lambruschini states that “there has not been a single theological institution in any part of the world which did not profess the laudable purpose of maintaining and defending the Immaculate Conception” (XLI).

All Religious Orders likewise were active in promoting this devotion, with the exception of several members of the illustrious Order of St. Dominic, who, though truly learned and virtuous men, were prejudiced against it by some works of their great leader, St. Thomas. But yet these have been opposed by their own brethren, so that the Order itself is free from all blame in the matter. In modern times, as Cajetan distinctly states, the Doctors who declared that Mary was conceived free from sin are “an infinite multitude.”

The faithful generally, even throughout the periods of disputes among learned men, clung with wonderful unanimity to the pious tradition of Mary's Immaculate Conception; their consent became, with the lapse of time, more and more universal; and long before the solemn definition of the doctrine, there was no longer heard a dissenting voice.

Upon this unanimous consent of the faithful, Father Hurter builds the following valid argument:¹¹

“The force of our proof,” he says, “is threefold: philosophical, theological, and analogical. *Philosophical*; because, according to the principles of sound philosophy, such consent cannot be explained unless it rest on the truth, unless the truth be, mediately or immediately, so perceived as to produce this unanimity. *Theological*; because such unanimity, growing and gradually prevailing in the very bosom of the Church, could not, if it were

¹⁰ Hurter, II, N. 351.

¹¹ II, 459.

erroneous, be reconciled with the presence and assistance of the Holy Spirit, who governs the Church, who leads her into all the truth, and protects her against all the darkness of errors. *Analogical*; for as philosophers justly admit common sense, because founded upon the rational nature of man, to be a source of truth; thus by analogy we must admit the common sense of the faithful, founded on their common faith, in virtue of which, under the illumination of the Holy Ghost and the guidance of the Church's teaching, believers perceive, as if instinctively, the conformity or opposition of an opinion to the common faith."

IV.—THE DEFINITION.

The Church of Christ is ever living and acting, animated by the Spirit of God. He does not reveal new doctrines to it; but He assists it in preserving and teaching the original body of truths entrusted to it by its Divine Founder. He uses for this purpose the human organism of the teaching Church, the body of Bishops united with their head, the Roman Pontiff, the Vicar of Christ. As early as the year 1740, almost the whole episcopal body, and, in particular, the Bishops of the then flourishing kingdom of Spain, had addressed their earnest and respectful supplication to Pope Clement XII, beseeching the Holy See to define the Immaculate Conception of the Blessed Virgin Mary as a dogma of the Catholic faith. But soon the death of that Pontiff, and, shortly after, the rising tide of infidelity, which led to the reign of terror in France, next the devastation of Napoleon's campaigns, prevented further action in the matter.

Scarcely had peace been restored throughout Europe, when new petitions sent by the bishops, priests, and laity of various lands were addressed to Pope Gregory XVI and to his successor, Pius IX, begging for the long-deferred definition. The latter Pontiff did not allow the grave disturbances of Italy during the revolution of 1848 to cause further delay. But he appointed a special Congregation, or committee, of Cardinals and other learned theologians, to examine the question in full and report upon the matter to His Holiness. When driven from Rome in 1849, during his exile at Gaeta, he sent an encyclical letter to all the prelates of the Catholic world bidding them "inform him severally by their

own letters, what was the belief of their own clergy and flock concerning the Immaculate Conception of the Mother of God, and chiefly what the Bishops themselves thought on the subject, or what they desired in relation to it." ¹²

When the answers received to all these inquiries had convinced the Pontiff that the definition was generally and most earnestly demanded, he laid before the Cardinals a draft of the desired pronouncement, on which he asked their deliberate opinion.

At last, on December 8, 1854, the Feast of the Immaculate Conception, in the Vatican Basilica, amid most solemn surroundings and ceremonies, the Vicar of Christ proclaimed for the whole Catholic Church the final and infallible decree, so long and so eagerly desired by the faithful, and asked for by the Bishops generally, that the Blessed Virgin Mary had been conceived immaculate.

After learnedly reviewing the teachings of the Church on the subject throughout the ages, and the solid arguments by which the doctrine was conclusively demonstrated to be a part of the apostolic deposit of the faith, the Supreme Pontiff expressed the *ex cathedra* definition as follows :

"Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers, and the prayers of the Church, to God the Father through His Son, that He would deign to direct and confirm our mind by the power of the Holy Ghost, and having implored the aid of the entire Heavenly Host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the Holy and Undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles, Peter and Paul, we declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful.

"Wherefore, if any shall dare—which God avert—to think other-

¹² Allocut. Dec. 1, 1854.

wise than as it has been defined by Us, let them know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church," etc.

To this infallible decree, Heaven may be said to have affixed its seal and signature, by the undeniable and continuous miracles of Lourdes, which have since been worked and are still repeatedly worked, in honor of the Immaculate Conception.

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WHITSUNTIDE.

Hit befell on Whitsontide
Early in a May morning,
The Soune up faire can shyne,
And the briddis mery can syng.

—*Old Ballad.*

CHRISTMAS, Easter, Whitsunday are each preceded by a penitential season. Christmas is preceded by Advent, also known as Little Lent; Easter by Lent, and Whitsunday by the nine days after Holy Thursday, known as the Apostles' Fast, in memory of the Apostles, who, after the Ascension of our Lord, prepared for the coming of the Holy Ghost. In the Rule of the Carmelite Recluse it is thus called: "He shall faste every day in Lenten and Advent and *Postylls fast*, that is to say fro Holy Thursday unto Whitsunday."¹ This fast of nine days in preparation for the coming of the Holy Ghost was known by the name of novena, and has been the origin of similar novenas or nine days' devotions.

On the eve of Epiphany, baptism was administered in the Orient to all catechumens, whereas in the West, *i. e.*, in Europe, baptisms were solemnly administered on Easter eve in Southern Europe, and on Whitsun eve in Northern Europe; for since it was a widespread custom to baptize by immersion, the northern nations deferred the ceremony until the sunny Whitsun eve. Nevertheless, baptisms were often administered on any of these

¹ *Anchoresses of the West*, F. M. Steele, p. 257.

three eves. Baptismal water was blessed afresh on Whitsun eve. Struth in his *Manners and Customs*, says: "Among many various ceremonies, I find that they (in Catholic England) had one called the Font-hallowing, which was performed on Easter Even and Whitsunday Eve." He quotes an old author of homilies: "In the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font-hallowing; but now for encheson [occasion] that in so long abydyng they might dye without crystendome, therefore holi chirch ordeneyth to crysten at all tymes of the yeare; save eyght dayes before the Font-hallowing, if it may savelly for perill of death and ells not."²

The newly baptized, clad in white and bearing a lighted taper, marched as in triumph to the church amid chanting of psalms and anthems of joy. The white robe, symbolic of baptismal innocence, they were privileged to wear during the coming octave. Should any of the newly baptized die within the octave, they were said to "die in white," in *albis obire*. This was considered a great grace, and indeed it is. The Sunday after Easter is still known as *Dominica in Albis*, Sunday in white; for it was the last day on which the *candidati*, the white-robed, wore the spotless raiment. In England and other northern countries, where the baptisms were deferred until Pentecost, this day was popularly known as Whit Sunday or White Sunday (O. E., *Hwita Sunnandaeg*), on account of the white robes of the newly baptized. "It was on Whit Sunday," says Montalembert, "in the year of grace 597, that this Anglo-Saxon King (Ethelbert) entered into the unity of the Holy Church of Christ."

The white robe, symbolic of innocence, is still, according to the prescribed rubrics, handed to the newly baptized. After the priest has anointed the baptized child or adult on the crown of the head with holy chrism, to emphasize the fact that every Christian has laid up for him a crown in Heaven, the priest lays a white linen veil or garment over the head of the anointed and says: "Receive this white garment, and mayest thou bear it stainless before the Judgment-seat of our Lord Jesus Christ, so that there may be given thee life everlasting." This white cloth went by the name of "chrisom cloth." The baptized babe was

²Brand, *Observations on Popular Antiquities*, p. 160.

known by the name of "chrisom child." Should it die within thirty days it was privileged to be enshrouded in the "chrisom cloth," which was invariably given to the baptized as a precious keepsake. In the White *Pater Noster*, a nursery prayer, the "chrisom child" is thus referred to :

White Pater Noster, St. Peter's brother,
 What hast i' th' t' one hand? White book levis.
 What hast i' th' other hand? Heaven yate keyes.
 Open heaven yates and stejk hell yates ;
 And let every crysome child creep to its own mother,
 White Pater Noster. Amen.

The Church prescribes that at least one and no more than two stand as sponsor at baptism ; if two, they should be man and woman, exemplary Catholics. These are known as godfather and godmother. Hence rose the word gossip (godsip). "Sip" means kith and kin, relation. Gossip (godsip) means spiritual relations, who occasionally taking a too lively interest in the family affairs of their godchildren drew down discredit on their distinctive class, and hence the present meaning which attaches to the word gossip. It was customary for the gossip to make presents at the christening and provide the godchild with all necessaries. First and foremost among these presents were the Apostle spoons. These spoons contained on the handle a figure of the Apostles in relief. Hence the spoons and similar table utensils came to be made by the dozen. Wealthy "gossips" gave golden spoons, and all twelve of them. "Gossips" in middling circumstances were wont to give four spoons, probably in honor of the four Evangelists. Others gave only one spoon. Thus mention is made : "A Spoyne of the gift of Master Reginald Wolfe, all gylte, with the picture of St. John." From these golden Apostle spoons, indicating rich relatives, rose the phrase, as some maintain : "To be born with a golden spoon in one's mouth." Next to the Apostle spoons was the candle cup. This was the child's porringer. The presents included clothes and articles necessary for the child's immediate welfare. It is needless to say that formerly the children invariably received Christian names according to the laws of the Church. Fanciful and fashionable names as now in vogue among a certain class of Catholics

are of recent origin. Mixed marriages are greatly responsible for them. The custom of signing the initials of one's Christian name (a term rapidly becoming meaningless) originated within the last generation. It was a means adopted by the descendants of the Puritans to obscure the outlandish Biblical names handed down by an ancestry which purposely avoided the Saints' names characteristic of Catholics in olden times. It would be a most praiseworthy thing if Catholics were to observe the rule laid down in the Ritual of adopting Christian names, and of consistently using them as a mark of their allegiance to Christ, whether in speaking or writing.

Several features peculiar to the celebration of Whit Sunday in the churches are deserving of mention. As on all great festivals the churches were decorated with garlands and flowers, banners and tapestries. The color of the day is scarlet, emblematic of the fire of love and zeal which was poured forth upon the Church by the Holy Ghost. The aisles were strewn with sweet-smelling herbs and grass. Occasionally flowers, preferably roses, were by some contrivance showered down upon the congregation from the ceiling, in memory of the forms of fiery tongues descending upon the Apostles. Aiming at realism, and impressing upon the minds of the people the coming down of the Holy Ghost, a large dove, carved in wood and painted, was suspended with wings outspread above the altar.

As the church was the centre of religious life, so the church house was, in favorable seasons, the centre of social life. The church house, says Dom Gasquet, was the parish club house, the headquarters of parochial life and local self-government; the place where the community would assemble for business and pleasure. It was thus the focus of all the social activity of the parish, and the system was extending in influence and utility up to the eve of the great religious changes which put an end to the popular side of parochial life.³ The festivals of which the church house was the centre were commonly denominated "Ales." Various explanations have been given of this word, and after all that has been said, the Ale simply turns out to be what "Teas" are nowadays, the one taking the place of the other. Only after

³ *Eve of the Reformation*, Dom Gasquet, O.S.B., p. 300.

Vasco da Gama had discovered the way around the Cape of Good Hope to the Far East, and then not for many years, did tea become common in England. Well it was that it did, for the apostasy of the northern nations was followed by hitherto unknown excesses, as is shown by the records of the after-Reformation period. Remarkable it is that despite the hue and cry of the reformers against the customs of Catholic people of their times, little have they to say of any existing drunkenness, although ale was the ordinary drink in times when tea and coffee were unknown. Ale, like wine in Italy and France, formed the staple enjoyment, moderately used, of holiday gatherings. Hence these gatherings were straightway called Ales. The malt or money to purchase it was contributed by the people or secured with the funds of the guild. The ale was brewed in the church house, where were to be found the bakery and the brewery, kitchen and dining-room, meeting rooms and offices. Church ale was a generic term. Ales were denominated according to the festivals. Thus there were Easter ales, Whitsun ales, etc. The ales were, as a rule, kept for a double purpose, namely, to amuse the people and often also to secure funds. The funds of the Whitsun ale were destined for the poor. The poor were not neglected in the Middle Ages. Least of all were they huddled off to almshouses, that cold charity of modern invention. A writer of the seventeenth century quoted by Brand, says: "Mr. A. Wood assures me that there were no almshouses, at least they were very scarce, before the Reformation; that one over against Christ Church, Oxon,⁴ is one of the ancientest. In every church was a poor man's box, *but I never remember the use of it*;⁵ nay, there was one at great inns, as I remember it was before the wars. These were the days when England was famous for the gray goose quills."

As to how the Whitsun ale and church ales in general were conducted, the writer just quoted says: "There were no Rates for the poor in my grandfather's days; but for Kingston St. Michael (no small parish) the church ale of Whitsuntide did the business. In every parish is (or was) a church house, to which belonged spits, crocks, etc., utensils for dressing provisions. Here the housekeepers met and were merry, and gave their charity. The

⁴ Oxford.⁵ Italics mine.

young people were there too, and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by and looking on. All things were civil and without scandal. The Church ale is doubtless derived from the Agapai or Love Feasts, mentioned in the New Testament." In this last statement the writer errs. The Church ales had as little to do with the Agapai as our teas have. Both are natural developments of social life. However, he is an unbiased witness to the Whitsun ale as conducted even after the Reformation. The people were still Catholic at heart. They clung tenaciously to the customs of old. Had the monarchs of England let the people alone, they never would have lost the Faith. Had freedom of worship prevailed in England four centuries ago as it does to-day, England would be no doubt the leading Catholic power of the world. Force and fraud and little else are writ in the pages of the Reformation.

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THE REQUISITE FOR REUNION.

THERE are persons who, though external as yet to the Catholic Church, are living lives of grace *ex opere operantis*, by what they in good faith conceive to be valid Sacraments. They go to confession in the same way as do Catholics, with the same careful preparation and integrity of self-accusation, many of them monthly, some even weekly; and we may be sure that they receive that forgiveness which is not denied to the sincere act of contrition where the Sacrament of Absolution cannot be held. They approach what they conceive to be the altar of our Lord really there present, and Catholics would be the last to wish to deny that they receive Him spiritually, though not sacramentally.

These persons so act and believe, moreover, not as mere adherents to a party in the Establishment, nor yet as members of what they regard as merely a national church, but as conceiving themselves to be members of the Church Catholic, in accordance with their "branch" theory that the Roman, Greek, and Anglican communions make up the one visible church of all nations, be-

cause, as they contend, each of these communions possesses the apostolical succession of bishops, the Catholic creeds and the Sacraments.

But beyond this—and here is the point that especially concerns our present purpose—they admit (as indeed they cannot do otherwise) that the Roman communion of itself, and independently therefore of the Eastern and Anglican communions, sufficiently possesses the Catholic note by virtue of its world-wide extent and of the fact that it unites under its jurisdiction by far the larger proportion of those who profess the Christian name, who, in the words of Scripture, are, moreover, of “all nations and tribes and peoples and tongues;” that it is therefore *possible* for the Roman communion to be the *whole* Church, without the addition of the Eastern and Anglican bodies; while, on the other hand, it is *not* possible for either the Anglican communion, or the Greek, or for any combination of the Eastern communions with the Anglican, to form a Catholic Church apart from the Roman; since, whether separately or combined, they are confined to race and locality and are likewise too limited in number; that they depend therefore upon Rome for the Catholic note.

This admission that the Roman communion is thus independent of Eastern and Anglican, and sufficient in herself to be the Catholic Church, is of course a great point gained, and the importance of it will be seen as we proceed.

Meanwhile, the acknowledgment by our friends of their dependence on us, and the deep consciousness of this dependence, which makes them look so anxiously toward us when they contemplate the subject of what is termed “reunion,” cannot fail to enlist our sympathies in their behalf; since by a law of our being we are compelled to regard with compassion those who confess their dependence on us, when we know that such is indeed the case. In the present instance, then, we shall readily enough sympathize with the desire for reunion where we meet with it, though, at the same time, we cannot but marvel at and deplore the misconception that hinders those who express it from taking the one step possible for its attainment.

And their misconception, so far as it relates to the composition of the Catholic Church, is, as has already been indicated, the

"branch" theory that the Roman, Greek, and Anglican communions make up the one visible church—"a view which," as Cardinal Newman observes, "is as paradoxical when regarded as a fact, as it is heterodox when regarded as a doctrine."

It is paradoxical, since it asserts in effect that a kingdom—and the Catholic Church is, as we know, and as our friends also confess, the *Kingdom* of Christ—that a kingdom can have two governments, and these acting in contrary directions; and it is heterodox chiefly for the reason that it denies the doctrine that the visible Church, which is of divine institution, is governed by a visible head, who is likewise of divine appointment.

But, though thus paradoxical and heterodox, the view betokens, as the Cardinal proceeds to show, "a good-will toward Catholics, a Christian spirit, and a religious earnestness, which Catholics ought to be the last to treat with slight or unkindness." He continues: "Let it once be admitted that in certain minds misconceptions and prejudices may exist, such as to make it their duty in conscience (though it be a false conscience) to remain in Anglicanism, and then this paradoxical view of the Catholic Church is in them better, nearer the truth, and more hopeful than any other erroneous view of it. First, because it is the view of men deeply impressed with the great doctrine and precept of unity." Later on he adds: "The third motive which leads religious Anglicans to hold the doctrine in question is one of a personal nature, but of no unworthy sort. Though they think it a duty to hold off from us, they cannot be easy at their separation from the *orbis terrarum*, and from the Apostolic See, which is the consequence of it; and the pain it causes them, and the expedient they take to get relieved of it, should interest us in their favor, since these are the measures of the real hold, which, in spite of their still shrinking from the Church, Catholic principles and ideas have upon their intellects and affections."

Now, the doctrine of the visible headship of the Church—or, to state the case in other words, the form that the government of the Church by reason of the Papal supremacy takes—is, above all others, the point at which our friends part company from us. It is emphatically "the parting of the ways." It would scarcely be too much to say that some of them are at one with us on all

matters of doctrine and discipline whatsoever, save only this one. They justify their separation solely on the ground that "the present position of the Pope," as they term it, is, as they contend, a usurpation. They have no other justification to plead. Nay, they repudiate the very idea of another, on the ground that "what East and West are agreed about must be true," in accordance with their doctrine of "Catholic consent," and that East and West are virtually agreed on all matters saving only the doctrine of the Pope's supremacy; though, certainly, so far as the Anglican communion is concerned, only a section of it can at present be said to count.

It would seem, then, at first sight, that the doctrine of the Pope's supremacy is the point to be proved to them, and that we had reason to congratulate ourselves that the controversy was thus reduced to but one point instead of many. Yet, though the doctrine in question can of course be proved by Scriptural and historical arguments, who can contemplate the endeavor so to prove it satisfactorily to our friends, without a feeling akin to alarm? How interminable and beyond the capacity of many a Catholic lay person, however well instructed and established in the faith, might the process prove?

There is surely a shorter and an easier method at hand? Would it not facilitate and expedite matters to deal with the *paradox* just now referred to, rather than with the matter of doctrine? This method, moreover, would have the advantage of throwing the burden of the proof on our friends themselves. For, to quote Cardinal Newman again, "as to the paradox itself, all the learning, all the argumentative skill of its ablest champions, would fail in proving that two sovereign states were numerically one state, even although they happened to have the same parentage, the same language, the same form of government."

Let us proceed, then, to deal with the paradox rather than with the matter of doctrine.

The Catholic Church is the kingdom of Christ—the kingdom of *Christ*, and therefore *divine*. And as being divine we should expect to find it more perfect, not less so, than the kingdoms of this world—not likely, therefore, to present to the world, century after century, the aspect of "a kingdom divided." A kingdom

divided, moreover, the Church never can be ; since her Divine Head has Himself declared that "if a kingdom be divided against itself, that kingdom cannot stand," and has promised that such a fate shall not befall His Church, that "the gates of hell shall not prevail against her."

Now, we know that that which is of the very essence of a kingdom is its unity of polity and government ; that no kingdom can have *two* governments, and these, moreover, acting, as in the case of the Anglican conception of the present condition of the Catholic Church, in contrary directions ; that where there are two governments, there of necessity are *two* kingdoms or states, not *one*.

Here it may be observed that it is sometimes contended by our friends that the Roman, Greek, and Anglican communions are one, not *invisibly* merely, but *visibly* also, because they possess in common the visible notes or marks of an episcopal hierarchy, the Catholic creeds, and the Sacraments. To which it may be replied that just as identity of institutions, opinions, or race does not suffice to make two nations one kingdom, so, in like manner, neither do the Episcopal form—waiving for the moment the question of the validity of Anglican Orders, which with Catholics, however, remains not a question—neither do the Episcopal form, the Apostles' Creed, the Sacraments, and the ceremonial of the altar suffice to make two churches one ; else would Donatists and others, who possessed a priesthood, have been one with the Church, instead of outside her fold, as Anglicans themselves not only allow, but insist.

But our friends admit that, though visibly one, as they contend for the reason just stated, there is, nevertheless, what they term "an interruption of external union" between the three communions. They could scarcely do less than make this admission, and might with more truth employ a stronger term than that of "interruption." However, to let the term pass, they admit "an interruption of external union," while at the same time they allow that unity requires union, and a visible unity a visible union. This visible union of the three communions is, then, what they hope for and mean by the term "reunion."

But how is it to be brought about ? Here is the difficulty,

and its solution is not apparent. They reply that it will in God's good time be brought about by the Pope's abandonment of his pretensions to such powers as they imagine to be beyond his rightful prerogative, and disallowed, as they say, by "Catholic consent," because not admitted by the Greek and Anglican communions.

This in effect, however, would on examination be found to enunciate, whether our friends so intend it or not, the doctrine of the independence of national or provincial churches—a doctrine which they themselves, as we have seen in relation to recent controversies regarding reservation, the use of incense, and some other matters, are the first to repudiate and resist. It would also reduce—and here is the point that is more to our present purpose—it would reduce the unity of the Catholic Church from a *unity of polity* to a mere *union of policy*; from the unity of polity, which is the first essential of a kingdom, to a union of policy such as may exist between two or more kingdoms.

This distinction between a *unity of polity* and a *union of policy* is important, and I will show more at length what I mean by it.

The unity of the Church is not a union of policy such as may exist, for example, between the governments, however similar in form, of two or more nations or states, otherwise independent the one of the other. The Catholic Church is not composed of a union or federation of national episcopal churches—not so, even although such churches consented to acknowledge the Pope as *Primus inter pares*, or placed him in a still more exalted position. Her unity is not a mere union of policy, but a *unity of polity*, a unity of government, the unity of a kingdom whose head and ruler is necessarily invested with the prerogative of kingship, and therefore is not a subject to be placed in a more or less exalted position, but is supreme; and, since in the kingdom of the Church of Christ he is and can only be the vicar and representative of Christ Himself, therefore also of *divine*, not human, appointment, and consequently *divinely* invested with the prerogatives that such representation and appointment involve and that we in matter of fact see in exercise. From which it follows also that the Pope could not, if he would, concede aught of his position and prerogative for the sake of the reunion that Anglicans advocate.

It will perhaps be said that this brings us back to the doctrine of the Pope's supremacy, and that it would seem necessary, after all, to prove the truth of the doctrine to the satisfaction of our friends. But this does not necessarily follow. We may still pursue the argument as it relates to the kingdom itself over which the Pope rules. For if that kingdom is the one that our Lord has established, and against which He promised, moreover, that the gates of hell should not prevail, it follows that its form of government is true and such as He intended, who sees the future from the beginning. If, on the contrary, its form of government is so subversive of His intention as to justify the separation of individuals and of large bodies of Christians, such as the Eastern and Anglican communions, from its jurisdiction, nay more, to necessitate such separation as a positive duty, it follows that the gates of hell have prevailed to establish a *counter dominion*, and that so successfully as to dominate by far the larger proportion of the Christianity of all nations by means of a false form of ecclesiastical government instead of the true. In which case the question at once arises: Where, then, is the true form of the Church's jurisdiction to be found? where is the kingdom that Christ set up on earth?

The answer is obvious. It may be given in Cardinal Newman's words: "If all that can be found of it is what can be discerned at Constantinople or Canterbury, I say, it has disappeared." He proceeds: "There is no help for it then; we cannot take as much as we please, and no more, of an institution which has a monadic existence. We must either give up the belief in the Church as a divine institution altogether, or we must recognize it at this day in that communion of which the Pope is the head. With him alone and round about him are found the claims, the prerogatives, and duties which we identify with the kingdom set up by Christ. We must take things as they are; to believe in a Church, is to believe in the Pope."

But our friends profess belief in a visible Church. They are strong in the conviction that our Lord has set up on this earth what Scripture describes as His kingdom—a kingdom that, in accordance with His promise, is to last until the world's end; that His Church therefore still exists, as she ever has done, visible as

"a city seated on a mountain that cannot be hid;" that she is Catholic, moreover, not only as regards duration of time, but likewise by reason of her Catholic extension. They admit too that inasmuch as the Roman communion has no geographical limits and is in no way confined to nationality or race, but interpenetrates everywhere, uniting at least a sufficient number of every nation and race in one faith, obedience, and worship—that for these reasons it is *possible* for her to be the *whole* Church, and that she needs not therefore the addition of Easterns and Anglicans to make her Catholic; whilst the Eastern and Anglican communions, on the contrary, whether separately or combined, fall very far short, both as to geographical extent and racial representation, and therefore cannot claim to be Catholic except as parts of the same Church as the Roman.

It remains therefore necessary only to insist that the Eastern and Anglican communions are not parts of the same Church as the Roman, because, whatever else they may have in common with her, they are not of the same polity and government; that, to belong to a kingdom it is necessary to be subject to its jurisdiction; that to renounce such allegiance is to forfeit the title to membership and to incur the guilt and punishment of rebellion, whether in the case of the individual or of a considerable proportion of the community that so rebels. Moreover, that reunion in such cases can be obtained only by repentance and submission; and that it is so obtained, as a rule, not by the return of such persons *en masse*, but by the act of individuals separately; who, if they are wise, will not wait until the separated body as a whole is ripe for return; since people are not usually converted in company; and Cardinal Newman before his conversion observed that the idea of being converted in partnership seemed an absurdity to his reason.

Reunion, then, means, not some adjustment of ecclesiastical jurisdiction to be effected in the dim distant future between the authorities of the Roman, Greek, and Anglican communions to bring about their visible union and intercommunion; not their mutual consent to a form of government that at present exists only in theory on paper, and never hitherto has had an existence in substantive fact—at any rate, as our friends confess, not for

many centuries past, except so far as it may be discerned amid the Erastianism of the Eastern and Anglican Churches and the manifold discussions of Anglicans amongst themselves. Reunion should mean something more tangible, less speculative, remote and nebulous. It should mean for each one who desires its realization and is not as yet subject to the Vicar of Christ, submission to that one and only form of ecclesiastical government that has an actual existence, uniting already, as it does, by far the larger proportion of the Christianity of the world in Catholic communion ; and which, since it has no rival, goes, so to speak, at any rate by default. For that there is no other form of ecclesiastical government that, in matter whether of theory or of fact, obtains Catholic consent or allegiance, is evident to everyone ; and that the one that at this hour does obtain such consent and allegiance, both as to theory and in fact, is the true one, follows as what may be termed an article of faith, since it is implied by the ninth article of the Creed, namely, that the Catholic Church cannot lose her true form of government any more than she can any other portion of her truth and inheritance.

To be a Catholic, then, is to be subject to the Vicar of Christ ; and they who are not so subject have no claim to the title, theorize as they may, since they belong to no jurisdiction that unites Christians in one visibly Catholic communion.

We conclude, then, that the requisite for reunion with that world-wide communion over which the Pope reigns is, not that he and the 260,000,000 " of all nations and tribes and peoples and tongues," who own and rejoice in his sway, should yield to the demands of Anglicans and Easterns and, so to speak, dissolve the Papacy ; but that Easterns and Anglicans should themselves submit to an authority so manifestly supernatural, so luminously of divine appointment and under the Divine protection.

H. P. RUSSELL.

THE DISCIPLINE OF THE SECRET.

THE January number of this REVIEW contained an article by the Very Rev. Dr. MacDonald on the " Discipline of the Secret." The learned theologian, whose study of the Fathers has

rendered his previous articles so interesting, has again raised a point which is well worth our close attention.

The *disciplina arcani* is one of the commonplaces of our dogmatic theology, and of our controversial manuals. But it is a theory that has its dangers. There is reason to fear that the part it is called upon to play is too prominent, and that it has been invested by many theologians with an altogether extravagant importance.

It is a theory that tends to become a labor-saving expedient, an easy way to cut theological knots that it were better to patiently untie. "How is it," our adversaries may ask, "that there is so little evidence in the early Fathers of this or that doctrine, which is made so much of in the later ages of the Church?" And we are tempted—human nature being disinclined for laborious research—to invoke the *disciplina arcani* to help us out rather than to make all that can be made out of the evidence that can actually be found in the works of the Fathers.

The Abbé Batiffol is one of the school of theological study which sets itself to reconsider the foundation upon which some of our traditional positions rest; and his views on some subjects come upon us as things new and strange. How he will fare at the hands of his critics, time alone can tell. For the present, his essays exhibit a bold departure from some long-standing theories.

Dr. MacDonald has taken up the defence of the traditional view of the *disciplina arcani*, in reply to an essay on the subject by Monsignor Batiffol which appeared, together with other studies in positive theology, two years ago.¹

While disclaiming to be the arbiter of the different theories, I cannot help thinking that, if the Abbé has in some details let his preconceptions run away with him, Dr. MacDonald has understated the strength of his adversary's position, and, moreover, has produced in defence of his own case some arguments which are not by any means convincing. The problem of the *arcanum* is merely the complement of that which meets the reader of the New Testament. Was the revelation of Christ exoteric from beginning to end, or was it in part esoteric? Was it designed to be taught openly to the multitudes, or did it contain a secret, a mys-

¹ *Études d'histoire et de théologie positive.*

tery to be disclosed only to the initiated? There are passages which lend support to either of these suppositions. The Apostles are sent to preach the news of redemption "to every creature;" they are bidden to declare from the housetops the doctrine which was whispered into their ears. Our Lord speaks of His teaching as open and manifest. "In secret," He says, "I have spoken nothing." But, on the other hand, He wrapped His truths in the garments of story and parable; He told His Apostles that it was their privilege to know the mystery of the kingdom of God, while the multitudes must be content with image and figure; and again, the mystery of the kingdom was reserved for the little ones, and hidden from the wise and proud of this world. Summing up this idea, He forbids His followers to "cast their pearls before swine," which will trample them in their filth.

This problem in the New Testament is passed on to the early days of the Christian religion, and out of it rises the question of the *disciplina arcani* which appears in such an absolute form in our manuals. There we are told that the early Christian Church, imitating the secrecy of the pagan mysteries and in obedience to a command of Christ and the Apostles, reserved for the initiated the knowledge of certain truths of the Christian dispensation. This discipline was in vogue in the Eastern Church to the end of the fifth century, and to the middle of the sixth in the Western. It mainly concerned the Sacrament of the Holy Eucharist, but embraced at first not that mystery only, but also the whole system of the Sacraments, as well as other Christian doctrines and practices. Witnesses are forthcoming from every part of the Church:—SS. Cyprian, Ambrose, Augustine, the two Cyrils, St. Basil, St. John Chrysostom, the Popes Julius I, and Innocent I. From its universality it may be concluded that it existed from apostolic times, and St. Basil actually appears (*On the Holy Spirit*, c. 25) to attribute its origin to the Apostles themselves.

We learn of its rigor from Tertullian (*Apol.*, c. 7), and we can infer its universality from the widespread ignorance of Christian rites and doctrines which prevailed among pagans. Even the Roman Pontiffs held themselves bound by its law: Pope Alexander I died rather than break it, and Pope Innocent I refused, on account of the discipline, to commit to writing the formula of Confirmation.

In opposition to this the Abbé Batiffol holds that there never existed, at least in the Church at large, any such institution as a *disciplina arcani*, that is to say, a solemn engagement which bound the initiated to silence regarding the doctrine in which they had been instructed. In his opinion, the testimony on which the theory of the *arcanum* rests, is inadequate to establish a solid proof, it is contradicted by other testimonies, it admits of a more natural explanation. Dr. MacDonald raises some points against Monsignor Batiffol, and if we cannot now examine all his arguments, we can at least deal with the principal points for which he contends in the January number of this REVIEW.

THE MARTYRDOM OF ST. ALEXANDER I.

If it is true, as Dr. MacDonald asserts, that St. Alexander I, Bishop of Rome, suffered martyrdom under Trajan rather than reveal the Christian mysteries, we have a most ancient and conclusive testimony to the early existence of the *arcanum*, and to its rigor. We must rely on the *Acta* in the Bollandists and their commentary thereon for our information regarding the martyrdom, for these *Acts* are our only informant that St. Alexander died in defence of the *arcanum*. The Bollandists call them *acta sincerissima*, and they give a dialogue between Amelian, the military officer sent by Trajan to persecute the Christians, and Alexander, the Bishop of Rome. In this dialogue Amelian asks of St. Alexander the revelation of the mysteries, and the Saint replies that the Lord Christ did not permit that holy things should be delivered up to dogs.

This would be satisfactory evidence if the *Acta* were written, as they profess to be, by contemporaries. But criticism rejects them as spurious. Dom Leclercq, who has already published the authentic *Acts* of that period, does not include the *Acts* of St. Alexander in his collection. And if his criticism is regarded as over-rigorous, there are names opposed to their genuinity which most would recognize as possessing great weight.

Baronius speaks disparagingly of them; and Tillemont, for other reasons, regards them as a late production.

Indeed, it would be difficult to conceive that Trajan, whose letter to Pliny forbids the hunting out of Christians and the

acceptance of anonymous charges made against them, should have been entertaining a plan of exterminating them, such as is implied in the *Acta* of St. Alexander and Companions.²

Taking into account the historians who reject the *Acts*, and the reasons which urge them to do so, it is very unsafe to found an argument for the *disciplina arcani* on any statement that may be found there.

THE APOLOGISTS.

Those theologians who maintain, and those who discredit a universal "discipline of the secret" in the early centuries, equally invoke the writings of the Christian apologists to give support to the view they take. Some of these early writers are so silent on the mysteries of the faith, that it might easily be concluded that they were placed under some ecclesiastical restriction; yet, on the other hand, there are others who speak so plainly and undisguisedly that it would be difficult to believe that any such rule was in force at the time they wrote.

Compare, for instance, in this respect, the *Octavius* of Minucius Felix and the *Apologies* of St. Justin. Minucius Felix contents himself with a defence of Christianity viewed as a natural system of ethics. He ridicules the pagan travesties of the Christian worship, and, carrying his sword into the stronghold of the enemy, he convicts the pagans of the crimes which they are anxious to fix on the Christians. But not a word about the supernatural truths of faith,—the Blessed Trinity, the Redemption, the Sacraments, the Sacred Scriptures. Then turn to St. Justin. He has the same task before him as Minucius Felix, yet in the course of his exposition he makes no secret of the Sacrament of Baptism and of the worship of the Holy Eucharist. In his *Dialogue with Trypho the Jew*, he refers to the Christian dogmas of the Incarnation, the Virgin Birth, Grace, the Resurrection, the Last Judgment.

Dr. MacDonald and many other theologians see in St. Justin's writings an exception to the general rule of the *arcanum*. They tell us that instances of such plain speaking are very rare in the early writers.

² *Tillemont Mémoires*, Tom. 2. Note sur les actes de S. Alexandre.

But this contention is unsatisfactory, for it evades the difficulty instead of answering it.

If St. Justin could be allowed *by a sort of dispensation, to set at naught so strict an institution when writing for the Emperor and the Jews*, would it not render the law of the discipline vain and nugatory? And again, granting the secrecy of the mysteries, does it not appear that St. Justin describes the Eucharistic rite with unnecessary detail? He might have described the Holy Eucharist throughout—as he actually does in one passage—as a ceremonial distribution of bread and wine, offered up with prayer and thanksgiving. But in another place he explains the meaning of the rite, refers to the words of institution, and quotes the Christian belief in the mysterious change of the elements into the Body and Blood of Jesus Christ.³ And this, in spite of the fact that he regards his faith as “a secret and mystical profession,” and that he addresses his *Apology* to the Emperor and the Senate. Dr. MacDonald surely understates the disclosures of St. Justin when he says that “he only denies that these mysteries were such as the current pagan calumny represented them to be.” Most of the apologists do that; but St. Justin does more; he describes in detail the mystical rites of the Eucharist, even as he might have done to a catechumen whom he was instructing.

In searching for a theory which will account both for the silences and for the declarations of the apologists, there is one which naturally suggests itself, viz.:—that each of the apologists “abounded in his own sense.” He belonged to a persecuted faith, he worshipped in secret, he was surrounded by an atmosphere of fable and misunderstanding. And as times of persecution or the danger of persecution have always had the effect of rendering apologists cautious and prudent, so it was in the early days of the Church. Christians were necessarily a *gens lucifuga*; rumor was busy in destroying their reputation; even when the sword of persecution was not active, it is only natural that, as a rule, there should be a certain wariness, an economy in the declaration of the faith to those who were hostile. As a rule, the writers of that time had to do a sort of pioneer work for Christianity. Throughout their writings there are the ever recurring

³ See *I Apology*, C. 66, 72.

objections of paganism met and refuted; they contended for monotheism against polytheism, for providence against fatalism, and for the morality of the Christian law in comparison with the inducements to vice offered by pagan cults.

We should no more look for a description of the liturgy in an apologist than we do for the dogmatic decisions of the Council of Trent in our treatises *de vera religione*. And if one apologist speaks more plainly than another, may we not regard him, not as dispensed from a law of secrecy, but rather as one who is making a bolder venture on behalf of his faith, by revealing more of its inner beauty?

We will now pass on to an apologist—the greatest of them all—who is regarded not as loosed from the *disciplina arcani*, but as bound by it. There are some few passages in the works of Tertullian, which are repeatedly quoted as proving his knowledge of the “discipline of the secret.” Yet when these are read with their context and apart from presupposition, they fail to convince us that he knew of anything of the nature of a formal “law of secrecy.” Some of them show, it is true, that Christianity in his day was from necessity a clandestine religion, as for instance the passage in *De præscriptionibus*, which reviles heretics for admitting pagans into their assemblies: “casting what is holy before dogs, and pearls, false though they be, before swine.”

But this need not be construed into any admission regarding the *disciplina*. The exclusion of unbelievers is a phenomenon which occurs constantly in times of persecution. Special precautions must then be taken, religious services must be held at night or at times when the rest of the world is intent on its own business. There is danger both of personal harm and of irreverence, unless some way is found of keeping away the uninitiated from the sacred place of worship.

This explanation is a sufficient one of a passage in Tertullian, *Ad uxorem*, so often cited as a proof of the *disciplina*, in which he dissuades Christian women from pagan marriages. It shows that prudence required Christian women to keep intact the sacred gift of faith; but it is no evidence that Tertullian knew of a formal oath or promise on the part of a Christian to preserve in silence the sacred truths.

To use a homely comparison, Tertullian in the passage alluded to, gives the same kind of advice as many a priest might nowadays give to a catechumen who was debating whether she should marry a bigot who had no sympathy with the religion she was embracing. "Do not cast your pearls before swine," he writes. "Your pearls are even your daily actions. The more thou dost strive to hide them, the more suspected shalt thou make them, and the more they will excite heathen curiosity. Wilt thou escape notice when thou signest thy bed . . . when thou risest at night for prayer? Wilt thou not be suspected of magic? Will not thy husband know what it is thou tastest before food?"⁴

It would be more apposite to quote this as dissuasive of "mixed marriages" than as evidence of a *disciplina arcani*.

But in the seventh chapter of the *Apologeticum* is to be found the classical text relating to the mystery of Christian worship.⁵ Tertullian there deals with the charge of incest and infanticide levelled against the Christians. He protests that Christians are condemned unheard, and challenges their accusers either to discover for themselves the truth of their accusations or else to discredit them. Christianity has enemies in plenty, he writes. These are the Jews, the military and the members of Christian households. These have it in their power to betray crimes—if such there are—committed in the Christian assemblies. Yet who, in raiding a Christian meeting, has ever come across a screaming baby? Who has ever produced before the tribunal the body of a murdered infant? "*Si semper latemus quodmodo proditum est quod admittimus?*" If we conceal ourselves so effectually, how can our crimes come to your knowledge, since from their very nature all mysteries must be kept in silence? The mysteries of Samothrace and Eleusis are covered in secrecy, how much more then must such (rituals) be, which if disclosed would bring down human vengeance now, and Divine wrath hereafter?

We must observe that this is written in reply to a formal charge—that of ritual-murder—*Sacramentum infanticidii*. In the mind

⁴ Lib. 2, *Ad uxorem*.

⁵ Tertullian himself believed that the pagan *Arcanum* concealed an obscenity. (Tert., *Adv. Valentin.*) This, however, does not affect his argument in the present instance.

of a pagan this was a religious rite, not merely an act of cruelty, but a sacrifice offered to the God of the Christians. The gist of his defence is that such crimes, if they were perpetrated, would be kept in too mysterious a silence to become the topic of common rumor. The Abbé Batiffol and Dr. MacDonald take different views of this argument of Tertullian. The former sees in it, or reads into it, a denial of any *mysterium*. He construes Tertullian as challenging pagans to find out all the beliefs and practices of the Christians for themselves, since the Christians have nothing to hide, and will, if asked, declare everything. But surely this is going too far. All that Tertullian contends for is that the Christian, if questioned, will bring sufficient proof that he is guiltless of the crimes of incest and infanticide. But Dr. MacDonald appears also to attempt to draw too sweeping a conclusion from this same passage. He thinks that Tertullian here presupposes the *disciplina arcani*. But how he does this is hard to discover. He is evidently arguing on the premises of his adversaries.

"If Christians commit murder," the reasoning runs, "how is it to be discovered? For, since the mysteries of some pagan cults are concealed, surely this criminal secret will require even more caution than is given to the cult of Eleusis, since infanticide is punishable by law."

This appears to be the drift of his logic; he introduces the mention of the pagan cult neither to compare it nor to contrast it with the meetings of the Christians; but to illustrate the mystery of silence which surrounds the occult rites of a sect, which at any rate, in comparison with the orgies attributed to the Christians, had little cause for strict concealment. The passage, if the interpretation is correct, neither presupposes nor denies the existence of the "rule of the secret."

But there is another argument of Monsignor Batiffol which gives a strong presumption to his opinion that Tertullian knew nothing of the *arcanum*. Tertullian, in his *De praescriptionibus*, comes into conflict with a sect of heretics who actually profess to reserve a body of truth for the initiated only. We have now the Christian apologist in presence of an institution which, according to the classical view, is paralleled in the Catholic Church of his time. Now he and St. Irenæus are at one in ridiculing the very

idea of an esoteric Gospel, and its complement, a *Disciplina arcani*.

Monsignor Batiffol sums up his conclusion in these words :

"Christ, Tertullian affirms, taught in the full light of day, and never allowed it to be understood that He had anything to conceal. *Dominus palam edixit, sine ulla significatione alicujus tecti sacramenti*.⁶ Had Catholics practised an 'arcanum,' would they have reproached the heretics for practising it?"⁷ Dr. MacDonald replies to this that Tertullian is here dealing with a sect which conceived a double Gospel, one secret for the initiated, and another and different one to be taught to the world at large.

This is true, but it does not quite explain Tertullian's vehemence in the passage quoted and in its context. We will therefore examine it a little more closely.

The heretic is supposed to quote against Tertullian the advice of St. Paul to St. Timothy, "Keep the deposit," deducing from this text that there was a portion of doctrine to be kept for some chosen ones of the flock, to be taught "only in secret and to the few." This position Tertullian vigorously attacks. While admitting that the ministration of the Gospel should not be reckless and indiscriminate, nevertheless he scouts the very notion of an *arcanum*. He (Christ) had commanded that what they (the Apostles) had heard in secrecy they should preach from the housetops. He had taught them by parable that not one farthing, that is, not one word of this doctrine, should be unfruitfully hidden away. He taught that the candle ought not to be thrust under a bushel, but set high on a candlestick, that all in the house might be enlightened.

These lessons the Apostles either neglected or misunderstood, if they hid anything of the light that is of God's word and Christ's secret. They feared no one, neither the violence of Jew nor of pagan; much more freely did they speak in the churches since they held not their peace in synagogues and public places, for they could not have converted Jews or heretics unless, in orderly fashion, they had expounded what they wished them to believe.⁸

His purpose is in the main to destroy the theory of a double

⁶ *De praescrip.*, C. 26.

⁷ *Études*, p. 23.

⁸ *De praesc.*, C. 25, 26.

Gospel, but incidentally he goes further than that; he evidences that the Christian religion is founded in its entirety on a tradition that is public, and has been public from the time when the Apostles went forth to preach the Gospel openly to the pagan and Jewish populations. Unless Tertullian attacked the heretics in an argument which could readily be retorted, he here sketches a theory of the *magisterium* which is inconsistent with an esoteric teaching.

Other points in Dr. MacDonald's article must be left for the present, not because they are unimportant, but because it would be impossible even to focus them in this article. Such points are:—the connection of the "discipline" with the catechumenate, the tradition of the Symbol, and the writings of Clement of Alexandria in regard to the mysteries.

Dr. MacDonald in selecting this subject has chosen one which is of interest not only to the speculative theologian, but to the preacher and the controversialist.

He sends us from quotations in our manuals of theology to their original setting in the works of the Fathers. The texts there receive a new complexion. It soon becomes evident that the classical theology has exaggerated the extent and even the nature of the reserve of the early Christian writers. There is not sufficient proof that the *disciplina* was ever a legislative institution throughout the Universal Church. Whether there was an *arcanum* of a local character, and lasting for short periods in the early centuries, is an inquiry which, with the others I have mentioned, may prove an interesting subject of investigation to those whose studies lie in the direction of early Church history.

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IN THE JUNGLES OF AFRICA.

I MUST begin by introducing myself to my readers. I am a member of the African Missionary Society of Lyons, and have but recently returned from Africa. There on the coast of Guinea I have labored for years building our modest churches,

establishing schools—now, alas, too small for the numbers of children who would frequent them—and founding mission-stations that have since become thriving centres of fervent Catholicism. My missionary duties have led me also to the eastern coast of Africa and thus have brought me into close contact with numerous native tribes among whom Christianity has been introduced, as far as the southern borders of the Soudan and the equatorial region of the upper Nile and Congo.

Having thus dwelt with the African in Africa, having lived his life, knowing his language, his manners, and, above all, his needs, having for years made a special study of these things, I may, without presumption, say that I speak advisedly on a subject so dear to my heart, so fraught with importance to us all.

Nor should this question of African missions be uninteresting to the American mind. Perhaps few of my readers are aware of the fact that the very foundations of the work were laid by American priests and American laymen. "In December, 1841," we read in the *Annals of the Propagation of the Faith* (tom. xv, p. 314) "Mgr. Baron, Vicar General to Bishop Kenrick of Philadelphia, in company with Father John Kelly and Denis Pindar, a layman, sailed from Baltimore to found a mission on the shores of western Africa." There they set zealously to work among the most trying conditions, to preach Christ crucified to the natives of the Dark Continent; and to the persevering devotion of Mgr. Baron, who was soon after made Vicar Apostolic of the two Guineas, is to be chiefly attributed the organization of the Society that has continued his glorious undertaking. He succeeded, indeed, in recruiting in Europe additional laborers to gather the abundant harvest, but the fatal African climate raised a seemingly insurmountable barrier to their continued zeal. It carried off six of their number in as many months, and for a time at least the mission had to be abandoned. This same dread difficulty—the climate—has ever stood in the way of those who have taken up and carried on the work thus begun. Frequent disease and early death, such is the infallible lot of the missionary in Africa. The humid, tropical heat is so oppressive that the European, if not absolutely prostrated with fever, is at least unequal to continued effort, incapable of the work that might easily be expected of him

in his native clime. The young missionary especially is handicapped on every side. He is unaccustomed to the climate; he is wholly or at least partially ignorant of the languages he must use from the very beginning; he has but an incomplete idea of the character, of the customs, in a word, the physical constitution of the negro; and so, at least for the first two years of his apostolate, he is of but little service to the cause. And just when, after laborious efforts, he has overcome, at least to some extent, the first difficulties, he is compelled by a fatal anæmia, which paralyzes his frame, or by the insidious fever or other diseases peculiar to the country, to return to Europe, fortunate that death has not already removed him from the field of labor in which he had thought to be of use.

In fifty years our Society has sent to Africa almost five hundred missionaries. Of all the trials that afflicted the community—and their name is legion—the worst was premature death, which again and again decimated our ranks. The African country is so proverbially fatal to Europeans that it has been deservedly named “the White Man’s Grave.” The statistics of our Society, from its foundation in 1856 to the year 1901, show that the average life of a priest on these missions is but two years and eight months. In the last twelve years (1891–1903) we have had to mourn the death of eighty-two of our African missionaries, all carried off by fever in the prime of life. Of one hundred priests on the African coast, only four can claim more than twelve years in the priesthood, and seventy-five of the hundred have been ordained to the priesthood since the year 1895 only. Where are their companions? They have fallen victims to their devotion, martyrs to their zeal for the salvation of the African native. These figures speak strongly and significantly. Yet they have not deterred recruits from stepping forth to fill the vacant ranks and replace the soldiers of Christ that have fallen. Catholic zeal and Catholic courage are not on the wane. No, thank God; neither good-will nor candidates filled with the most heroic spirit of self-sacrifice have ever failed us. Would that we could say the same of resources, for alas, it is deficiency in this respect that has ever been our drawback.

In connection with this I should state that the education and

equipment of a missionary up to the time of his arrival at his post of duty, are more expensive than is commonly supposed. First, as to education, there are required of the candidate from ten to twelve years of close study and application. Besides the sacred sciences, he must have a general knowledge of medicine, as well as of agriculture, and be familiar with some trades that he is to teach the savages, or perhaps, and indeed more often, he is to use this knowledge to gain a livelihood for himself and his helpmates. On his departure for the distant land which is still wholly unknown to him, he brings with him his little library, his case of surgical instruments, his miniature pharmacy, tools for the different trades, agricultural implements and, finally, a stock of clothes and materials which he will be unable to procure in the land of his adoption.

Let us accompany the young missionary on his rough sea-voyage of about a month's duration, and see him disembark at his post of duty. The scene is certainly a novel and interesting one. After we have sighted the inhospitable and almost inaccessible African shore, our boat proceeds slowly and cautiously toward the sandy strip on the distant horizon. A few hundred yards out we stop, and immediately the natives, who have experienced before the kindly offices of European sailors passing by their shores, gather around in their canoes, and attempt to clamber up the sides, so that soon the deck is black with their dusky forms. The missionary and his baggage are lowered into one of the frail barks, and then follows the more or less dangerous passage across the seething bar. Tossed on the waves, we rise and fall, surrounded on all sides by fierce sharks that crowd these waters. The native boat-men, accustomed to the danger, are skilful, and the shore is reached in safety. Having set foot on the soil of Africa, the missionary follows his first impulse of gratitude and falls on his knees to return thanks to God for having brought him safely thus far, and to implore His further guidance and protection in the labors before him in this strange land of heathenism.

And now the march toward the interior begins. The baggage is divided into lots of fifty pounds each and placed on the heads of the swarthy natives, who, having piloted former missionaries in the same path, are willing enough. Then the caravan

forms, and under the torrid sun, silently, without complaint, the men plod along for weeks and months, singing as they go. "The white father, the man of God, is with us"—such is the burden of their song—"and in his company we have nothing to fear. He has his gun and he will kill the game for us." In truth, to procure anything like a comfortable dinner on the way, the gun is necessary. Thus with a rifle swung over his shoulder, and a stout stick in his hand, the missionary, after a wearisome journey of two or three weeks, or perchance of as many months, arrives at his destination, where another priest, exhausted possibly by fever and fatigue, does his best to welcome him with open arms. In the mission stations like the one at which we have just arrived, the pioneer missionaries have, as a rule, managed to put up a home for the priest, another for the sisters, also schools for the boys and girls, a medical dispensary, and, lastly, the central edifice, a little church. These imposing names designate what are often but miserable huts of rude construction. Yet we can afford no better; for consider, kind friend, and calculate if you can, the expense all this entails. Yet these things are absolutely necessary, in fact indispensable.

The result of the scarcity of means for the African mission is truly deplorable. For lack of resources our Society can no longer accept the opportunities for opening new missions which are offered to us; we are forced to give a deaf ear to the demands made upon us. For the same lamentable reason we cannot increase the number of active missionaries in the fields where we labor. Twenty-five young priests, ordained in the last five months, await with impatience the day of their departure for Africa. They cannot go, for we have not the funds necessary for their departure. And if they could be sent, the poverty of our missions would not enable us to furnish what is necessary for their support in an active station where they find no resources.

Nor is the outlook in the future encouraging. The funds of the Propagation of the Faith are no longer sufficient for the support of the growing missions in heathen lands. Every year the Holy See finds it necessary to create new prefectures and new vicariates apostolic. On the one hand, the missionary fund has remained the same for several years; and if, on the other, the

number of missionaries from year to year increases, the evident consequence is that the portion of each is to be diminished. It is in this condition of things that we find the reason why all the missions are sending special delegates abroad to implore the assistance which is so sadly needed.

It remains for us to ascertain whether there are not other ways by which, perhaps, more may be accomplished with relatively less expense. In 1896 I placed a plan before the African Association of Germany in an address delivered before that body. The vast assembly applauded the design, which was briefly expressed in the motto: "Civilize Africa by the African convert, the negro by the negro himself." We had pledged ourselves to the work of evangelizing Africa. Rome, whose voice is the voice of God, had placed the whole of the vast western continent under our missionary care. Having accepted the obligation, we feel that before God we are bound to do all in our power to accomplish the task. We do not propose to shrink from any difficulty, however great, even at the sacrifice of life. Before God and in view of the imperious demands of the situation, if we are to be equal to our task, we must find and employ some means to increase results with the resources at present within our reach. What is that means? It is already indicated in the motto I have cited. That means is the negro himself—the negro baptized, instructed by the missionary in the very land of Africa which we hope to evangelize further. Yes, the negro catechist will be this powerful auxiliary, this indispensable means to accomplish better results, and that at less expense than has been required to bring the missions into existence hitherto. In the natural course of events the African missions must sooner or later furnish a native clergy. A country is Catholic only in proportion as it shows vitality to produce vocations for the maintenance of its worship. For as soon as it becomes evident that any country cannot be expected to contribute a portion at least of the ministers of its religion, then will every effort to evangelize that country be vain and futile.

However, it is not yet a question of creating a native clergy for Africa; our aspirations are modest; we do not aim so high. But if we have not as yet advanced so far, it is surely high time to prepare the way by the formation and education of good negro

catechists, well instructed and animated by an apostolic spirit. Such catechists would be invaluable auxiliaries, widening tenfold our sphere of influence without any corresponding increase of missionaries or expenses. They would form a corps of excellent teachers in the schools that we have already established. With their help we could organize a district-school system in the large centres where we have now permanent residences. And do not imagine that such places are few in number. I could cite fifty or sixty localities with more than twenty-five thousand inhabitants, while Lagos, Cyo, Illorim, Abeokuta, Ibadam, are cities of from seventy-five to two hundred thousand souls. What a vast field for the catechist! Think, moreover, of pagan villages at present without missionary or school, which might be numbered by the thousand. By stationing catechists and establishing schools in these numberless villages, we could rapidly put ourselves in touch with the whole country. What conversions, what blessings, what wonderful progress would be the result! Surely all this cannot fail to appeal to a thinking mind, cannot fail to move a Christian heart. But to receive from the catechists the services to be expected of them, we must choose with discernment, and subject them to a careful course of discipline and education. To this end the establishment of an institute for the formation of native catechists, a catechetical novitiate, as it were, is therefore under the present circumstances not a speculative project, but an imperious necessity.

So far our only assistants and instructors have been natives taken from our ordinary schools. Of course, we have ever chosen the most intelligent, and with a little good will and considerable patience, our efforts to train them have not been unsuccessful. That we have here in fact some very zealous and efficient coadjutors, the following incidents will well illustrate. During the Dahomey war I was held by the native king as a hostage for five months. After the sufferings of those long and weary weeks, I had to leave my dear mission of Whydah, which thus remained fatherless for six months longer. During that time, my first teacher, a typical negro, by the name of Lucian, took charge of the two thousand Catholics in the place. Every Sunday the people flocked to church as usual, and there found Lucian, who

had prepared a doctrinal sermon, followed by a few exhortatory words, as the occasion called for them. These discourses he wrote and preserved in a note-book, and on my return handed me three volumes of sermons in manuscript, which he had delivered on Sundays and feast-days. It was no mere matter of form, for he was respected and listened to by the faithful, who even entertained for him a kind of reverential fear. And why not? for was he not their religious instructor, and did he not also find time and ways to act as school teacher to their little ones? Nor did these latter dare take advantage of my absence by playing truant; for well they knew that after school he would visit the parents of those who needed correction. More than this. Our catechist, Lucian, took good care of the sick, visiting them daily, bringing them medicine, consoling them, and preparing the dying for the last terrible hour by exciting them to acts of contrition and perfect charity. Another of our native teachers, whose baptismal name was Joseph, enjoyed the highest respect and esteem from Pagan and Christian alike, so that he was known by no other name than Fiawi, "the good man," a title which his devotion had justly earned for him. Still another, Antonio, was wonderfully devoted to the work of the mission, and lived a life of celibacy, in order that he might give himself more entirely to the service of catechising, and helping the missionaries. In his youth he had been a slave, but, having been baptized and instructed by a missionary, he found means to return to Lagos in Benin, his native country. Immediately he set to work, and with his own hands built a little church. In the absence of missionaries he performed the duties of a pastor of the flock, and three times a day he regularly recited the Angelus, and taught the same devotion to the other negroes. Every Saturday he gathered his people in the church to chant the *Salve Regina*, and the Sundays they passed together in prayer. Thus for twenty long years, during which the people of the district saw no missionary, this simple pious negro labored to keep alive and foster in their souls the seed of Christianity, baptizing children, giving the patriarchal benediction to the young bridal couples, and blessing the dying about to appear before their God. If Lagos is to-day our best and most flourishing mission, with its schools numbering a thousand children, this grand result is chiefly to be attributed to the zeal and perseverance of Antonio.

I could recount such incidents as the above by the score, but this is enough to show that we have had efficient native auxiliaries with no other training but that of the little village school. If such has been the case, and it is so, what might we not expect of them with their number largely increased, and their education carefully supervised in a catechetical college or novitiate? In such an institution we would take the negro as he is, and adapting methods of discipline suited to his character and circumstances, give him the necessary catechetical training and, above all, solid education of heart and will. Our great aim would be to form men of faith, men of virtue, filled with love of God and of their neighbor. No doubt there would be occasionally defections, and we would meet with disappointments, but with proper care and some discretion, the number of failures would be rendered inconsiderable compared with the good to be done. Even those who would not persevere might not be entirely lost to the cause. For if we found some who lacked apparently a true vocation, we should deal with them in such a way as to retain their good-will and the faith so as to make them well instructed Christians who would render other services not less important to the missions. Thus the grand work would go on, and Christianity would spread and flourish with a vigorous growth. The need of such trained instructors is everywhere apparent.

There are, as I said before, many opportunities open for missionary work if we had the priests and the necessary means to begin. Thus Bishop Lang of Lagos reports that the King of Jebu who has not yet any Catholic school, recently invited the missionaries to establish themselves in his kingdom, and to open schools such as the natives have in Benin. Again and again he has sent us ambassadors with an offer of a site for schools and residence, leaving to us the free choice of the locality best suited to the demands of our work. England has just annexed the Sokoto, a country whose area is greater than that of France. There, too, we are invited. The Government, hostile to the Religious at home, nevertheless proposes to give a regular grant for each school we would open. If only we had catechists, we could send them ahead to establish schools which would thus cost us comparatively little. As previously stated, twenty-five young

priests stand ready, eager for the great battle with Satan, sin and error, their only desire being to embark for the field of labor; but we can neither send them, nor feel sure of their support after their arrival. Is it not harassing to think that want of money—nothing more—prevents us from answering the cry of immortal souls, and rescuing them from the darkness in which they are engulfed? But we cannot send untrained negroes to convert a nation, and educated catechists we have not. It is truly sad: "The little ones have asked for bread, and there was none to break it to them."¹ In the light of such facts hesitation would be criminal; difficult or not, we must find the means to remedy the crying want. All understand the utility, nay, the necessity of this work. The foundation of the college and novitiate for catechists which I propose is with us no longer a prospective improvement which we are free to undertake or to neglect; no, it is a capital necessity, and if we neglect it we neglect our apostolic duty. Were we knowingly to refuse our assistance according to our means, we should prevent or retard its execution, and thus fail culpably to further a grand and noble cause on which hangs the salvation of innumerable souls.

The time is fully ripe for the accomplishment of the design I have indicated. The project is carefully planned, down to the least detail; missionaries stand ready to sacrifice their energy, their very lives in the work of education. Material is at hand in the thousands of pupils of our village schools. Our missions in Africa count three bishops, thirteen apostolic prefects, with one hundred and fifty priests, ninety nuns, forty-seven churches or chapels, fifty-three schools, five agricultural training-schools connected with large farms; and all these ministries look to the salvation of about thirty thousand Catholics. We shall have only to choose with discretion from among the legion that would eagerly present themselves for this new career about to open before them. What then is wanting? What more is necessary? Simply and in a word—financial aid. We have not the means required for construction of buildings and establishment of teachers; and we should need, moreover, a small reserve fund to assure their maintenance during the first few years. A matter of such importance

¹ Jer. 4:4.

cannot be taken lightly, if we do not wish to reap a harvest of remorse and tears. As a missionary I am prepared to labor for the establishment of this work. As a missionary I must also beg the means. More we cannot do. Let those who read this appeal remember that missionaries are not alone commissioned to propagate the faith among the heathen. It is the solemn, sacred duty of every priest, of every Christian, man or woman, to aid in the salvation of souls. And if there are souls, immortal souls, who perish forever because we have neglected this duty, we will be held responsible before God, we will have to answer for the loss of these souls. If the missionary gives his labor, his health, and his life to the work, he may freely ask you at least to give your mite according to your ability to the same noble cause. Think of the millions of little children, innocent souls as yet, doomed to degradation and ruin—see how they stretch out their tiny arms in supplication toward you! Their future is in your hands. Have you the heart to refuse; can you turn from them and leave them to darkness and death? Hundreds of missionaries, devoting themselves with noble self-sacrifice, have gone to a premature grave in the African sands, that these souls may live. Such sacrifices are not requested from you, dear reader; we would not put you to the inconvenience of laboring for our needy people; we merely ask a small donation to help on the work of God. Will you not answer generously? If you do, we are sure that the aggregate will enable us to realize our grand design—to prepare the way for the civilization of the negroes by the negro himself. Thus, too, a considerable number of white priests who yearly go to certain death in the African wilds would be spared for their own land, where their services are badly needed.

Oh, if you had but an idea of the life of a missionary in Africa, you would not hesitate an instant to lend him your aid. His life, day after day, is cast with rude savages, sometimes even with cannibals; his food like theirs is coarse, often nauseating. Amid a thousand dangers, under the burning sun of the tropics, he must journey on foot for miles and miles from station to station, that he might cover his missionary tour. He is bound in truth and literally to be all things to all men. To the natives he is priest and doctor, teacher, peacemaker and interpreter of law, if such can

be said to exist. At the same time he must also be his own mason, carpenter, tailor, and shoemaker, if he would be housed and clothed. The dangers and hardships which beset him are innumerable and beyond the power of adequate expression. After a day in the burning sun and a march through the jungle he is fortunate if night brings him to a rude hut where he can get shelter, to rest his aching limbs upon a rough mat spread upon the ground. But I do not tell you this, dear reader, as if I would complain. No. I thank the good Lord who has permitted me to be again with civilized men and who, to the probable regret of the cannibals, has preserved me from the usual fate which awaits their prisoners, that of being spitted, roasted, eaten and enjoyed by them. They spared me reluctantly enough. O Liberty, how sweet thou art! When wilt thou come to gladden our poor Africans? Happy you, citizens of America, you who bask in the sunshine of liberty; it is in the consciousness that you realize the value of this glorious gift that I appeal to you for assistance, so that in the name of God I may carry this invaluable liberty to those who still sit in the darkness and shadow of death. It will be a gift offered them in your name, because your duties and obligations prevent you from laboring directly for their conversion, even did you so desire. But by your charity, by aiding those who devote themselves to the task, you can do God's own work, and by contributing generously you can even do better, and lay up for yourselves and for others a treasure of eternal glory.

And now let us see what our catechetical college promises to be, if you will but help to establish it. It will realize our highest ambitions, our most ardent hopes; it will mean the salvation of Africa. After a full course of studies and a strict novitiate of at least a year in the college, our pupils are to go forth to be the teachers and heads of little Christian communities; a priest will visit them regularly; they will have their own reunions and conferences and will continue higher catechetical studies, thus forming a kind of third order bound together by common interests. They will be compensated for their services according to merit; and though under the direction and guidance of their priests, they will live in their own houses and may marry if they choose. No

doubt there will be cases when, after long years of persevering labor at his post of duty, this or that exemplary catechist may at the age of forty-five or fifty, finding himself free from all family ties, aspire to a higher life. The zealous teacher, who for years has labored faithfully, might become a priest and thus be of still greater service to the souls of his brethren. Surely such possibilities are within reach, even if we should have to wait a long time before we may rely upon the ability and virtue of those whom we have known from their very cradle. Their past will be for us an open book, from which we can in no uncertain accents predict their constancy for the future.

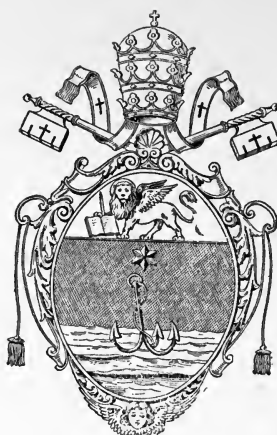
For these, then, the college will become a seminary, of which later on priests of the Society of St. Sulpice might take charge, since these have been engaged in life-long study and instruction and will therefore not find it difficult to acquire a solid knowledge of all that is essential in this new vocation.

Children of the very soil on which they labor, these negro catechists, and perhaps later priests, will have nothing to fear from the climate so fatal to the white. The other advantages they will possess are innumerable, for knowing well the languages, customs and manners of the different tribes, they can use the means best adapted to their capacities, best calculated to make an impression on the negro mind. Above all, their example, like that of St. Francis, will teach, and that more efficaciously than their words, so that their negro brethren cannot say to them as they sometimes do to us: "What you preach may be good for the white man, but not for the black." Thus the native catechist and, if God so will, the native priest, will be an important factor in the conversion of the country; he will exercise a telling influence in the development of Africa, and even if forty-five or fifty at his ordination (which age would be guarantee of his constancy), may rightly hope for a comparatively long and certainly fruitful priesthood. Would you join in the eternal fruits of that priesthood; would you share in the heavenly merit that will accrue to the apostles of Africa; would you have your name enrolled in heaven as one who has helped to spread the kingdom of God upon earth? Let your alms, then, make you a sharer in the formation of that priesthood, let your generous contribution help

to establish an institution that will spread over Africa heralds of the Gospel, that will make that dark land glow with the light of Christianity and peace. Join in the sowing, and the glory of the golden harvest will be yours. Is there no voice of strong and ardent faith within that says: "On with the work; we will be its supporters!" Is the faith of to-day so weak and cold that we do not wish to bestow upon others the benefits of Christianity that we ourselves enjoy? And how fitting it is that America, the land of the free, the patron of liberty, should be the means of emancipating the souls from the thralldom of Satan! How fitting it is that in its hour of need, we should support and continue the work so gloriously begun by our fathers! Let the cry, then, go forth, and may the answering echo from generous souls fall gratefully on the ears of those who need your help!

IGN. LISSNER,

Priest of the Missionary Society of Lyons, France.



Analecta.

EX ACTIS PII PP. X.

I.

MOTU PROPRIO DE ECCLESIAE LEGIBUS IN UNUM REDIGENDIS.

Arduum sane munus universae Ecclesiae regendae ubi primum, arcano divinae Providentiae consilio, suscepimus, praecipua Nobis mens fuit et quasi lex constituta, quantum sinerent vires, instaurare omnia in Christo. Hanc voluntatem vel primis encyclicis Litteris ad catholici orbis Antistites datis patefecimus; ad hanc veluti metam omnes animi Nostri vires hactenus intendimus; huic principio coepta Nostra conformanda curavimus. Probe autem intelligentes ad instaurationem in Christo ecclesiasticam disciplinam conferre maxime, qua recte ordinata et florente uberissimi fructus deesse non possunt, ad ipsam singulari quadam sollicitudine studia Nostra animumque convertimus.

Equidem Apostolica Sedes sive in Oecumenicis Conciliis sive extra Concilia numquam intermisit ecclesiasticam disciplinam optimis legibus instruere pro variis temporum conditionibus hominumque necessitatibus. At leges, vel sapientissimae, si dispersae maneant, facile ignorantur ab iis qui eisdem obstringuntur, nec proinde, uti par est, in usum deduci possunt. Hoc incommodum vitaretur, atque ita ecclesiasticae disciplinae melius consultum

esset, variae sacrorum canonum Collectiones confectae sunt. Anti-
quiores praetereuntes, commemorandum heic ducimus Gratianum,
qui celebri *Decreto* voluit sacros canones non modo in unum col-
ligere, sed inter se conciliare atque componere. Post ipsum Inno-
centius III, Honorius III, Gregorius IX, Bonifacius VIII, Clemens
V cum Ioanne XXII, Decessores Nostri, Iustinianum opus imi-
tati pro Iure romano, Collectiones authenticas Decretalium con-
fecerunt ac promulgarunt, quibus postremis tribus cum Gratiani
Decreto vel hodie *corpus* quod dicitur *iuris canonici* praesertim
coalescit. Quod quum Tridentina Synodus et novarum legum
promulgatio impar reddiderint, Pontifices Romani Gregorius XIII,
Xystus V, Clemens VIII, Benedictus XIV, animum adiecerunt
sive adornandis novis corporis iuris canonici editionibus, sive aliis
sacrorum canonum Collectionibus parandis; quibus novissime
Collectiones authenticae decretorum accesserunt sacrarum qua-
rundam Congregationum romanarum.

Verum per haec si quid allatum est quo pro temporum adiunc-
tis difficultates minuerentur, rei tamen haud satis prospicitur.
Ipsa namque Collectionum congeries non levem difficultatem
parit; saeculorum decursu leges prodiere quamplurimae, in multa
congestae volumina; non paucae, suis olim aptae temporibus,
aut abrogatae sunt aut obsoleverunt; denique nonnullae, ob immu-
tata temporum adiuncta, aut difficiles ad exequendum evaserunt,
aut communi animorum bono minus utiles. His incommodis pro
nonnullis iuris partibus quae urgentioris erant necessitatis, occur-
rere curarunt ex Decessoribus Nostris praecipue Pius IX et Leo
XIII sa. me., quorum alter per Constitutionem *Apostolicae Sedis*
censuras coarctavit latae sententiae, alter leges de publicatione ac
censura librorum temperavit per Constitutionem *Officiorum et*
munerum; et normas constituit Congregationibus religiosis cum
votis simplicibus per Constitutionem *Conditae a Christo*. At
illustres Ecclesiae Praesules, iique non pauci etiam e S. R. E. Car-
dinalibus, magnopere flagitarunt ut universae Ecclesiae leges, ad
haec usque tempora editae, lucido ordine digestae, in unum colli-
gerentur, amotis inde quae abrogatae essent aut obsoletae, aliis,
ubi opus fuerit, ad nostrorum temporum conditionem propius
aptatis; quod idem plures in Vaticano Concilio Antistites postu-
larunt. Haec Nos iusta sane vota probantes ac libenter exci-

pientes, concilium cepimus eadem in rem tandem deducendi. Cuius quidem coepti quia Nos minime fugit quanta sit amplitudo et moles, idcirco motu proprio, certa scientia et matura deliberatione decernimus et perficienda mandamus quae sequuntur.

I. Concilium, sive, ut aiunt, *Commissionem* Pontificiam constituimus, quam penes erit totius negotii moderatio et cura, eaque constabit ex nonnullis S. R. E. Cardinalibus, a Pontifice nominatim designandis.

II. Huic Consilio ipse Pontifex praeerit, et Pontifice absente, Cardinalis decanus inter adstantes.

III. Erunt praeterea iusto numero Consultores, quos Patres Cardinales e viris canonici iuris ac theologiae peritissimis eligent Pontifice probante.

IV. Volumus autem universum episcopatum, iuxta normas opportune tradendas, in gravissimum hoc opus conspirare atque concurrere.

V. Ubi fuerit constituta ratio in huiusmodi studio sectanda, Consultores materiam parabunt suamque de ipsa sententiam in conventibus edent, praeside illo, cui Pontifex mandaverit Consilii Cardinalium esse ab actis. In eorum deinde studia et sententias PP. Cardinales matura deliberatione inquirent. Omnia denique ad Pontificem deferantur, legitima approbatione munienda.

Quae per has Litteras a Nobis decreta sunt, ea rata et firma volumus, contrariis quibusvis etiam speciali aut specialissima mentione dignis minime obstantibus.—Datum Romae apud S. Petrum XIV Cal. April. die festo S. Iosephi, Sponsi B. M. V. MDCCCCIV. Pontificatus Nostri anno primo.

PIUS PP. X.

II.

LITTERAE APOSTOLICAE DE ACADEMICIS IN SACRA SCRIPTURA
GRADIBUS A "COMMISSIONE" BIBLICA CONFERENDIS

PIUS PP. X

AD PERPETUAM REI MEMORIAM.

Scripturae sanctae magis magisque in Clero promovere studium, conscientia Nos Apostolici officii in primis admonet hoc tempore, quum eum maximae divinae revelationis fideique fontem

videmus ab intemperantia humanae rationis passim in discrimen adduci. Id ipsum quum intelligeret Noster fel. rec. decessor Leo XIII, non satis habuit dedisse anno MDCCCXCIII proprias de re biblica Encyclicas litteras *Providentissimus Deus*; nam paucis ante exitum mensibus, editis Apostolicis litteris *Vigilantiae*, peculiare instituit ex aliquot S. R. E. Cardinalibus pluribusque aliis doctis viris urbanum Consilium, quod, prae lucente doctrina et traditione Ecclesiae, etiam progredientis eruditionis praesidia conferret ad legitimam exegesis biblicam, et simul catholicis praesto esset, tum ad adiuvanda ac dirigenda eorum in hoc genere studia, tum ad controversias, si quae inter ipsos extitissent, dirimendas.

Nos quidem, ut par est, praeclarum istud pontificalis providentiae monumentum a Decessore relictum, Nostris quoque curis et auctoritate complectimur. Quin etiam iam nunc, eiusdem Consilii seu *Commissionis* navitate confisi, ipsius operam in negotio, quod magni censemus esse momenti ad Scripturarum provehendum cultum, adhibere constituimus. Siquidem hoc volumus, certam suppeditare rationem, unde bona paretur copia magistrorum, qui gravitate et sinceritate doctrinae commendati, in scholis catholicis divinos interpretentur Libros. Huius rei gratia percommodum profecto esset, quod etiam in votis Leonis fuisse novimus, proprium quoddam in Urbe Roma condere Athenaeum, altioribus magisteriis omni instrumentum eruditionis biblicae ornatum, quo delecti undique adolescentes convenirent, scientia divinorum eloquiorum singulares evasuri. At quoniam eius perficiendae rei deest in praesens Nobis, non secus ac Decessori, facultas, quae quidam fore ut aliquando ex catholicorum liberalitate suppetat, spem bonam certamque habemus, interea quantum ratio temporum sinit, id, harum tenore litterarum, exsequi et efficere decrevimus.

Itaque, quod bonum salutareque sit, reique catholicae beneverat, Apostolica auctoritate Nostra, Academicos Prolytae et Doctoris in Sacrae Scripturae disciplina gradus instituimus, a *Commissione* Biblica conferendos ad eas leges, quae infra scriptae sunt.

I. Nemo ad Accademicos in Sacra Scriptura gradus assumatur, qui non sit ex alterutro ordine Cleri sacerdos; ac praeterea nisi Doctoratus in Sacra Theologia lauream, eamque in aliqua studiorum Universitate aut Athenaeo a Sede Apostolica adprobato, sit adeptus.

II. Candidati ad gradum vel prolytae vel doctoris in Sacra Scriptura, periculum doctrinae tum verbo tum scripto subeant: quibus autem de rebus id periculum faciendum fuerit, *Commissio* Biblica praestituet.

III. *Commissionis* erit, explorandae candidatorum scientiae dare iudices: qui minimum quinque sint, iique ex consultorum numero. Licet tamen *Commissioni* id iudicium, pro prolytatu tamtummodo, aliis idoneis viris aliquando delegare.

IV. Qui prolytatum in Sacra Scriptura petit, admitti ad periculum faciendum, statim ab accepta Sacrae Theologiae laurea, poterit: qui vero doctoratum, admitti non poterit, nisi elapso post habitum prolytatum anno.

V. De doctrina examinanda candidati ad lauream in Sacra Scriptura, hoc nominatim cautim sit, ut candidatus certam thesim, quam ipse delegerit et *Commissio* Biblica probaverit, scribendo explicet, eamque postea in legitimo conventu Romae habendo recitatam ab impugnationibus censorum defendat.

Haec volumus, edicimus et statuimus, contrariis quibusvis non obstantibus.—Restat, ut Venerabiles Fratres Episcopi ceterique sacrorum Antistites in suae quisque dioecesis utilitatem ex hisce statutis Nostris eum fructum quaerant, quem inde Nobis uberem pollicemur. Ideo, quos in suo Clero viderint singularibus Bibliorum studiis natos aptosque, ad promerenda etiam huius disciplinae insignia hortentur et adjuvent: insignitos porro habeant potiores, quibus in Sacro Seminario Scripturarum magisterium committant.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXIII Februarii, festo S. Petri Damiani, an. MDCCCIV, Pontificatus Nostri anno primo.

A. CARD. MACCHI.

E S. UNIVERSALI INQUISITIONE.

I.

DE NON ADMITTENDIS AD MATRIMONIUM PUELLIS, QUARUM AETAS IGNORATUR.

Fer. IV, 18 Martii 1903.

Huic Supremae Congregationi S. Officii proposita fuerunt enodanda sequentia dubia:

I. An quando ignoratur aetas iuenculae quae matrimonium inire cupit, possit et debeat parochus vel missionarius confidere illius exterioribus signis, praesertim quoad conformationem pectoris etc. ?

II. In casu vero quo praedicta pubertatis signa deficient, et aetas ignoratur, matrimonium iam initum considerare potest et debet ut invalidum, aut ad minus uti dubium ?

In Congregatione generali coram EE. mis ac RR. mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

Ad I. Affirmative et ad mentem—Mens est : quod Missionarii puellas, de quibus in casu, ad matrimonium non admittant, nisi postquam Ordinarius vel Vicarius Apostolicus ex prudenti iudicio compertum habeat eas nobiles existere, ac proinde malitiam in illis aetatem supplere declaret.

Ad II. Ut proponitur, negative ; ideoque si aliquis huius generis matrimonii casus Missionariis occurrerit, illud nullum nequaquam declaretur, nisi prius a Vicario Apostolico confecto processu, indubiis probationibus puellam, de qua agitur quaestio, ante duodecimum aetatis suae annum, iugali vinculo fuisse sociatam, et in ea, tempore quo nuptui data fuit, revera malitiam non suppluisse aetatem certo constet. Aut si de matrimonio ageretur quod a puella, antequam christianae religioni nomen daret, fuit celebrandum, nullum non pronuncietur, nisi prius Missionarii, iisdem supranotatis probationibus, certiores fiant, puellam illam, dum huiusmodi nuptias contraxit, non fuisse doli capacem.—Et detur Decretum die 10 Decembris 1885, relatum in Collectanea S. Congregationis de Prop. Fide sub No. 1383.

Sequenti vero Fer. V, die 19 eiusdem mensis et anni, SS. mus D. N. Leo Pp. XIII, per facultates E. mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S. R. et U. I. Not.

II.

DE COMPETENTIA ORDINARIORUM CIRCA CAUSAS MATRIMONIALES.

Ordinarius Colonien. ad pedes S. V. humiliter provolutus sequentia dubia enodanda proponit :

I. Num in omnibus causis matrimonialibus, in quibus de validitate matrimonii agitur ; praeter forum domicilii mariti, etiam forum contractus et forum connexionis sive continentiae tamquam sufficiens sit habendum ; et quatenus affirmative ;

II. Num aliquis ordo sit servandus, ita ut prae caeteris Ordinariis, quibus ratione contractus vel continentiae procedere fas sit, is Episcopus sit competens et processum instruere debeat, in cuius dioecesi maritus domicilium habeat.

Feria III loco IV, die 23 Iunii 1903.

In Congregatione Generali S. R. et U. Inquisitionis, re mature perpensa, praehabitoque DD. CC. voto, E.mi ac R.mi DD. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt :

Standum Instructioni pro Statibus Foederatis Americae anno 1883 editae¹ et ex Decreto S. O. anno 1891 ad Dioeceses Regni Borussici extensae, ac responsioni ad I. in Decreto S. O. lato fer. V loco IV, die 30 Iunii 1892, quae ita se habet : “ Coniuges in causis mixtarum nuptiarum subsunt Episcopo, in cuius dioecesi pars catholica domicilium habet ; et quando ambo sint catholici, quia pars haeretica in Ecclesiam reversa sit, subsunt Episcopo, in cuius dioecesi domicilium habet maritus.”

Quando vero agitur de matrimonio mixto contrahendo cum haeretico separato per divortii sententiam tribunalis civilis ab haeretica, erit Episcopus domicilii partis catholicae, ad quem spectat iudicare an contrahentes gaudeant status libertate.

Sequenti vero feria VI, die 26 eiusdem mensis et anni, S.mus D. N. Leo div. prov. PP. XIII, per facultates E.mo Card. Secretario largitas, resolutionem E.morum adprobavit.

J. Can. MANCINI, S. R. et U. I. Not.

¹ En verba cit. Instr. quae ad rem faciunt : “ Coniuges in causis matrimonialibus subsunt Episcopo in cuius Dioecesi maritus domicilium habet. Exceptioni locus est si coniugale vitae consortium aut per separationem a toro et mensa, aut per desertionem malitiosam a marito patratam, sublatum sit. Priori casu quaelibet pars ius accusandi contra alteram ipsi competens coram Episcopo dioecesis, ubi haecce domicilium habet, exercere debet. Posteriori casu uxor apud Episcopum, intra cuius dioecesim domicilium eius situm est, actionem instituere potest. Postquam citatio iudicialis intimata est, mutatio quoad coniugum domicilium facta mutationem respectu iudicis competentis minime operatur.”

III.

IN FACULTATE DISPENSANDI SUPER IMPEDIMENTIS MATRIMONII IN
ARTICULO MORTIS COMPREHENDITUR ALIA LEGITIMANDI
PROLEM.*Fer. IV, 8 Iulii 1903.*

Huic Supremae Congregationi S. Officii propositum fuit enodandum sequens dubium :

Utrum per litteras diei 20 Februarii 1888, quibus locorum Ordinariis facultas conceditur dispensandi aegrotos in gravissimo mortis periculo constitutos super impedimentis matrimonium iure ecclesiastico dirimentibus, firmis conditionibus et exceptionibus in iisdem litteris expressis, ac per posteriores litteras diei 1 Martii 1889, quibus declaratur huiusmodi facultatem parochis subdelegari posse, intelligatur concessa etiam facultas declarandi ac nuntiandi legitimam prolem spuriam, forsitan a concubinariis, vigore dictae facultatis dispensandis, susceptam, prout a S. Sede in singulis casibus particularibus dispensationum matrimonialium concedi solet ; —an contra pro susceptae prolis legitimatione necesse sit novam gratiam a S. Sede postea impetrare.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita coram EE.mis ac RR.mis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

Affirmative quoad primam partem, excepta prole adulterina et prole proveniente a personis Ordine Sacro aut solemni Professione Religiosa ligatis, facto verbo cum SS.mo.—Quoad secundam partem, provisum in prima.

Sequenti vero Fer. V, diei 9 eiusdem mensis et anni, SS.mus D. N. Leo Pp. XIII, per facultates E.mo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S. R. et U. I. Not.

IV.

ORDINES MINORES COLLATI AB ABBATE TITULARI, EX INTEGRO
ITERUM CONFERRI DEBENT.

Beatissime Pater,

Archiepiscopus N. N. ad pedes S. V. provolutus, quae sequuntur exponit :

Prior quidam Ordinis Cisterciensium, Abbas Titularis, tonsuram et Ordines minores contulit cuidam fratri in suo monasterio degenti, obtenta in casu ab Archiepiscopo Oratore opportuna delegatione. Nunc vero sibi innotuit non posse Abbatem Titularem gaudere praedicta facultate, et proinde implorat benignam sanctionem.²

Feria IV, die 15 Iulii 1903.

In Congregatione Generali S. R. et U. Inquisitionis, proposito suprascripto supplici libello, re mature perpensa, attentis omnibus tum iuris tum facti momentis, praehabitoque DD. CC. voto, E.mi. ac R.mi DD. Cardinales, in rebus fidei et morum Inquisitores Gen., decreverunt :

Repetendam in casu Ordinationem ex integro a collatione sacrae Tonsurae inclusive.

Eadem feria ac die SS. D. N. Leo. div. prov. PP. XIII, per facultates E.mo Secretario factas, resolutionem E.morum PP. adprobavit.

J. Can. MANCINI, S. R. et U. Inquisit. Not.

V.

CASUS MATRIMONIALIS.

Episcopus Burlingtonensis in Statibus Foederatis Americae Septentrionalis, ad pedes Sanctitatis Vestrae provolutus humiliter haec exponit :

G. U. 50 annorum natus, degens intra limites dioecesis supra dicti Episcopi, matrimonium contraxit cum Bertha S. dum in statu infidelitatis ambo existebant ; ex quo matrimonio habiti sunt quatuor infantes adhuc viventes.

² Ex quo patet quod illa ordinatio sanari nequit, sed iterum ex integro iterari debet ab habente legitimam potestatem.

Post annos octo a tempore hujus contractus, Bertha insaniae multa dedit indicia, ita ut amplius impossibile fuerit cum ea vitam conjugalem ducere, ac proinde in aliquo valetudinario ad hanc infirmitatem curandam custodiri tradita est.

Post sex adhuc annos, cum nulla spes affulgeret sanitatis mulieris, ipse vir obtinuit decretum civile, quo declaratum est matrimonium inter G. et B. fuisse invalidum ab initio ob dictam insaniam, quam medici plures tenuerunt Berthae causatam fuisse ex injuria quam passa est quando aetatem decem annorum ipsa habebat.

Georgius iterum matrimonium contraxit cum acatholica baptizata, Carolina C. P., ipso adhuc infideli. In hac secunda unione G. adhuc vivit, ex qua proles natae sunt, et unus infans adhuc supervivit. Dementia B^{ae}, prioris uxoris, ita progressa est, ut amplius non agnoscat suam filiam et credat se esse Reginam Elizabetham Anglicanam.

Nunc Georgius (viginti novem annos post primum matrimonium cum Bertha, et quindecim post secundum cum praedicta Carolina) una cum hac conjuge et tota ejus familia, uno tantum excepto, baptismum susceperunt et Catholicam fidem amplexati sunt; et hanc propter rationem suppliciter exoptat ut Sanctitas Vestra dignetur solutionem prioris matrimonii in infidelitate contracti cum Bertha ei concedere ex summa potestate. Quod Georgius nunquam baptizatus erat clare constat ex testimonio plurium testium omnino fide dignorum, qui sub juramento deposuerunt se saepe saepius audivisse matrem ejus dicere cum fratre suo Georgium non esse baptizatum et de hoc facto vehementer dolere. Insuper nihil omnino in actis scriptum habetur de baptismo Georgii, quamvis de aliis baptizatis eodem tempore acta omnia habeantur. Curia dioecesana Episcopiexponentis eandem sententiam fert, ut videbitur infra. De non baptismo Berthae, spectata qualitate probationum, non aequalis absoluta certitudo habetur, quamvis videatur adesse certitudo moralis quod et ipsa nunquam baptismum suscepit. Augusta, soror Berthae, quae octodecim annos ante Bertham nata est, sub juramento declaravit se omnimodam certitudinem habere, nempe sororem ejus Bertham nunquam fuisse baptizatam, quia in nullam religionem crediderunt neque fidem Christianam sunt professae. Ideoque ad summum

esset matrimonium naturale in infidelitate contractum inter Georgium et Bertham, aliter cum Georgius certe erat infidelis tempore hujus contractus, Bertha baptizata, nullum esset matrimonium propter disparitatem cultus.

Haec sunt verba Curiae matrimonialis relate ad casum : Declaratum est a R. Moderatore Curiae Dioecesanae pro tractatione rerum matrimonialium, quod haec Curia non habet jurisdictionem legitimam ad hanc causam (casum Georgii) determinandam, sed recurrendum est ad S. Sedem Apostolicam pro adjudicatione finali in hac re. Curia tamen haec vehementer inclinatur ad opinionem quod pondus probationum habetur pro valore prioris matrimonii in infidelitate contracti inter memoratas personas G. U. et B. S. propter absentiam baptismi in utroque contrahente.

Sed quia Georgius nunc baptizatus est in Ecclesia Catholica, jus habet interpellandi ejus primam sponsam B^m, et quia propter Berthae conditionem insanam, nullius omnino utilitatis esset eam interpellare, ideo Curia haec intime persuasam se habet petitionem instantem faciendam esse ad S. Sedem ut Ipsa dignetur Suam supremam potestatem Apostolicam exercere ad dissolutionem hujus matrimonii in infidelitate contracti inter Georgium et Bertham ipsi oratori concedendam, ita ut Georgius posset secundas nuptias, quas jam cum dicta Carolina C. P. contraxit, regulares et validas facere. Hinc Curia haec implorat in illorum favorem clementiam S. Sedis, eo quod in bona fide secundum hoc matrimonium contraxerunt et conversionem ad fidem Catholicam in qua a tempore baptismi, die 20 Augusti elapsi, sicuti frater et soror vixerunt sine cohabitatione, attendentes sententiam S. Sedis. G. copulam non habuit neque cum prima neque cum secunda foemina post suum baptismum. Ipse defensor vinculi matrimonialis hanc opinionem et petitionem approbat et secundat. . . .

Hisce igitur positis Episcopus exponens supplicat Sanctitatem Vestram pro dispensatione ab interpellatione facienda Berthae S. ut Georgius praedictus legitimum matrimonium contrahere possit cum Carolina, de qua in precibus.

Feria IV, die 9 Decembris, 1903. In Congregatione Generali S. R. et U. Inquisitionis proposito suprascripto supplici libello, omnibus rite perpensis, praehabitoque RR. DD. Consultorum voto, Emi. ac Rmi. DD. S. R. E. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt. *Supplicandum Sanc-*

tissimo pro dispensatione ab interpellatione facienda Berthae S., ut Georgius valide possit matrimonium contrahere cum Carolina.

Feria V, loco IV, die 10 Dec., 1903. SS. D. N. D. Pius, divina providentia Papa X, in audientia R. P. D. Adessori S. O. impertita benigne annuit pro gratia, juxta Emorum Patrum suffragia. Contrariis quibuscumque non obstantibus.

I. *Can.* MANCINI, *S. R. et U. I. Notarius.*

E S. CONGREGATIONE INDULGENTIARUM.

INDULGENTIAE RECITATIONI LATINAE P. OFF. B.M.V. ADNEXAE, AD EIUSDEM VULGAREM RECITATIONEM PRIVATAM EXTENDUNTUR.

Quamvis S. C. Indulgentiis Sacrisque Reliquiis praeposita in una *Sebenicen.* sub die 13 Septembris 1888, expresse edixerit, non expedire ut extenderentur ad recitationem parvi Officii B. Mariae Virginis, in quodcumque vulgare idioma translati, Indulgentiae a RR. PP. adnexae recitationi eiusdem Officii, uti illud prostat in fine Breviarii Romani; nihilominus instantius ab hac eadem S. Congregatione expostulatum est, ut praefatam Indulgentiarum extensionem concedere dignaretur, hisce potissimum de causis, quod hac nostra aetate latini sermonis quamplurimi sint omnino ignari, ususque in pluribus catholici Orbis regionibus iam inoleverit, hoc Officium recitandi lingua vernacula expressum, et admodum difficile foret fideles ab hoc usu retrahere.

Quare haec S.C. sequens postulatum denuo examinandum duxit:

“An, non obstante Decreto in una *Sebenicen.*, die 13 Septembris 1888, expediat Indulgentias a RR. PP. concessas Christifidelibus recitantibus parvum Officium B. Mariae Virginis, uti extat in fine Breviarii Romani, extendere ad illos, qui idem Officium recitaverint in aliam linguam translatum, praevia recognitione et approbatione Ordinarii loci, ubi vulgaris est lingua?”

Et E.mi Patres ad Vaticanum coadunati die 18 Augusti 1903 responderunt:

Affirmative pro privata tantum recitatione.

SS.mus vero D.nus Noster Pius PP. X in Audientia habita die 28 Augusti 1903 ab infrascripto Card. Praefecto sententiam E.morum Patrum approbavit, et Indulgentiarum petitam extensionem benigne concessit.

Datum Romae ex Secretaria eiusdem S. C. die 28 Augusti 1903

A. *Card.* TRIPEPI, *Praefectus.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTERS :

1. A *motu-proprio* concerning the codification of Canon Law.
2. Pope Pius X appoints a Commission for the conferring of academical degrees in Sacred Scripture.

S. CONGREGATION OF THE HOLY OFFICE :

1. Answers questions regarding the admission to marriage of young girls whose age is not known, and regarding the validity of marriage in case of doubt whether the girl has reached the canonical age.
 2. The cases of parties to a mixed marriage are to be considered within the jurisdiction of the Ordinary of the Catholic party ; for matrimonial cases in which one of the parties is a convert, the Ordinary of the husband has jurisdiction ; but in mixed marriages where the non-Catholic husband has secured a civil divorce from the Catholic wife, it is the province of the Ordinary of the wife to decide the question of the state of liberty of the contracting parties.
 3. The faculty of dispensing from matrimonial impediments at the hour of death embraces that of legitimizing the children of the union, with certain exceptions named in the text of the answer.
 4. Minor Orders conferred by a Titular Abbot should be repeated in their entirety.
 5. The S. Congregation in declaring a first marriage null and void, dispenses from the required *interpellatio* in the case of a convert married to one who also accepts the faith.
- S. CONGREGATION OF INDULGENCES issues a decree by which the Indulgences attached to the recitation in Latin of the Little Office of the Blessed Virgin are extended to the private recitation of the same in the vernacular.

ABUSES AT FUNERALS.

Qu. I. At a prominent layman's funeral one of the military societies formed within this parish, although in no way connected with church affairs, entered the nave to escort the body. They kept their caps on and performed some short military movement in the church which, though done in orderly fashion, seemed to me wholly out of place. I felt irritated, despite the fact that I knew most of them to be good Catholics, and I could not refrain from speaking then and there in terms of censure upon what I deemed the needless officiousness on the part of the militia in introducing their exercises into the church. The colonel afterwards came to me, saying that they had not intended any irreverence; on the contrary, they had followed the regulations which were found in the ordinary army practice nearly everywhere, and that one of their number, having served in the Brazilian Army, had told them that there would be no objection to this in the Catholic churches, since it was regularly done in Spanish countries, where everybody that had any religion was Catholic.

I might mention here also that as some of the members of this volunteer corps were non-Catholics and belonged to Masonic lodges, I felt that I was opening the way to difficulties by permitting societies of any kind to attend church functions in their regalia. I have seen the lodges thus gaining their way into the Catholic cemetery and there holding their ritual after that of the priest. This I should not tolerate in a consecrated graveyard. What do you say of the advisability of allowing a mixed military band to deport themselves in any way as a corporate body in church, doing things that we do not allow to the rest of the faithful, such as giving the word of command, shouldering arms, or whatever they deem part of their official proceedings? The plea is often made that all this folly is tolerated in Catholic countries; why, then, not here? L.

II. In these parts a custom is spreading at funerals of bringing the body into the church, not by hand of pall-bearers, but by mounting it on an iron truck, wheeled through the aisle, and similarly returned to the church doors after the ceremony. Can a decree or law of the Church be invoked against this device? I do not allow it in my church, for it seems to be lowering a Christian body to the level of a dry-goods box, and because the Church should otherwise revise her rubrics, and instead of *dum portatur ad Ecclesiam*, say *dum ad Ecclesiam curriculatur, vel ad cæmeterium vehiculatur*.

N. W.

Resp. I. Regarding the admission into the church of secular societies in distinctive regalia, and with any show of corporate ritual or other unusual exercises likely to withdraw the attention of the faithful from the centre of common worship, we believe it a wise policy to draw a rigorous line of public conduct, excluding all features that give predominance to the individuality of such societies. The church is no place for parade, although the appearance of men in uniform, if they deport themselves reverently as other Christians, is no violation of the sanctity of the temple. There are, of course, instances when a badge or a uniform indicative of opposition to the Church, or the government, or good morals, or public order, would be equivalent to invoking the sanction of the clergy upon such disorder, and these are, therefore, to be treated as violating the sacredness of God's house.

In the case of Catholic, that is to say, religious societies, confraternities, etc., their badges or uniforms have an entirely different meaning, and, like the garb of the ministers of the altar, aid the spirit of devotion.

As for the example of Catholic countries cited as a precedent for permitting military salutes and exercises in the church at the sacred functions, the situation which warrants such practice is entirely different from the one referred to in our correspondent's query.

The regular militia in Catholic countries is the recognized organ of public order and authority. Even where the union of Church and State is not explicitly recognized, the functions of the army are understood to be a defence of the interests of Catholicism. The militia, thus publicly endorsed by the Church as part of the authority of the government divinely established or sanctioned, attends public worship in a body, and the discipline which makes its action a safeguard to the community is carried out with due reverence and perfect understanding on the part of the Church government. The standing which the corporate government militia thus enjoys is a necessity, and very different from that of the societies which play at soldiering for their own mutual benefit and enjoyment. If a regular United States Army corps, composed of Catholics, in a Catholic district, were to enter the church, we would understand perfectly that a certain order and conformity

in their exercises are a necessary part of the army discipline, and that public assistance at Mass or Benediction belongs to that discipline. But in the case of boy volunteers and such like, the matter is one of public demonstration or *show*, quite legitimate indeed, but not in the church at the sacred services.

II. As to the second query, we know of no decree forbidding the above method of conveying the body of the dead into the church. But the absence of such a prohibition is no argument to prove that the custom need be tolerated. The Ritual, which is a positive guide in all matters pertaining to divine worship within the domain of the Church, distinctly prescribes the manner in which the dead body is to be brought into the place where Mass is celebrated for the deceased. That ought to suffice; and it gives any pastor the right to direct those who may have care of Catholic funerals. The tendency to introduce secular and other profane customs into the services of the sanctuary is as old as the Church, for St. Paul inveighed against it¹ in his own day.

It may however be well to remember, in attempting to abolish any objectionable practice, that people are frequently not aware of the offence given by their violation of those venerable traditions which are never without deep religious meaning in the Church. Hence the most obvious way of making the correction of such abuses effective would be to anticipate them by instructions to the people, and if necessary by speaking to the directors of funerals about the Catholic custom and rule.

We say this not by way of criticism, but because the fact is often overlooked that an interference with the silence and solemnity of the sacred services by a public correction of an occurring abuse not only irritates those who are present, but also destroys the full effect of the advice given—which is meant, of course, in principle to further the actual reverence due to the house and worship of God.

Let us recall certain facts, which no one who thinks seriously will gainsay:

The people who are responsible for the violation of Catholic decorum are the *very few* who have had the principal voice in the management of the function outside the church. One usually

¹ I Cor. 11 : 22 and 14 : 34.

directs, the others, even if they disapprove, feel bound to be silent on such occasions, and follow.

Of the people who are present a large number is unconscious of any impropriety in the usual conduct of things, until their attention is directed to it by the public censure.

The manifestation of irritation on the part of a priest in the sanctuary is always disedifying, when the error committed could have been corrected by prudent anticipation. Even a gross error may properly be passed over for the time being, and corrected either at the end of the service, or, better, still, at the regular Sunday service, when the faithful expect to be instructed regarding their duties.

The irritation of the priest communicates itself to the congregation, and resentment takes the places of devotion in two directions: some take offence at being publicly corrected, others inwardly criticise the offenders.

To defend a public reprimand on the plea that the offenders will better remember it in future from fear of similar exposure, is as bad religion as it is bad government. If an evil can be prevented or corrected by instructing and advising people who are willing enough to do the right thing when told in time, it is poor judgment to go about making a fuss in the holy place, when a quiet word to the undertaker or sexton, or a sermon on Sunday, would have done the matter in a more dignified and effective way. Besides, the sore feeling which forces the offenders to correct the evil in future, only creates a dislike of the pastor and church ordinances in general. In other words, the priest stamps out one mistake of inadvertence to sow the tares of secret resentment, not only in the souls of the few offenders, but in many who hear him and dislike to see a priest display ill temper under the guise of zeal.

DANGEROUS SECRET SOCIETIES.

Qu. In the September and December numbers of the REVIEW for 1901, you treated the question: Are the "Maccabees" and the "Eastern Star," the "Rathbone Sisters" and the "Daughters of Rebecca" forbidden Societies? There seems to be no avoiding your conclusion that they are; but how is a confessor to act when he finds

that some of his penitents belong to these societies and refuse to give them up because of the insurance or other advantages? Is he justified in refusing them absolution, or is he bound to deny it? An answer will be greatly appreciated.

Resp. The legislator and the custodian of Catholic law and conscience have twofold duties toward their subjects which must be distinguished in applying the penalty attached to the violation of law.

Catholics are forbidden to enter secret societies whose activity presents a danger to their faith and morals. Among such societies are those whose members pledge themselves to absolute secrecy or to absolute obedience (which secrecy and obedience, being absolute, allow no guarantee that they may not be abused for evil ends, even when this is not actually done). A person wishing to enter such a society exposes himself or herself to this danger of serving (even unconsciously and unknowingly) forbidden interests, and hence may be refused the Sacraments on the ground that the intention of doing wrong or deliberately courting a danger by joining a forbidden society is both an act of disobedience and a deliberate exposing oneself to the danger of sin.

But a person who has, without having been warned, entered into an association which, though dangerous, is not necessarily a source of sin, whilst on the other hand it offers legitimate advantages to its members, cannot be said to condemn the law of the Church. The membership was formed in good faith and for a legitimate end, and to demand the giving up of a definite good, involved in the withdrawal from the society, is a penalty which may not be inflicted unless it be necessary for the preservation of the person from actual sin. In other words: members of a forbidden society need not, in order to remain practical Catholics, forfeit the savings to which the association entitles them, provided they do not by their nominal membership coöperate directly in anti-Christian action, or in the defence of immoral principles or legislation, or foster contentions and injustice which would cause scandal in the eyes of right-minded Catholics.

If the society gives no occasion to such injustice or scandal, the member who may have joined in good faith for a mutual lawful

benefit, need not be disturbed at the sacrifice of interests lawfully acquired.

With regard to a society which is not only forbidden on general principles, but which is also by name censured or excommunicated, the case is different. In this case the censure, being public and applied for good reason, warns us that a nominally condemned society is essentially evil, and hence to join it would mean direct coöperation in evil.

CHAPLAINS OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

Qu. I see by the January number of the REVIEW that chaplains proper or quasi-chaplains to the Christian Brothers are not bound to the recitation of the proper office of St. John Baptist de La Salle on the feast of the Saint, or during the Octave.

By a decree dated April 4, 1889, the Brothers have a right to have a *Credo* sung in the Mass celebrated "in Ecclesiis seu Oratoriis suae congregationis." Now, as the Brothers are simply *in charge* of Industrial Schools and Protectories in several dioceses, and as these institutions belong to the bishop of the diocese, and *not* to the Brothers, can the Brothers *insist* on a *Credo* in the Mass of their founder?

Some priests maintain that the Brothers have not a right to a *Credo* in the Mass celebrated in those institutions in which they are simply *employed*, and that the decree only grants them this privilege in their mother-house, novitiate, or other places belonging to them.

I would feel deeply grateful to you for an answer to this question, as last year it was the cause of very serious discussion and grave misunderstanding between a chaplain and the Brothers.

Resp. The chaplain of a religious community which enjoys the privilege of a *calendarium proprium* is obliged to say the Mass of the community's privileged calendar in the oratories, chapels, and churches in which they have their regular Mass. This rule of conformity with regard to the Mass binds priests of every description, whether regulars or seculars; but it does not extend to the canonical office. The chaplain of a religious community which has no proper calendar is bound to the diocesan calendar, even if he be a Religious having his own proper office.

By oratories, chapels, and churches of a religious community,

Oratoria Congregationis, are understood not only the mother-house or property of the community, but also any house where they are regularly installed and where a chaplain is assigned them to minister to their spiritual wants as a community living under their proper rule. The clause, "*dummodo agatur de capella principali*," occasionally applied in the interpretation of privileges granted to religious houses in matters of this kind, refers to the principal chapel in houses where there are several chapels or oratories; so that the privileges may not be misused by an arbitrary extension. All this is clear from the very terms of the concession of a special calendar granted to particular communities and from the universally accepted interpretation in such cases. Thus the Carmelites, the Dominicans, the Franciscans, whose members take solemn vows and who have their own *calendaria*, make use of this privilege in all their houses where they are regularly engaged as a community in the service of their Order. Tertiaries and Religious of simple vows have, as a general rule, no special calendar or office, and are therefore bound to the diocesan calendar. But Orders like the Ladies of the Sacred Heart, of the Holy Child Jesus, etc., whose communities enjoy specially privileged Masses of feasts in their Order, have these Masses celebrated according to their proper rite in all the houses of their community where they do the work of their Order living under a common rule.

As regards the Brothers of the Christian Schools the same interpretation appears justly applicable to communities or houses where they are engaged in pursuit of their religious vocation and under the common rule of their Order. The very character of their work is such as to oblige them to take educational direction of houses which are otherwise controlled by diocesan administration, and if on this account the chapels in which they regularly assist at Mass were not to be called theirs, or were to be deprived of privileges meant for the purpose of arousing devotion among the members of all the communities, the privilege of special veneration of their holy Founder in their own circle would be practically frustrated.

It may be said that they have no *obligatory* canonical office, like certain other Orders, and therefore no proper *calendarium*. But they have a proper *calendar*, in so far as they are privileged to deviate from the common or diocesan calendar with regard to

the Mass in honor of St. John Baptist de La Salle. And this one exception, even if there were no other, entitles them to the full extent of similar privileges accorded to other Orders.

Hence we hold, until proper authority decides otherwise, that the communities of Christian Brothers, whether they live in the central house of their Order, or in so-called missions, of whatever description, so long as they *live in common under rule*, in a house having a chapel, that chapel is the *oratorium congregationis* where the Mass of St. John Baptist de La Salle on his proper feast may be celebrated with all the solemnity prescribed by the exceptional rubrics of a Double I Class with Octave.

ANENT THE LITURGICAL CHANT.

Qu. Anent the article on "The Liturgical Chant" in the March number of your esteemed and able periodical, I beg leave to submit to your kind indulgence a few points that seem to me deserving of special consideration. In the first place: is it not a fact, or at least is it not *doubtful* whether a mere and strict *accompaniment* on the organ (certainly and naturally not loud, so as to drown the voice or voices) is *at all* or *at any time* prescribed by the *Caeremoniale Episcoporum* at the divine services? . . . For, although it is true that in the chapter in question (Lib. I, cap. 28) in §§ 1 and 2 the general term is employed: "The organ and play (*cantus*) of the musical instrument *may be used*" in the church on all Sundays and all feasts of obligation or devotion throughout the year, among which, however, are not to be numbered the Sundays of Advent and Lent (except the third of Advent and the fourth of Lent); and as, likewise, on those feasts and days within Lent or Advent which are celebrated with solemnity (as, for instance, the feasts of St. Mathias, St. Thomas Aquinas, St. Gregory the Great, St. Joseph, the Annunciation, and the like), and at the Gloria on Maunday Thursday and Holy Saturday; as also whenever occasion offers to celebrate solemnly and joyfully for some grave cause (*i. e.*, by *inference implying* that they may *not be used* on other days or occasions); nevertheless, this term is explained forthwith in the following numbers of paragraphs as being understood of the so-called "*playing*" of those instruments (*pulsatur organum*, §§ 3, 5, 7, 8, 9 and 13). Which in turn is explained either

as playing (*pulsatio*) of the organ *alone*¹ or *alternating* the parts with the singers.² From these methods of "playing" the organ is clearly distinguished the *other* method, where music may also be employed ("si musica adhibeatur"), but "the instruments cease, when the singing ceases" ("*silent organa, cum silet cantus*," § 13); which latter method is there *expressly* sanctioned and termed "proper to be used" even in *Masses of the Dead* and "on the *ferial* days during Advent and Lent" (*ib.*). The same seems to be *implied* in § 10, treating of the *Credo* at Mass at which the organ must not be "*played*" ("non est alternandum cum organo"), and can hardly be considered forbidden during the first and last verses of the hymns and canticles, at the *Gloria Patri*, etc., although these may neither be "carried out" (*suppleantur, figuratur, pulsatur*) by the organ.³ Even so neither of the first methods seems to be so *rigorously* forbidden, that a lawful and *reasonable consuetudo in contrarium* might not be observed.⁴ *Ergo*.

As to the Decree in particular quoted against the playing of the organ whilst the celebrant is *singing* the Preface and *Pater Noster*,⁵ is not that to be understood with the same distinction? The question was improperly put: An in cantu Praefationis etc., *organa pulsari* queant. vid. ECCL. REV., vol. 20, p. 502; and naturally the Response was: Obstat Caeremoniale Episcoporum . . . quod servandum est; the S. C. citing lib. I, cap. 28, n. 9, which evidently and in fact, as

¹ Preludes, postludes, interludes, and impromptus, or voluntaries, §§ 3, 4, 8 and 9—certainly in a manner and spirit adapted to the holiness of the house of God, §§ 11 and 12. And, moreover, it is not only *permissible* thus to produce on the organ, but "convenit pulsari organum quotiescunque Episcopus solemniter celebrat Missam aut Missae solemniter per alium celebrandae in festis solemnioribus interfuturus ecclesiam ingreditur aut re divina peracta discedit (§ 3). Idem fit in ingressu Legati Apostolici, Cardinalis, Archiepiscopi aut alterius Episcopi, quem Episcopus dioecesanus honorare voluerit, *donec praedicti oraverint et res divina sit inchoanda*, et in eorum egressu (§ 4). In Matutinis, quae solemniter celebrantur in festis maioribus, possunt pulsari organa prout et in Vesperis, *a principio ipsorum* (§ 5). In Vesperis solemnibus organum pulsari *solet in fine cujuscunque Psalmi* (§ 8). In Missa solemniter pulsatur ad Sanctus etc. "ac deinceps usque ad Pater noster; sed ad elevationem Sanctissimi Sacramenti *pulsatur organum graviore et dulciori sono* . . . item ad Agnus Dei etc. . . . ac deinceps usque ad Postcommunione ac in fine Missae. (§ 9).

² *Suppleantur* ab organo, organum *figuratur aliquid cantari*, seu responderi *alternatim* versiculis Hymnorum aut Canticorum . . . quod ob sonum organi non-cantatur" (§ 6), "et *alternatim* in Versiculis Hymni et Cantici Magnificat" (§ 8), "*pulsatur alternatim* cum dicitur Kyrie eleison et Gloria in excelsis etc." (§ 9).

³ Vid. §§ 6 and 8.

⁴ Vide § 7.

⁵ Or even other parts of the Mass—S. R. C., January 27, 1899.

I mentioned, only treats of the "playing" as understood of the two former methods.

Again, permit me to take umbrage at the manner explained of rendering the Epistle in a *Missa Cantata*. Is it not an inaccuracy to say that "the epistle *may* be sung or *recited* by a lector," since the rubric of the Missal absolutely *directs* such to be done? "Si quandoque Celebrans cantat Missam sine Diacono et Subdiacono, Epistolam *cantat* in loco consueto aliquis Lector superpelliceo indutus."⁶ The priest, as appears from VI. 4, at the same time reads it "submissa voce." And furthermore it seems to me to be a mistake that "in the absence of a Lector the Celebrant *sings* or recites them in a *clear* voice." The question, as far as I know, propounded to the S. R. C. was: In this case, does the priest (celebrant) sing the Epistle? And the answer was:⁷ "Satius erit, quod ipsa Epistola *legatur* sine cantu ab ipso Celebrante." Methinks the term "satius" (amply sufficient) there amounts virtually to a denial or prohibition; and, moreover, according to the general rubrics of the Missal there is no such thing as reciting in a *clear* voice at High Masses (and the same would seem to hold good at chanted Masses, unless *expressly* stated otherwise; particularly since this would be the *only* exception).⁸ Consequently it would seem that the "legatur" in the Response is to be understood of the "legit *submissa* voce" in *Rit. cel. Miss.*, VI. 4.

Resp. 1. In § 1 of *Lib. 1, chap. xxviii*, of the *Caeremoniale Episcoporum* the words *Musicarum cantus* do not mean *Musical Instruments*, but the *Cantus harmonicus seu figuratus*.⁹

2. The conclusion that, because the *Caeremoniale* makes some exceptions to the general rule, therefore similar exceptions may be maintained wheresoever *consuetudo in contrarium* to the ordinary rubrics is introduced, has no warrant in law or logic.

3. The question of playing the organ whilst the celebrant is singing the *Preface* and the *Pater Noster* was quite properly understood, if we may rely on Catalani, who was Papal Master of Cere-

⁶ *Rit. celebr. Miss.* VI, 8.

⁷ Wappelhorst, *Append. I. K.*

⁸ *Vid. Rub. Miss XVI. 3, in fin.*

⁹ Appelter, *Vol. I, pars I, cap. III, art. IX, § 1, quaest. 14 and 15.* Benedict XIV, in his Encyclical Letter "*Annus*," Febr. 19, 1749, § 5 says: "Constituerat Marcellus II Pontifex ab ecclesiis *cantus musicos* et *musica instrumenta* removere."

monies, and writes professionally on this subject, concerning which he says: "Praeterea pulsatur organum 'Ad Offertorium' et quidem ad Praefationem *exclusive*."

With regard to the Lector's singing the Epistle we simply meant that an ordained Lector, if such be present, sings or recites it in a *recitative manner*, as is the general custom. In the absence of a Lector the celebrant "*legit Epistolam intelligibili voce*."¹⁰ In the liturgy of the Mass *intelligibili voce* is equivalent to *clara voce* or similar expressions.

MASQUERADING.

(Deuteronomy 22: 5.)

Qu. Will you kindly give me your opinion as to the morality of the act when a boy or girl assumes the dress of a different sex?

This happens very frequently on the stage, also at parties and balls, and not infrequently at Catholic school exhibitions.

In how far would you consider applicable, at the present time, these words of Deuteronomy (22: 5):

"*A woman shall not be clothed with man's apparel; neither shall a man use woman's apparel; for he that doeth these things is abominable before God.*"

M.

Resp. The legislation here referred to, and found in the Book of Deuteronomy 22: 5, is directed in the first place against an idolatrous custom widely prevalent in Asia, and systematically destructive of the high moral code prescribed for the followers of Moses. Servius (*Aen.*, II, 632), Macrobius (*Sat.*, III, 8), Eusebius (*Vita Constantini*, III, 55), Lucian (*de Dea syra.* 15, 26, 51), St. Augustine (*De Civit. Dei*, VII, 26), testify to the existence of a worship of Venus among the Asiatic people, especially in Syria, wherein sacrifices were rendered to the idol by priests and vestals who donned the garments of the other sex. Naturally the Mosaic Law at the time when Deuteronomy was written would be directed against a practice which was so distinctly suggestive of idolatry with its corruption of morals.

To interpret the prohibition beyond this limit, as if it covered an essential point of morality, would hardly be defensible, so far

¹⁰ Ritus Celebr. VI, 1.

as the intended force of the Sacred Text is concerned.¹ It certainly was not meant to extend to innocent amusements as we find them occasionally practised at children's festivals or otherwise decorous theatricals. There is, of course, a certain amount of danger in all extravagances of this kind, and how far excess in such things may become a stumbling-block to the moral sense is to be determined by the rules of modest behavior generally. The same may be said of dances, games and hazards of any kind which invite passion, though in themselves they are not sinful; because it is possible that a person may take part in them without offending God or violating the moral law. There is a difference between sinful practices which are essentially forbidden, and dangerous practices which are forbidden, or permitted, or tolerated, accordingly as their exercise is discreetly kept within the limits of pure relaxation.

FACULTY OF CONFESSORS DURING THE PRESENT JUBILEE.

Qu. Would you please state briefly to what extent a confessor is limited in his power of absolving *in foro interno* during the time of the Jubilee faculties? I think in that way a priest gets a clearer notion of what powers he enjoys than by enumerating what he can do. I understand, of course, that he has the right to dispense from the obligations of specific works for the gaining of the Indulgence; but I do not clearly understand the extent of the power of absolving from reserved sins or censures.

Resp. Apart from the right of commuting (*not dispensing from*) the specific works prescribed for gaining the Indulgence, confessors have the faculty of absolving (in confession, and with reference to the *forum internum* only):

(a) All sins, even those reserved to the Pope or by the Ordinary, *except* the case of one who has falsely accused a confessor of solicitation.¹

(b) All cases of excommunication, suspension, and censure, even those especially reserved to the Pope or Ordinary, *except* the case of a confessor who has absolved, or attempted to absolve, or pretended to absolve, an accomplice *in peccato turpi*.²

¹ Cf. Hummelauer, *Deuteronomium* in loco.

¹ Cf. Const. Benedict XIV, *Sacrament. Poenitentiae*.

² Ibid.

THE BLESSING OF THE FONT ON HOLY SATURDAY.

Qu. In the March number of the REVIEW the question was asked, "Whether or not is it necessary *sub grave* to bless the Font on Pentecost Saturday, if the blessing has regularly taken place on Easter Saturday?" The answer to this question was, yes. But, as is the case in our diocese, if a priest does not observe the Rubrics of Holy Week, *i. e.*, does not hold services on Thursday and Friday of Holy Week, is he allowed to observe Holy Saturday, as prescribed by the Rubrics? A dean in our diocese stated that the services of Holy Saturday must be held *sub grave*, even if the services of Holy Thursday and Holy Friday are omitted.

Resp. We do not understand how such a rule can obtain. There is no reason why every parish church should not have the Holy Week services for Thursday, Friday, and Saturday, since they may be performed without other ministers than the altar boys; nor is any singing obligatory. This is done in not only rural churches, but also in many convent chapels of Religious, by a single priest. The omission anywhere of the service must rest on a misunderstanding, especially regarding Holy Thursday, when, with the Bishop's permission, a Mass alone may be celebrated to give Holy Communion to the faithful, as well as to those priests who (not having a pastoral charge) are not permitted to celebrate. The ceremonial of Saturday cannot be performed by itself, if that of Holy Thursday and Good Friday have been omitted.

THE SHORT FORM OF BLESSING THE FONT NOT PERMITTED AT PENTECOST.

Qu. In a recent number of the REVIEW it was stated with authority that the blessing of the Font at Pentecost is obligatory in all churches. Could we use the short form for this blessing, which is given for cases when, during the year, the Baptismal Water should fail? It would be a great convenience, since the Pentecostal service is rather long.

Resp. It is quite evident from the Rubrics that the Pentecost service in the Missal is intended for Pentecost, and that the obligation of blessing the Font, since it is declared to be of rigor, refers to the ceremonial of Saturday before the feast. The shorter form given in the Ritual, as is expressly stated there, is available for times *outside of Easter and Pentecost*.

THE JUBILEE REQUIREMENTS.

THE TOPIC.

We have already published the text of the Pontifical Encyclical¹ announcing the Jubilee of 1904; and a summary of the obligations and privileges implied in the making of the same within the time to be specified, outside Rome, by the Ordinaries of the different dioceses throughout the Catholic world. Some explanations in detail will prove helpful to those who have in hand the direction of the Jubilee exercises. It is first of all to be remembered that the Jubilee itself, though an ordinary prerogative exercised by the Sovereign Pontiff on occasion of his accession to the Papal chair, is in the present case to be regarded as a special homage to the Immaculate Virgin Mother of Christ. This means that all its acts are to be characterized by, and should aim at, an outward expression of devotion to Mary, the Immaculate Mother of Christ Jesus, our Redeemer. Whilst her creation as the chaste vessel of the Incarnate Word must arouse our gratitude to God on the one hand, it will stimulate, in the admiration which we foster for the Fairest of women, a love of purity in our own hearts—purity of intention, of word and action, whereby we attain union with Christ, whose beauty is without blemish, *tota pulchra* with that chaste grace which He imparted first of all to Mary.

Those who would be well informed about the history of Jubilee Indulgences we refer to Father Thurston's *The Holy Year of Jubilee*, published on occasion of the Jubilee of 1900, which is not only an exhaustive account, but is also very interestingly written.²

This fundamental purpose—namely, the honor of the *Immaculata*—which gives a special character to the Jubilee exercises, should therefore determine the subject of the sermons, the spiritual reading, the chants and hymns in the public service, which lead up to the gaining of the Indulgence.

¹ THE ECCLESIASTICAL REVIEW, April, 1904.

² *The Holy Year of Jubilee*. An Account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis, Mo.: B. Herder. 1900.

THE INDULGENCE.

As to the Indulgence itself, it is of importance to remember the following points :

1. The Jubilee may be gained by every rightly disposed Catholic, young or old, sick or well, cloistered or secular, since the prescribed general conditions may be commuted by the proper authorities to this end.

2. The time specified for those who make the Jubilee *in Rome* expires on June 2d. For those who wish to make it outside the city of Rome, the time extends to December 8th. But the works prescribed are to be performed within three months, to be specified by the Ordinary of each diocese for his own flock. These three months need not follow each other in immediate succession. Thus, a bishop may announce the Jubilee in his diocese for the three months of July, August, September ; or for May, June and September, so as to allow for the inconvenience of many absent or indisposed during the hot vacation season ; or for two months and twenty days, leaving the last week to the beginning of December, so as to conclude with the feast of the Immaculate Conception, which is at the same time the Patronal Feast of the Church in the United States.

3. The Indulgence of the Jubilee may be applied to the souls detained in purgatory. But it can be gained *only once*, whether that once be applied to the living or the dead. (In this the Indulgence differs from the ordinary Jubilee, as also in the following point.)

4. The present Jubilee Indulgence does not imply a suspension of other ordinary Indulgences, plenary or partial ; but these retain their full virtue.

5. Persons travelling on land or sea, and thus prevented from making the exercises in the prescribed form, time, or locality of their domicile, may gain the indulgences if they perform the prescribed works as soon as they can, morally speaking, after their return home, or in the place and according to the rules of the temporary domicile where opportunity offers. Hence a person may begin his Jubilee in one place and complete it in another.

THE WORKS PRESCRIBED.

6. The works prescribed in detail are :

(a) to visit a church ;

(b) to fast one day ;

(c) to confess and communicate worthily.

7. The visit to the church designated may be made in common by a number of persons, in procession, or by the individual alone.

8. It must be a visit specially made for the purpose. Hence the obligatory attendance at Mass will not suffice. When, owing to the crowded condition or any other legitimate cause, a person is prevented from actually entering the church, the Indulgence may still be gained by reciting the necessary prayers at the door.

9. The churches to be visited are designated by the Pope. For Rome, any one of the four great basilicas (St. Peter, St. Paul, St. Mary Major, and St. John Lateran) ; for cities elsewhere : the Cathedral for those who live in the cathedral city ; in other localities the parish church, or the principal church of the place where there is no regular parish church.

10. Three visits are prescribed. They may be made in one day ; or on different days.

11. The devotions to be performed in these visits are not defined beyond the obligation of reciting some definite (vocal) prayers according to the intentions of the Holy Father ; these are : the liberty and exaltation of Holy Church and the Apostolic See, the extirpation of heresies, the conversion of sinners, the concord of Christian princes, the peace and union of the faithful, etc. The "Our Father" and "Hail Mary" repeated with the above general intention would ordinarily suffice.

12. The fast prescribed is a real fast, without dispensation or indult as to the abstinence. Hence it means one meal without flesh meat, eggs or milk (*lactinia*), butter, cheese, or the like. In other words : only fish (sea fruit) and vegetables.

13. In regard to this fast it is to be observed, that it may be made on a Friday or any abstinence day such as the Ember days (in the United States where *lactinia* are usually permitted on these days, except for this Jubilee fast).

14. The usual collation outside the principal meal is permitted (without eggs or milk, etc., as above).

15. The obligation of sacramental Confession and Communion is distinct from the annual or Easter obligation; but those who receive Viaticum may make it the fulfilment of the Jubilee condition.

THE POWER OF CONFESSORS TO COMMUTE OBLIGATIONS OF THE JUBILEE.

1. It is left to the conscientious discernment of confessors to change the prescribed works of devotion, wherever the circumstances of their penitents render it necessary or advisable. Thus persons who are unable to go to the cathedral or parish church, or who are too delicate to fast or abstain, may have these obligations changed into other acts of penance or prayer suitable to their condition, if they apply to the priest who acts as their confessor for the time being.

Children who have not made their First Communion are of course dispensed from the obligation of receiving; they are not dispensed from the fast or abstinence, unless the confessor for good reasons change the obligation in their case into some other work of piety.

2. The confessor of a person in these cases is any priest (enjoying ordinary faculties) within his own diocese whom the penitent may select. This applies equally to seculars and regulars. Cloistered religious may choose any confessor approved for their Order.

3. The right of choosing a confessor with a view to the privileges of the Jubilee obtains only once—namely, for the confession by which a person intends to satisfy the obligation for gaining the Indulgence. This does not, however, mean that a penitent who has forgotten some essential of the confession and returns to the same confessor (or even another confessor), is thereby deprived of the benefit of the Indulgence. The commutation of works for gaining the Jubilee may be made by a confessor outside the confessional, provided the penitent recurs to the same confessor for absolution.

4. The faculties of confessors entitle a penitent to be absolved (at the one Jubilee confession) from all sins and irregularities, except certain cases of solicitation and such as have censures

attached to them which affect the external regime of ecclesiastical government.

5. Confessors have the faculty of commuting (not dispensing from) vows, by substituting some other obligation for the specific vow to which a penitent had bound himself or herself. But this faculty does not extend to—

(a) The vow of *perpetual* chastity, whether made in private or in some religious community. Temporary vows are not included in this exception; hence a confessor can commute these.

(b) The vow of entering a religious community whose members make solemn vows. A vow to enter a convent whose members make only simple vows, is not included in this restriction.

(c) The vows implying a compact made between two parties, and accepted by a third. Among these are classed the religious vows, whether perpetual or temporary, of obedience, poverty, etc., in a regular community. In these cases the subject has made the vow entailing obligations toward others and accepted, which bind him or her to the society and its legitimate superior.

It stands to reason that vows made with a view to avoid probable sin (called *preservatives* from sin), such as to abstain from drinking, gambling, etc., unless they proceeded from unreasonable scrupulosity, should not be commuted.

6. The confessor cannot absolve from canonical irregularities, except such as have been incurred through the secret violation of censures. This absolution has value only in conscience, or for the *forum internum*.

CATHOLIC MISSIONARY ACTIVITY.

I.

Under the title, "In the Jungles of Africa," the Rev. Ign. Lissner describes in this issue of the REVIEW the main difficulties with which the Society for the Conversion of Africa has to contend. These are not simply lack of sufficient funds to equip the missions, but chiefly the severity of the torrid climate, which kills off hundreds of devoted priests before they are able to enter upon their duties, prepared, in a measure, by actual contact with the natives and familiarity with their manners and language. As a

solution of the difficulty, which at present allows only an average of hardly three years' life to each missionary in the western African territory, Father Lissner proposes the foundation of Catechist seminaries, wherein the natives themselves may be trained to supply eventually the work of the European missionaries. This scheme is approved in the following

LETTER OF COMMENDATION FROM HIS EMINENCE CARDINAL GIBBONS.

BALTIMORE, MD., March 22, 1904.

Every true follower of Christ will find in the pages of this highly interesting and instructive pamphlet an application of our Saviour's words: "The harvest is ripe, but the laborers are few." What is this but an eloquent tribute to the zealous labors of those who heeded the call of our saintly predecessor in this See, as well as of those who followed in their footsteps. Owing to their well-directed efforts, blessed by the grace of God, the possibilities of Christianizing the coasts of Guinea are truly inspiring. The actual realization of these possibilities is largely in the hands of those to whose generosity a missionary of that distant land now makes an earnest appeal. What more worthy our ambition than to further the labors of those whose lofty aim is to win souls to Christ.

The poorest in our land live comfortably compared to the missionaries who traverse those distant regions. Who then will hesitate to contribute toward the success of the noble project so faithfully outlined by one who has devoted his life to this blessed work, and who now begs our American citizens to come to his aid?

It is a pleasure for me to endorse this undertaking and to recommend Father Lissner and his work to the charity of my brethren in America.

J. CARD. GIBBONS.

In connection with the soliciting of aid, Father Lissner is authorized to prepare a

MEMORIAL OF THE FOUNDERS OF THE CATECHETICAL COLLEGE.

The names of all benefactors will be inscribed in a list, to be continually remembered at the altar and in the devotions of the Community.

The names of all those who give \$100 will be placed upon a separate tablet, as a memorial of gratitude, in the chapel of the college, while the entire list will be enclosed in the corner-stone.

Thus the flower of our converts and future catechists will have before their mind the names of all those to whom they owe their happiness and salvation. This list may include the names of a family, or of a parish if a pastor collects in his congregation the stipulated sum. A Mass is said every Friday in the year for our departed friends. Since His Eminence Cardinal Gibbons recommends this noble work and vouches for its necessity, earnest and intelligent men will not fail to realize its benefits and become shareholders by contributing to it.

All donations for the Catechetical College will be thankfully acknowledged by the

REVEREND IGN. LISSNER.

St. Mary's Seminary, Baltimore, Md.

Care of the VERY REV. E. R. DYER, S.S., D.D., Rector of St. Mary's Seminary.

II.

A priest who signs himself "From the Sacramento Diocese," sends us the following:

"Dear Rev. Father:

"I want to send \$50 to the Rev. Father Frèri for the Propagation of the Faith, but am not sure of his address. Please forward this P.O. order to him and oblige. Please do not mention my name for publication."

We have sent the money to Father Frèri. The impulse of the good priest from Sacramento Diocese is a result of the generous act and words of "Ignavus." For the rest it bears its own lesson of noble charity.

III.

The following letter, from Holy Cross Mission, Koserefsky P. O., Alaska, although not intended by its writer for publication, will bespeak a kind word for the labors of the good Jesuit Father for his Esquimaux, and therefore its appearance here will, no doubt, meet his indulgence:

"Dear Rev. Father:

"God bless your good heart for your beautiful letter. . . . We thank you very much.

"I wished to answer sooner, but have been so very busy. *La Grippe* has been here and laid his hand on many. We had also some

pneumonia, and laid away four of our little Esquimaux. It makes us sad to see them die, but their deaths are so beautiful and they are so glad and happy to die that we are consoled.

"We are very sorry to hear that you were sick. We do not forget you, Rev. Father, and we pray every day for you and your work. With the first boat we shall send you some work of our Indians, because we see you appreciate it. We received not long ago a severe trial from our Heavenly Father in the destruction by fire of one of our missions, the work of eleven years; of course there is here no such thing as insurance. All the missionary's manuscripts, which contained valuable studies of the native language, rather difficult to acquire, were burnt. He himself barely escaped, and arrived half-dressed in the neighboring Indian village, where he was supplied with clothes. It means that we shall have to begin all over again, and in the meantime we had to freight over during winter, with dog and sled, everything needed, as well as ourselves. The burning was surely the work of the enemy of souls, who must be furious at the good being done. Commend us to our Lord in your holy Masses and prayers, that we may get help.

"We have now at this place eighty-five little ones; many are yet weak from the plague. There is among them a blind boy, the only one left of a whole village. He got into a canoe and drifted down the Yukon with his Guardian Angel as pilot, and the canoe was washed onto the beach in front of the mission. It is touching to see him playing the harp for the sick children when in their beds. He plays well, too. He can now read stories, for we managed to get some type for the blind, and this helps his knowledge of English, so that we can use him, if need be, for interpreter. He also peels the potatoes and makes the kindlings and shavings. We have to employ every little hand, and by trying to make all help lead them to useful habits.

"The League of the Sacred Heart is working among the Indians, teaching them self-conquest and love for the Heart of Jesus. The First Friday is a great day here and full of devotion. It would do you good to see the Indians in the church, and how they prepare for First Communion. Oh, what a happy day for them! Good-bye, dear Father, I would like to write more, but you are busy. May this New Year bring you many graces and blessings.

"Gratefully in the Sacred Heart of Jesus,

"J. L. LUCCHESI, S.J."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Introduction to the Fourth Gospel. — First, we must take notice of two publications setting forth respectively the relation of the Fourth Gospel to modern thought and to the Old Testament. Professor J. L. Nuelsen is the author of the one,¹ and the Rev. Wilhelm Dittmar has written the other.² Professor Nuelsen defends the Fourth Gospel against the attacks of modern criticism. He finds that St. John's teaching is not at all opposed to the doctrine contained in Jesus' discourses as handed down in the Synoptic Gospels. And how shall we account for the critical antagonism to the historicity of the Fourth Gospel? The author is not at a loss for an answer. Modern thought, he says, is thoroughly at one with the principles of evolution. The Christ of the Fourth Gospel is wholly at variance with these principles. Hence the hostility of modern criticism toward the Fourth Gospel. —The first part of the Rev. W. Dittmar's work appeared in 1899. Both publisher and author deserve therefore great credit for the courage needed to complete their undertaking. The title-page sufficiently describes the character and the value of the work. But an appendix of seventy-eight closely printed pages enhances its worth far beyond the promise of the title-page. It accounts also for the relation of the present second volume to the Fourth Gospel, in spite of the fact that part second professedly deals with the Epistles and the Apocalypse. For in the appendix the author gives a list not merely of Old Testament passages actually utilized in the New Testament, but also of all the parallels to the New Testament he has found either in the Old Testament or in the apocrypha.

¹ Die Bedeutung des Evangeliums Johannis für die christliche Lehre; Gross-Lichterfelde 1903. E. Runge; pp. 24.

² Vetus Testamentum in Novo. Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta zusammengestellt; 2. Hälfte; Briefe und Apocalypse; Göttingen 1903, Vandenhoeck und Ruprecht; pp. viii—196-362.

A few years ago we mentioned in THE DOLPHIN supplement³ Kreyenbühl's theory that the Fourth Gospel is a Gnostic apocryphon written by Menander of Antioch.⁴ This theory has found no favor at all among scholars. Not to mention opponents of minor importance, H. Holtzmann and P. Corssen have written against it. The former treats it with irony;⁵ the latter is less bitter, but more decided, in his rejection.⁶—A. Schlatter has endeavored to prove the Palestinian origin of the Fourth Gospel by showing the Palestinian character of its language. He compares the language of both the Gospel and the first Epistle of St. John with that of Mechiltha (Exod.) and Sifre (Numb. and Dt. 1), thus proving that an affinity of diction exists between the former and the latter.⁷—Professor A. N. Jannaris has contributed to the *Expository Times*⁸ an original defence of the Johannine authorship of the Fourth Gospel. According to the Professor, John 1: 14 points so clearly to the Synoptic account of the Transfiguration that it must have been written by one of the eyewitnesses of this event. And since its authorship cannot be attributed either to Peter or to James, John must be considered as its author. Moreover, the writer suggests that *ὁ υἱ ἡγάπα* is perhaps a translation of the name John.—Professor B. W. Bacon has published an article entitled, "Recent Aspects of the Johannine Problem."⁹ In its first instalment he considers the relevant "External Evidence" which, he believes, may testify as well for as against the Johannine authorship of the Fourth Gospel.—The Johannine authorship of the Gospel is confirmed, at least indirectly, by C. W. Rishell's study entitled, "Hints Relative to the Date of the Fourth Gospel."¹⁰ Comparing Justin's Christology with that of John, the writer concludes that the Fourth Gospel belongs to the last years of the first century.—K. Horn has written a special

³ Nov., 1901, p. 156.

⁴ Das Evangelium der Wahrheit; Berlin 1900, C. A. Schwetschke und Sohn.

⁵ *Theologische Literaturzeitung*, xxvii, 6-11.

⁶ *Göttingische gelehrte Anzeigen*; clxiv, 583-594.

⁷ Die Sprache und Heimat des vierten Evangelisten; Beiträge zur Förderung christ. Theol., vi, 4.

⁸ *iv*, 459-463.

⁹ The Hibbert Journal, i, 510-531.

¹⁰ *Bibliotheca sacra*, lx, 244-260.

study on "The Origin, the Historicity, and the Tendency of the Last Chapter of the Fourth Gospel."¹¹—Here we must mention J. Drummond's recent publication entitled, *Inquiry Into Character and Authorship of the Fourth Gospel*,¹² and F. S. Gutjahr's *Glaubwürdigkeit des irenäischen Zeugnisses über die Abfassung des vierten Kanonischen Evangeliums*.¹³

Dr. J. Haussleiter, of Greifswald, has contributed three publications to the literature on the Johannine question: the first in the form of a lecture, the second in the shape of two articles, and the third in pamphlet form. The lecture considers the historicity of the Fourth Gospel, and may be found in the *Hefte zum Alten Glauben*.¹⁴ The two articles review the controversy about the Fourth Gospel, and have been published in the *Theologische Literaturblatt*.¹⁵ The writer points out that the first opponent of the authenticity of the Fourth Gospel was Karl Gottlieb Bretschneider (1820). He wholly rejects Jülicher's late theory that the Fourth Gospel is the work of a disciple of John the Apostle;¹⁶ for such a disciple would be wanting in truthfulness and insight in his account of the Father's testimony to the Son. In his third publication, Professor Haussleiter announces the discovery of two new Apostolic witnesses for the Fourth Gospel.¹⁷ He infers from the recurrence of "we" in the body of the Gospel that John wrote in the name of several eye-witnesses. These eye-witnesses speak in their own person in the appendix of the Gospel; but who are they? A clue to their identity is found in 21:2, where the list of disciples who went fishing closes with the mention of "two others of his disciples." The phrase itself shows little; but it is in keeping with the expression, "that other disciple," which denotes the Evangelist in

¹¹ Abfassung, Geschichtlichkeit, und Zweck vom Evangelium des Johannes, Kap. 21; Leipzig 1904, Deichert; pp. 199.

¹² London, 1904; pp. 544.

¹³ Graz, 1904; pp. vii—198.

¹⁴ Die Geschichtlichkeit des Jo.-Ev. Ein Vortrag; Leipzig 1903, Wallmann; pp. 20.

¹⁵ xxiv, 1-6; 17-21; Der Kampf um das Jo.-Ev.

¹⁶ Einl. in d. N. T., 3. u. 4. Aufl.; Tübingen u. Leipzig 1901.

¹⁷ Zwei Apostolische Zeugen für das Johannis-Evangelium; München 1904, C. H. Beck; pp. 58.

the body of the Gospel. An analysis of the list carries us still further. It convinces Professor Haussleiter that the two unnamed disciples are Andrew and Philip. Even this conclusion does not satisfy him. The last verse of the appendix gives him another clue to the very author. Do not the words "the world itself, I think, would not be able to contain the books that should be written" resemble the question in John 6: 9, "but what are these among so many?" Now, this question was asked by Andrew; Andrew, therefore, is the author of John 21. And what is the advantage of Haussleiter's discovery? He claims that the testimony of the two Apostolic witnesses removes all doubt as to the historicity of the Gospel. He does not perceive that this doubt must be removed before his arguments are of any value. Their cogency is not stringent even if the historicity of the Gospel be taken on faith.

Dr. Julius Grill has published a rather notable study on the Johannine question.¹⁸ Harnack divides the prologue from the rest of the Fourth Gospel; Grill maintains that the Logos-conception dominates the whole Book. Nor is this conception essentially Philonic. For abstractions are of subordinate importance in the Fourth Gospel. Jesus is endowed with the Logos-consciousness throughout, and as Logos He gives light and life to men. The concepts of life, and light, and glory, and of the Incarnation are exhaustively explained by Dr. Grill. He explains also why it was that the Evangelist did not employ the *wisdom* terminology as contained in the Old Testament and as connected with the Logos by Philo. In the current phases of Gnostic theosophy this term had been tainted with dualistic associations. It was, therefore, through an anti-Gnostic tendency that St. John emphasized the term *truth* instead of *wisdom*, making truth equivalent to spiritual reality. Two features add considerably to the value of Dr. Grill's work. First, his use of foreign religions in the elucidation of the Fourth Gospel; secondly, his splendid collection of Philonic parallels. In this respect, Grill's work surpasses that of Dr. Abbott, or Principal

¹⁸ Untersuchungen über die Entstehung des vierten Evangeliums. Erster Teil. Tübingen und Leipzig 1902, J. C. B. Mohr und Siebeck; London and Oxford: Williams & Norgate; pp. xii—408.

Drummond, and even of J. Réville.¹⁹ But in spite of all these excellences, the author is too much of a "prowler" to focus his researches in positive, terse, and coherent statements.

Professor W. Wrede, too, has published a work introductory to the Fourth Gospel.²⁰ He assumes the critical conclusion regarding date and authorship of the Gospel. Thus he can start with the discussion of its general characteristics. Beneath the historical narrative of the Gospel, he discovers throughout a theological purpose. And what is this purpose? The second part of the pamphlet answers this question. Wrede agrees with Baldensperger's view that the Fourth Gospel is essentially a polemic. It is directed not so much against the Baptist party as against the Jews. In fact, it is the first of the Apologies, and anticipates Justin's *Dialogue with Trypho*. Thus the Gospel ceases to be a work of meditation, permanent in its significance; it is valuable only in relation to its particular period and its special aims. This conclusion is the source of the main interest of Wrede's hypothesis, and it is the source of its ruin. More than this, it is the death-blow to all those systems of interpretation which regard controversy as the main aspect to be kept in mind even in explaining the "Spiritual Gospel." Indirectly, therefore, Wrede has done a great deal for the Fourth Gospel: his extreme conclusions have forced commentators into saner views of exegesis.—W. A. Lock has published a study entitled, "A Partition Theory of St. John's Gospel."²¹ He first states Wendt's theory that the *discourses* in the Fourth Gospel are of Johannine origin, and that the *historical passages* are of a later authorship. Next, he expresses his doubts about and his reasons against the theory. Wendt's theory has elicited two other refutations. The one was contributed to the *Expository Times*²² by J. A. Cross, and is entitled, "The Argument of Wendt's 'Gospel according to St. John';" the other was pub-

¹⁹ *Le Quatrième Évangile. Son origine et sa valeur historique*; Paris 1903, Leroux; pp. viii—356.

²⁰ *Character und Tendenz des Johannesevangeliums*; Tübingen 1904, Mohr; London: Williams & Norgate; pp. iv—71. The work forms Nr. 37 of the *Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte*.

²¹ *The Journal of Theological Studies*, iv, 194—205.

²² xiv, 331—333.

lished in *The Expositor*²³ under the heading, "Wendt on the Fourth Gospel." It is St. G. Wauchope who investigates in these latter articles the theory that John utilized a written source.²⁴

2. **Commentary on the Fourth Gospel.**—One of the most noteworthy of the recent commentaries on the Fourth Gospel has achieved a sad notoriety. It is among the books of the Abbé Loisy that were proscribed by a Decree of the Index Congregation, dated December 23, 1903.²⁵ So much has been written of late about the author's attitude toward the inspired writings of the New Testament that our readers need no further enlightenment on the subject.—Another recent notable commentary on the Fourth Gospel was brought before our readers in our November issue (p. 542 f.). Its author is Professor J. M. S. Baljon, favorably known among Bible students on account of his *History of the New Testament*, his *Commentary on St. Matthew*, and his edition of the Greek text of the New Testament, published respectively in the years 1901, 1900, and 1898. The good qualities of Baljon's new commentary²⁶ were sufficiently set forth in our former notice of the book. It is really to be regretted that the author represents the apparent inconsistencies between the Fourth Gospel and the Synoptics as irreconcilable.—We classify Ch. Oberhey's work entitled *Der Gottesbrunnen der Menschheit*,²⁷ among the commentaries on the Gospel of St. John, though the author wishes to have it regarded as an Introduction. The book is a popular presentation of the words of the Fourth Gospel concerning Jesus. It reduces them to the three heads: *Gottesbrunnen*, *Herrlichkeitsbrunnen*, and *Lebensbrunnen der Menschheit*.—It is refreshing to see that L. W. Schat Petersen has published a commentary on the Fourth Gospel which treats the inspired Book from a positive rather than a negative point of view.²⁸ The author regards as spurious v. 4; 7: 53–8: 11; 21.—We are glad to find among

²³ vii, 65–80; 135–146.

²⁴ Cf. also E. Riggensbach. Was haben wir am 4. Evangelium? Vortrag. Neukirchen 1903, Erziehungsverein.

²⁵ *Le Quatrième Évangile*.

²⁶ Commentaar op het Evangelie van Johannes; Utrecht 1902, J. van Boekhoven; pp. 343.

²⁷ Zur Einführung in das Johannesevangelium; Braunschweig 1903, Meyer; pp. x—126.

²⁸ Johannes' Evangelium; Kopenhagen 1903, Hagerup; pp. lxx—698.

the literary remains of F. Godet an *opus posthumum* on the Fourth Gospel.²⁹—Hm. Jacoby has published homiletic meditations on the Gospels of St. Mark and St. John.³⁰—Finally, we may draw attention to a new edition of B. Weiss' commentary of the Fourth Gospel.³¹ The well-known conservative tendency of both Weiss and Godet are a sufficient guarantee for the solidity of their publications.

3. Special Passages in the Fourth Gospel.—J. Belser has published a special study on the expression *οἱ Ἰουδαῖοι* as found in the Fourth Gospel.³² It has a triple meaning: it signifies the Jews as a nation; again, the inhabitants of Judea; finally, the rulers of Jerusalem. At times, the passages illustrative of these meanings overlap each other; but from this fact the author draws a new proof for the authenticity of the Fourth Gospel.—K. Furrer interprets all the geographical notices contained in the Fourth Gospel.³³ We need not add that he makes use of the light shed on the geography of Palestine by the recent discoveries.—M. Goguel has investigated the concept contained in the Johannine expression "spirit," considering the latter in its historical development.³⁴—H. Holtzmann considers the various attempts at newly arranging the various sections of the Fourth Gospel.³⁵ Some of these theories are accepted by the writer, others are rejected. The suggestion of reducing the three Feasts of the Pasch to fewer, appears to the author to have a bright future before it.—Finally, H. Pfeifer has contributed a special study on selected passages of the Fourth Gospel.³⁶ He premises, however, certain investigations which belong to the general introduction to the Book.

²⁹ Commentaire sur l'évangile de S. Jean, 4eme ed., tom. i; Introd. hist. et crit.; Neuchatel 1903, Attinger; 8vo, pp. xii—346.

³⁰ Die Evangelien des Markus und Johannes. Homiletische Betrachtungen. Leipzig 1903; pp. xii—255.

³¹ Das Johannes Evangelium, 9te neu bearbeitete Aufl.; Krit. exeget. Komment. über d. Neue Testament., ii Abt.; Göttingen 1903, Vandenhoeck; pp. iv—543.

³² Tübinger Quartalschrift, lxxxiv, 168—222.

³³ Das Geographische im Evangelium nach Johannes; *Zeitschrift f. neutestamentliche Wissenschaft*, iii, 257—265.

³⁴ *La notion Johannique de l'esprit et ses antécédents historiques*; Paris 1903, Fischbacher; pp. vii—171.

³⁵ *Zeitschrift f. neutestamentliche Wissenschaft*, iii, 50—60.

³⁶ Zur Behandlung des Evangeliums nach Jo., i Tl.: Umschau und Aufgabe; 2 Tl.: Zur Behandlung ausgewählter Abschnitte; Leipzig 1903, Hahn; 8vo, pp. 172.

Thus far we have enumerated special studies concerning Johannine *topics*; next, we have to mention special investigations concerning certain Johannine *texts*. To begin with texts contained in John 1, K. Meyer has published a monograph on the prologue and its relation to the rest of the Gospel.³⁷ He equally guards against Karl Weiss' explanation of the whole prologue as referring to the λόγος ἄσαρκος, and against Baldensperger's theory that the prologue is directed against the disciples of the Baptist.—F. C. Burkitt has written an article on "The Syriac Interpretation of St. John 1: 3-4."³⁸ He points out that the Syriac version supports Westcott and Hort's reading of the passage οὐδὲ ἔν. ὃ γέγονεν. "Without Him was made nothing. What was made, was life in Him."—Professor A. N. Jannaris considers "The Locus Classicus for the Incarnation Overlooked."³⁹ He believes that the expression λόγος in the prologue to the Fourth Gospel signifies "the cosmogonic oracle," by the utterance of which God created the world. The same is regarded as the subject of the phrase ἐγένετο ἄνθρωπος in John 1: 6, so that we read "the Word became Man" instead of "there was a Man."—A. M. Fairbairn compares the last words of the prologue, John 1: 18, with a parallel expression in the last discourse of Jesus, John 14: 8-9.⁴⁰ By means of such a comparison the writer endeavors to discover "The Governing Idea of the Fourth Gospel."—E. Nestle relates a Syrian legend, according to which Nathanael as a child was hidden under a fig-tree in order to escape the child-murder enacted at the command of Herod.⁴¹ This legend he connects with the "Nathanael under the fig-tree" mentioned in John 1: 50.—The Rev. G. M. J. Heigl, O.S.B., has contributed two pamphlets on the meaning of Jesus' words to His Mother, as related in John 2: 4: "*Quid mihi et tibi est, mulier?*" He endeavors to show that the expression means "What have we, I and you, woman?" In other words, how can we help in the present case,

³⁷ Der Prolog des Johannevangeliums. Nach den Evangelien erklärt; Leipzig 1903, Deichert; pp. iii—101.

³⁸ *The Journal of Theological Studies*, iv, 436-438.

³⁹ *Expository Times*, xiii, 477-480; xiv, 188 f.

⁴⁰ *Expositor*, vi, 161-176.

⁴¹ *Expository Times*, xiii, 432.

since we have nothing wherewith to succor.⁴²—W. L. Walker endeavors to explain the occurrence of the cleansing of the temple in John 2: 13–22 by the hypothesis of a misplacement of the passage in one of the original manuscripts.⁴³—V. Bartlet has written on the same passage of the Fourth Gospel as well as on John 4: 43–45.⁴⁴—A. D. Gibson, A. H. Walker, and A. S. Algen have contributed to the *Expository Times*⁴⁵ three short notes on John 3: 5, *i. e.*, on the meaning of the phrase “born again of water and the Holy Ghost.”—We mentioned in the April issue a number of papers on Bethesda which occurs in the beginning of John 5.—C. Taylor and B. Weiss have published new studies on “The Pericope of the Adulteress” in John 7: 53 to 8: 11. The former writer shows that the incident occurs not merely in the *Apost. Constit.* and the *Didask.*, but also in the *Shepherd of Hermas*;⁴⁶ the latter compares his text of the pericope with that of Soden, and defends his method of textual criticism.⁴⁷—R. Béhague illustrates the literary beauty of the Gospels by an appeal to the dramatic character and form of John 9.⁴⁸—C. Van Cleemput develops the threefold activity of the Holy Ghost against the unbelieving and godless world as described in John 16: 8–11.⁴⁹—J. D. White is of opinion that it is the main purpose of the fourth Evangelist to exhibit the greatness of soul of Jesus in His crucifixion.⁵⁰—F. Blass does not wish to admit any textual emendation in John 19: 35; still he believes that the text is critically uncertain, and cannot be urged against the Johannine authorship of the Gospel.⁵¹

⁴² Stud. u. Mitt. a. d. Bened. u. d. Cisterc. Orden; zwei Separatabdrücke; Brünn 1901–1902, Selbstverl.; pp. 20–14.

⁴³ *Expository Times*, xiv, 286 f.

⁴⁴ *Expository Times*, xiv, 118–121.

⁴⁵ xiii, 429.

⁴⁶ *The Journal of Theological Studies*, iv, 129–130.

⁴⁷ *Zeitschrift f. wissenschaftliche Theologie*, xlv, 141–158.

⁴⁸ *Une page littéraire des Évangiles*; Rev. du Clergé franç., xxxv, 39–52.

⁴⁹ *Nouvelle Rev. théologique*, 1902, 471–478.

⁵⁰ *Expositor*, vii, 434–441.

⁵¹ Theol. Studien u. Kritiken, lxxv, 128–133.

Criticisms and Notes.

NEWMAN. By William Barry. (Literary Series.) Illustrated. New York: Charles Scribner's Sons. 1904. Pp. 225.

Dr. Barry has given us a unique picture of Newman. It is in no sense conventional. He barely touches upon those personal qualities for which most of us love and revere Newman as the man of lofty spirit who sought truth simply; the generous controversialist who used his power to wither arrogance only when driven to defend the honor of his Church; the friend who, despite "a temper imperious and wilful," drew to him the souls of men with a most attaching gentleness, sweetness, singleness of heart and purpose. Here and there we meet a glimpse of that passionate instinct of Newman's rare friendships, so well symbolized in the triple heart of his escutcheon as Cardinal, as when he cries out over Hurrell Froude's image, in death:

Ah dearest! with a word he could dispel
All questioning, and raise
Our hearts to rapture, whispering all was well
And turning prayer to praise.
And other secrets too he could declare,
By patterns all divine,
His earthly creed retouching here and there,
And deepening every line.

But if Dr. Barry makes mention of these things, it is briefly and with the graphic decision of a writer in whom intellectual genius predominates over the sentiment of expression. The early influences that directed the aspirations of Newman, the studies, especially of the Greek Fathers which culminated in the discussions known as the Tractarian Movement, his final conversion with the sacrifices it entailed, which have been so eloquently touched upon under the figment of Charles Reding, by the author of *Loss and Gain*,—these facts are treated in the book before us merely as preliminary statements necessary to a full comprehension of Newman's character as a writer, and his position as an important representative in the history of English Letters.

But it must not be imagined that Dr. Barry attempts to separate

Newman's activity as a literary man from his religious influence. On the contrary. He shows how the whole strength and splendor of Newman's style and language are to be traced to the fervor of his convictions as one who sought the Catholic truth. He makes us realize that Newman was before all things a preacher and teacher; that he never had any ambition to shine in literature for its own sake; that if he became "the leading author of a school," it was that religion, not learning, or art, or style, as such might gain the benefit. The very qualities which we admire in the classic models, and for which Newman's style is sometimes exclusively praised by those who forget that his graceful use of such weapons was but an accident to the deeper and nobler purpose of expressing the convictions that make for truth and virtue, as illumined by Revelation, are secondary aims with him. He looked upon the ideals of "order, tranquillity, popular contentment, plenty, prosperity, advance in arts and sciences, literature, refinement, splendor," as lesser gifts than any of those which come to us through religion. The gentleman of the world with his calm reason, his graceful manner, his correct speech, was to him the legitimate product of classic heathenism, very inferior to the emotional and inconsistent Christian who bases his moral action upon motives that proceed from supernatural sources of evidence. And so Newman regards literary culture. He believes that true excellence in art is the monument not so much of skill as of power; and power comes not from training, though training may help its use, but from a divine grace that begets an inexpressibly keen conviction. Thus the force and surety of any great writer's logic may be "imaged in the tenderness, or energy, or richness of his language."

With these preconceptions of Newman's genius and aim does Dr. Barry analyze the *Apologia pro vita sua*, which demonstrated to English minds its writer's own love of truth. He follows up the position thus established by showing how Newman set to work creating a method whereby truth was proved to be attainable. This leads our author to a splendidly argumentative survey of his subject's logical powers to demonstrate the cogency of Catholic belief, as set forth in the University Sermons and in the *Grammar of Assent*.

From this Dr. Barry gracefully leaps over into what may be called Cardinal Newman's new life. Of the *Grammar of Assent* its writer had said "it is my last work." He meant to remain henceforth a hermit in his Oratory at Edgbaston. It was not to be quite so. But despite his being forced to take up the discussion with Gladstone

regarding the bearing of the Vatican Decrees, and his subsequent elevation to the Cardinalate, Newman's "every third thought had," as his biographer expresses it, "been his grave." In 1865 the death of a dear friend had aroused musings upon the subject which he afterwards cast into the form of a dramatic poem. By accident it was found among his papers which had been submitted to a Father with something of a suggestion to destroy early useless literary efforts of the recluse at Birmingham. Among such papers was *The Dream of Gerontius*, which Dr. Barry also passes in principal review, and likens to Calderon's *Autos Sacramentales*, at once an allegory and an act of faith.

With this our author sums up in two following chapters the characteristics of Newman as a literary man, and as an historical figure, assuming its natural position among the greatest influences in English Letters during the nineteenth century.

We have said, following Dr. Barry, that Newman had no ambition to shine in literature for its own sake. This does not mean that he was not careful to imitate the best classical patterns and to take great pains with everything that he wrote. Indeed he himself assures us of this, showing that he fully realized how valuable is the correct and graceful disposition of thoughts and words as weapons in the defence of truth. The secret of good style is the intimate conviction and knowledge which the speaker has of the thesis for which he pleads; and hence our author in outlining the figure of Newman for this series of "Literary Lives," must necessarily dwell upon those convictions principally as giving shape to the raiment in which the possessor dresses them. "Every day Newman made a point of translating one English sentence into Latin," which language he wrote, we are told, with ease and idiomatically. His model was Cicero. Hence his style incorporates naturally the Roman's structure of sentence and period, the rhythm which his ear, fastidiously keen, demands. There is in Newman's writings the "leisurely rhetoric, the senatorial grace, the instant authority" of the prince of Latin prose writers. The French critic Dimnet likens him to Bossuet, though Newman is perhaps even somewhat more academic. He is strikingly different from Macaulay, inasmuch as he lacks the conscious fury of the Western Celt. He employs less of coloring in his imagery than Ruskin, less of sound than De Quincey; in his spiritual affinities as in his fortunes and natural disposition he resembles Fénelon; and yet he stands out in solitary contrast from all these. He is inimitable, because he is so nat-

ural, and nature does not often show two souls alike. As a teacher, Newman is the demonstrator of the idea of growth, of development by the process of incorporation, in Catholic doctrine and discipline. His four great leading principles are—implicit reason, economical representation, symbolic expression, and the necessary development that goes with adaptation of faith to growth. Thus he bridges the gulf between reason and experience.

The sum of his writings, says Dr. Barry, portray a man "whose language, always sincere, was wrought up little by little to a finish and a refinement, a strength and a subtlety, thrown into the forms of eloquence beyond which no English writer of prose has gone. It had its limits, at least in the using. But there seems to be no subject and no character to which it would not be equal. It is invariably just, tender, penetrating, animated, decisive, and weighty. It is eminently pure. It has learned to smile; it can be entertaining, humorous, pleading, indignant, as its creator wills. It lends grace and persuasive charm to the most recondite of arguments. It is at once English of the centre and Newman's own style, inimitable because it is natural. By it he will live when the questions upon which it was employed have sunk below the horizon, or appear above it in undreamt-of shapes; for it is itself a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples and continents which shall bear onward to far-off ages the language and literature that entitle England to a place beside Rome and Hellas in the world's chronicle."

These are graceful words and are evidence how aptly the painter of this literary portrait of Cardinal Newman has been chosen.

ARTHUR WALDON.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFÜHRUNG. Von Dr. Cornelius Krieg, Prof. Universit. Freiburg Brsg. Freiburg Brsg., St. Louis, Mo.: B. Herder. 1904. Pp. 558.

The science of Pastoral Theology received a notable impulse, if it was not actually created, in Germany, when, more than a century ago, under the auspices of the enlightened Empress Mary Teresa, an edict was issued by which this pastoral discipline was to become a distinct branch of instruction in all the seminaries and universities of the Austrian monarchy. Since then German theologians have continually perfected the system of study in this direction. The work of Sailer paved the way to a much more thorough analysis of the pastoral duties

and responsibilities than had been customary with writers who either drew exclusively from the excellent but diffuse reflections upon Scriptural doctrine of the early Christian Fathers, or tended to the opposite extreme of a purely speculative method which fostered rationalism rather than sound practice. With Amberger, Benger, Schüch, and others, a golden mean was found which served well the purpose of healthy pastoral training.

Of late years a new growth of errors in the social order has of necessity given to pastoral activity a new care. To teach the Catechism to the young, to explain the Gospel and the liturgy to the grown, to baptize and marry, to visit the sick and bury the dead, were the chief duties of the pastor. The trades managed their affairs without him, politics did not concern him, the municipal progress did not require his guardianship, and charities had their appointed channels in the keeping chiefly of religious Orders. But to-day trades and labor have taken sides in a conflict in which moral issues are involved; politics have assumed an attitude threatening the rights of conscience; charity has been forced to yield a large measure of its sphere to mere philanthropy, in which a broad humanitarianism usurps the interests of religion. These are therefore fields in which the pastor, if he would safeguard the welfare of souls entrusted to him, must take up his labor.

To accomplish such labor with prudence and good results, specialization of knowledge and practice becomes a need in the pastoral field; and Dr. Krieg has set about the task. His work differs from the manuals of Pastoral Theology that have gone before in this—that he enters into the details and individualities of the priestly work as they are manifested under the new conditions of modern public, social, and domestic life. The amount of erudition in the first volume is astounding, yet the author does not lose sight of the practical bearings of his subject throughout. Having dealt with the principles underlying the care of souls from their objective and subjective points of view, he enters into the actual working sphere, first of all, by a study of the child. The temporal and spiritual needs, the capacities, the opportunities of the twofold culture fostered in harmony and applied to each class of his flock, are carefully analyzed, until the reader has a full perspective of every age, disposition, capacity, and ailment to be encountered or dealt with in the priestly life.

Next he takes up the warfare against the evils that beset or threaten these various temperaments, dispositions, positions, tendencies, and

deficiencies. He studies the diseases of the soul in their various characteristics and inmost nature, the biology of sin and the pathology of the soul are his special themes, until he reaches the stage when these studies may be applied to the individual and the family. Thence, by systematic methods, he advances toward the study of community life. Here, too, the specialist is in evidence. The Catholic fold, the School, Temperance, the Press, Fraternity, Intellectual Progress, the Labor Union, Charities—these are but isolated themes which he thoroughly studies in their principles and mutual bearings upon the social life. An excellent feature is the reference to the literature on any subject of which he treats, available, of course, in the vernacular.

We have given the barest suggestion of the treasury which this volume contains for the student-priest, all available for practical use. The work is amply exhaustive, and though this volume is in a sense complete, there are to be four more—one which will deal with the literature of the Special Care of Souls; a second on Catechetical Instruction; a third on Homiletics; and a final volume of Liturgics.

The book is a decided accession to the literature of the subject, and will undoubtedly take its permanent place as an authority in Pastoral Science.

THE ROMAN PRONUNCIATION OF LATIN. By John B. Scheier, C.S.C., Professor of Latin in the University of Notre Dame, Ind. University Press. 1904. Pp. 70.

Professor Scheier makes a conclusive plea for the adoption of a uniform pronunciation of Latin. At present the various nationalities carry more or less of the quality of their native language into the pronunciation of the Roman. Thus the Italian says for *sanctificetur* "sanctifitshetur," the Frenchman, "sanctifiscetuer," the German, "sanktfitsetur," etc., whilst the old Romans pronounced it "sanctifiketur." A like difference may be recognized in the pronunciation of the letters *g*, *s*, *z*, and in some of the vowels.

It is not difficult to prove what the pronunciation was in the mouths of men like Quintilian, or Cicero, and Father Scheier brings together a number of authorities of the earlier classical period to demonstrate the actual usage among the Romans of the classical age. As a matter of fact this pronunciation, which approaches the Greek forms, has been adopted in most of our classical schools and in the universities.

The question remains whether this standard of the classical period of Rome should be adopted in the Church, where Latin is the ordinary

liturgical language in constant use by the clergy and those who serve or sing in its choirs. We believe not, and this for two reasons. In the first place it surely will not commend itself to the greater part of those who use the Latin as a living and professional language, namely, the immediate heirs of the Roman tongue, the Italians. This applies to all who partake of that heritage by receiving their training under the tutelage of ecclesiastical Rome. Secondly, it ought not to commend itself to those to whom Latin is not a dead, classical language of the Augustan age, but a living tongue which shares with all other languages the privilege of adaptation and progressive change.

To those who study Latin as a relic of the past, embodying pagan thought and culture, from which much may be learnt for our improvement, the language of the Romans presents itself as a bit of archæology ; and they use it as such.

But to the Catholic, the priest, the student of liturgy, and the official ministers of the choir, as well as the reader of the sacred service, it is the living tongue of the Mother Church, in which the Pontiff speaks invariably to the entire fold, in which the celebrant of the divine services offers his petitions, utters his thanksgiving, and pronounces his blessings. Now for the pronunciation of that language there may be a standard of long ago, accredited in pagan ages, but the son who listens to his father's voice and monition will not care for the ways his ancestors pronounced and spoke twenty centuries ago. He will adopt the pronunciation of his home where the tongue has been constantly spoken during all the ages since Cicero. That home is Rome, which, whilst it has kept the traditions, has, in course of time also yielded to those natural changes due to development, to which all other living languages have yielded in their way.

That the Romans are not likely to change their pronunciation of Latin, which is in conformity with the modern Italian, must be evident to any reflecting mind. And every reasonable mind, allowing that the standard which applies to other living tongues may be applied to the living language of the Roman Church, will admit that the Romans of to-day are no more unreasonable if they reject the proposal to go back to the days of Augustus for the pronunciation of their living tongue, than are Americans or Englishmen who object to hearken back to the utterances of Chaucer.

Whilst, therefore, we admit Father Scheier's claim that the Roman pronunciation of Latin two thousand years ago was somewhat different from the pronunciation of Latin used in Rome and by Romans to-

day, we do not think that his method could or should be applied apart from the classical school; and since most of those who study Latin with an idea of practical usage are likely to apply it for an ecclesiastical purpose, it would be ill-advised, even in our colleges, to introduce a pronunciation which is sure to be regarded as abnormal by those of the ecclesiastical household who know and speak the language as they do in Rome. The Roman clergy would smile or wonder at the innovation and probably refuse to understand it.

THE BURDEN OF THE TIME. Essays in suggestion, based upon certain of the Breviary Scriptures of the Liturgical Year. By the Rev. Cornelius Cliford, Priest of the Diocese of Newark; author of "Introibo." New York: The Cathedral Library Association. 1904. Pp. 389.

It is a beautiful suggestion to follow from day to day our Mother's holiest thoughts as they are being echoed in prayer and chant throughout the liturgical year in the Catholic churches and oratories of every land. Father Cliford had already shown his fine instinct for stirring piety by leading us to draw more generally from the fountains of the Church liturgy, when he published some time ago his volume explaining briefly the sense and force of the Introits, the opening antiphons of the daily Mass, which are like keynotes to the melodies of the various feasts and ferials of the ecclesiastical year. The present volume gathers in similar fashion, yet with a broader scope, gems of prayerful thought scattered through the lections of the Breviary. The initial chapter, "Catholics and the Liturgical Use of Scripture," is an admirable introductory to the understanding and use of the brief reflections which, under separate numbers, very much like Father Sheehan's *Under the Cedars and the Stars*, though in a somewhat different field of thought, make up the finely printed volume. There is much philosophy, much theology, and choice literary thought combined here in such fashion as to make spiritual themes of easy assimilation, even by minds distraught by a multiplicity of occupations. In truth, Father Cliford expressly aims at reaching such souls, and, so far as his workmanship goes, he is successful in the method he adopts. He takes some brief passage from the day's lesson of the liturgy, and turns it about in the sunlight of divine truth, until it sparkles like a diamond, and shows the hidden beauty of its prismatic colors to the simple eye. We may not quote, for we would fail to do justice by any isolated selection to the value derived from the excellence of the composition in which part illustrates part, and each paragraph invites to enjoyment of the rest.

DOCTRINA RUSSORUM DE STATU JUSTITIAE ORIGINALIS. Auctore Dr. Georgio B. Matulewicz. Cracoviae: Typis W. L. Anczyk et Soc. 1903. Pp. 237.

Since the beginning of the great influx of Slav Catholics into the United States of America, the student of theology has been forced to take cognizance of entirely new elements in the field of liturgical practices of the various rites in the Greek Churches. It is generally supposed that there are no doctrinal differences between those who profess allegiance to the Holy Roman See; and in regard to fundamental tenets of the Apostolic Creed this is true. In the application, however, of the sacramental system there are considerable variances. Thus a priest of the Greek Church in union with Rome exercises the right to confirm, which is in the Latin Church reserved exclusively to the bishops and those who receive the faculty directly from the Holy See. Similar differences exist with regard to the valid form of Sacred Orders. Nevertheless, all these distinctions have the express sanction of Rome, which supplies the requisite jurisdiction not only for the licitness but also for the validity of the acts.

There is, at the same time, a wide gap between the Uniate Greeks who acknowledge the supreme ecclesiastical authority of the Roman Pontiff, and the so-called "Orthodox" or schismatic Greeks who are subject to the Imperial Synod of Russia, or to the separated Patriarchal Sees under Turkish rule. From our theological text-books we learn that they differ from the Roman Catholic Church in refusing to accept two essential points of doctrine, namely, the "primacy" of the Apostolic See of Rome, and the "procession of the Holy Ghost from the Father and the Son."

As a matter of fact the faith of the Russian "Orthodox" Church, as represented by her theologians and her synodal expressions, is as much estranged from the Catholic teaching of the ancient Apostolic Church as are the Lutherans or Methodists. They have indeed a valid transmission among them of priestly orders, but beyond this a large code of authorized errors which go to invalidate the virtue of these sacramental rites.

Dr. Matulewicz points out how great, in fact, the departure of the modern Russian Church is from the old orthodox faith of the Apostolic Church. That difference touches first of all the very fountains of Christian teaching, namely, the canonicity of the Sacred Scriptures as defined in the Council of Trent. With very limited exceptions, the Russian Church of to-day rejects the inspiration of the deutero-

canonical Books of the Catholic Church. It accepts the canons of the first seven Œcumenical Councils and some particular synods. For the rest, it rejects the doctrine of the Church regarding the effects of the Sacraments *ex opere operato*; it holds that transubstantiation is effected solely in the words of Christ; that Confirmation lacks the virtue of an indelible character; that matrimony is not absolutely indissoluble; besides many other points touching the doctrine of indulgences and satisfaction.

Our author undertakes to show in particular the wide divergence of the Russian teaching from the Catholic on the subject of original justice and sin. With this purpose he reviews the statements of the most recent and recognized theological authorities in the Russian Church, points out their inconsistency when compared with the teaching of Russian authorities of the seventeenth century and even later ages, and refutes the objections which the "Orthodox" theologians make in charging the Catholic Church with Pelagian tendencies and a system of evolution of doctrine subversive of Apostolic doctrine. The Russian teaching on the subject of original justice embodies in great measure the condemned views of Bajus, whose limitations of the virtue of sanctifying grace reduced human action to the natural level of a creature without special merit or supernatural reward. The tract is remarkable for its lucidity and systematic argumentation and deserves the careful attention of our theologians.

TOWARDS ETERNITY. By the Abbé Poulin. Translated by M. T. Torromé. London: Burns & Oates, Limited; New York, Cincinnati and Chicago: Benziger Brothers. 1904. Pp. 312.

The author of this book of meditations desires to claim but one merit for it—sincerity. It is his hope to do a little good; to hearten the discouraged, to sustain on the rough road of duty those who are likely to falter, to assuage the anguished by inspiring in them resignation and trust. He wishes to help those who pursue their ideal in the dark and uncertain paths of life and to bring to them a keen appreciation of the strength of the divine promises; and, by raising a corner of the veil which covers the eyes of those who walk sadly, to urge them to patience and courage, that they may persevere till the end.

Each of the meditations which make up the volume contains many thoughts well calculated to fulfil the hopes entertained for them by their author, for the great fundamental truths of salvation gain fresh

coloring and a renewed interest as they are presented from the point of view of an earnest individual soul.

It is unfortunate, however, that the author's literary method is so faulty. The book lacks that order, logical sequence, and lucidity which we have come to expect as a characteristic of French workmanship. The meditations were apparently first delivered as conferences and later brought together to form a book. The style is, for the most part, emotional.

A MANUAL OF GREGORIAN CHANT. Compiled from the Solesmes Books and from Ancient Manuscripts. Society of St. John Evang.: Desclée, Lefebvre & Co. Rome, Tournai (Belgium). 1903. Pp. 394.

Among the numerous publications that point the way to a correct rendering of the Gregorian chant in the liturgy, this Manual is the one most accessible for English-speaking congregations. The object is to instruct the people to take part in the ordinary offices of the solemn service. This can be done only by training certain members of the congregation so that these may act as leaders; the rest, with books in hand, follow the melodies until they become accustomed to the reading and can take part in the chant.

Accordingly this Manual begins with a brief introductory instruction regarding the names, figures, value of the notes, and principal combinations of the Gregorian chant, exemplified by transcription in modern notation. A very important feature of this chant is the understanding of the rhythm and phrasing. It is in reality nothing else but the art of melodious reading according to a varied mode of raising and lowering the tone of the voice. The pauses are, like those of intelligent reading, determined by the sense, and this produces the phrasing. As it is therefore greatly helpful to know the meaning of the words, at least in a general way, in order to sing with proper expression, the English translation of the Latin text of the Mass is a useful adjunct in the training for the liturgical music. Accordingly the further contents of this Manual are the Ordinary of the Mass (English with the Latin), the chants for the Ordinary (Latin), the *Te Deum*, Compline, Hymnal for Vespers and Compline, including the Proper of the Season, the Common of Saints, and the Proper of Saints (Latin), Vespers for the Dead, Requiem Mass. Next follow a number of Latin hymns for the different feasts throughout the year; and the hymns, sequences, litanies usually sung at Benediction service. These last-mentioned pieces are quite numerous; there are twelve

tones for the *O Salutaris*, eight tones for the *Tantum Ergo*, etc. The Vesper psalms are not in this Manual, only the antiphons, versicles and hymns belonging to them; the psalms with their notation are printed separately in a Vesper book.

The settings of many of the hymns are taken from old Latin MSS. in the British Museum, some of the sequences are from the Sarum original. In the art of book-making, especially typography, our Roman publishers may have something to learn from their Ratisbon brethren of the liturgical press. The Pustets certainly gave us fine editions of the chant books, even if they were not the most approved as to text, for which, of course, that firm was not responsible. However, the St. John Society is evidently alert, and we shall soon be in possession of good guides to the best music for the church.

WEBSTER'S INTERNATIONAL DICTIONARY OF THE ENGLISH LANGUAGE. Being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, and 1884, thoroughly revised and much enlarged under the supervision of Noah Porter, D.D., LL.D. With a Voluminous Appendix to which is now added A Supplement of twenty-five thousand words and phrases. W. T. Harris, Ph.D., LL.D., Editor in Chief. Springfield, Mass., U. S. A. Published by G. & C. Merriam Company, 1904. Pp. 2011 + 238.

The new edition of *Webster's International Dictionary* is an improvement in many respects over those which have formerly appeared. It has been revised throughout, and, in addition, contains a supplement of twenty-five thousand new words and meanings embodying the changes which have occurred in the language during the past ten years, the period which has elapsed since the last edition was published. It has thus kept pace with the growth of our tongue, and is in the best sense of the term up-to-date. Accurate scholarship and careful work mark the supplement, and the same confidence may be placed in the correctness of the definitions as the main portion of the dictionary has long merited and enjoyed.

Literary Chat.

Dom Gueranger's *L'Année Liturgique*, which has been translated into several modern tongues, reaches in its French original (fifteen volumes) half a million (500,000) copies sold. It is a mine of information not only upon topics liturgical, but also theological, archæological and historical. It was therefore a most commend-

able thought of P. Biron, one of the disciples of the great Benedictine of Solesmes, to issue a separate volume in the nature of an index and guide to so useful a work. The title is *Table Générale de l'Année Liturgique*. (H. Oudin, Paris.)

The second volume of *Herder's Konversations-Lexikon* (Third Edition) includes the terms "Bonar" and "Eldorado." It is in every sense a useful, reliable and attractively printed encyclopædia for the use of the lay reader (as distinguished from the professional student). The fact of its coming from a Catholic firm and that it was gotten up by Catholics in order to counteract the noxious influences of popular encyclopædias which, under the assumption that the birth-place of German Protestantism need not give room to a just appreciation of Catholic rights, misrepresented the facts and persons which they discussed, gives a sufficient guarantee of the soundness of the information on religious topics. But quite apart from this, *Herder's Lexikon* is a thoroughly up-to-date source of information on all secular subjects of every kind, and ranks with the best literary products in the same field from other quarters. It is a worthy complement to that other fund of exclusively ecclesiastical information, the *Kirchen Lexikon*, published by the same firm.

Father Nolden's (Jesuit University, Innsbruck) handy little volume, *De Poenis Ecclesiasticis*, published as an adjunct to his *Summa Theologiæ Moralis*, now in its fourth edition, will prove a useful index to confessors as well as to students during the Jubilee Indulgence. The author has the gift of clear definition, and the Innsbruck publishers (Fel. Rauch—C. Pustet) know how to produce that clarity in their typographic fashion.

The idea of preaching in popular fashion on the *Pentateuch* is novel, at least in Catholic pulpits. One would think it a little dangerous, until we find how a parish priest in Freiburg (Baden) does it. Herder has just published a series of six such sermons on "The Creation," by Fr. Heinrich Hansjacob. They are remarkably solid and practical, not merely as an exposition of what Moses taught, but also as an application to present circumstances and conditions in the growth of Christian life and domestic sanctity.

In view of the approaching festivities in honor of the Immaculate Conception of the Virgin Mother of Christ it is proper to recall some of the works on the subject issued at the time when the dogma was defined by Pius IX. Perhaps the best treatise in English is that of Bishop Ullathorne, *The Immaculate Conception of the Mother of God* (London, 1855), which explains the dogma and its motives, and is written in that exquisite style of devout conviction which characterizes all the literary treasures of that saintly prelate.

A treatise (xxx—322 pp.) by Dr. J. D. Bryant, a physician and convert to the Catholic faith, entitled *The Immaculate Conception of the Most Blessed Virgin Mary, Mother of God*, was published in the same year (1855) by Donahoe of Boston. It is an affectionate tribute to our Blessed Lady, setting forth the doctrine of the Immaculate Conception, its reasonableness, its proofs from Scripture, from the tradition of ancient liturgies, of the Christian Fathers, the teaching of St. Bernard, St. Thomas of Aquin, and others on the subject, and the answers to objections made against the Dogma.

The Sadliers published simultaneously (1855) the *Polemical Treatise on the Immaculate Conception* by Cardinal Lambruschini, together with an historical summary of the doctrine in past ages, by Father Felix, S.J. The translation was made from the French version, by Mrs. Sadlier with the assistance of a priest who translated the Latin documents. This volume also contains Cardinal Wiseman's historic *Pastoral* on the declaration of the Dogma.

It will be remembered that Pius IX was in exile at Gaeta when he addressed the Catholic world on the proposed dogmatic definition of the Immaculate Conception. The London *Times* wrote of him on that occasion: "It is a matter of history, however singular and unwelcome such an assertion may sound, that in the very hour of his flight and fall, Pius IX was and is more entirely Pope and head of the Latin Church than many hundreds of his predecessors have been amid the splendors of the Lateran. Personally the deposed Pope has exhibited to the world no small share of Evangelical virtues; and though his political abilities proved inadequate to execute the moderate reforms he had entered on, from the unworthiness of his subjects and the infelicity of the times, yet the apparition of so benignant and conscientious a man on the Papal throne in the midst of the turmoil of Europe, has forcibly struck the imagination and won the affection of the whole Roman Catholic population of Europe."

The same year the late Protestant Episcopal Bishop, Arthur Cleveland Coxe, then Rector of Grace Church, Baltimore, raised his voice in protest against the Papal Definition. He was sure that American Roman Catholics would not accept the declaration of the Pope; they were not ultramontane, but animated by the Gallican spirit of independence, and they would "reject with professions of abhorrence" the innovation by which a Pope "without the formal sanction of an Ecumenical Council ventured to usurp the prerogative of defining such a dogma." He felt confident that the decision of Pius IX would soon be regarded by all sober Catholics in this country "as a nullity." To enforce this conviction he undertook to translate from the French a portion of a book published by the Abbé Laborde, in which the latter had attempted to prove *The Impossibility of the Immaculate Conception as an article of faith*. Mr. Coxe had scented the carrion and after feasting upon it resolved to spread the remains for the delectation of like tastes. The book is forgotten, and it is only as a proof of the idleness of the author's prophecies that we recall it now in face of the universal acclaim which the Catholic Church makes in behalf of a doctrine which fosters the noblest aspirations of our nature, and is a pledge of purity in the heart, the family, and society.

In answer to the futile statement that Pius IX violated Catholic traditions by attempting to define the dogma of the Immaculate Conception without the voice of the Episcopate in Ecumenical Council, we have the facts as related by Cardinal Wiseman, who was present in Rome on the memorable occasion of the solemn definition. "The Pope had written from Gaeta to ascertain the belief of the Episcopate on the Immaculate Conception and on the expediency of defining it. Six hundred and ten letters from Catholic Bishops came in answer to the Pope's appeal. All expressed belief in the doctrine, only four opposed its definition. Fifty-two doubted

its opportuneness. Petitions for the definition—which filled nine volumes—came from all parts of the world.” (*Life of Cardinal Wiseman*, Vol. II., p. 108.)

Readers of French will appreciate a work by Mgr. J. B. Malou, late Bishop of Bruges, *L’Immaculée Conception de la B. V. Marie considérée comme dogme de foi*. It is in two volumes, published at Brussels shortly after the definition. The same author also wrote a volume on the Iconography of the Immaculate Conception, in which he makes interesting researches touching the pictorial representations of the Dogma from the earliest times to our own. Unfortunately the work lacks illustrations.

The theologian who is in search of works on the Immaculate Conception will naturally go back to Carlo Passaglia’s monumental work, in two quarto volumes, published at Naples the year after the definition of the Dogma. Others have closely followed in the traces of the great Jesuit; so Cornoldi, S.J., and Aloys. Vaccari in his volume *De Corporea Assumptione B. V. M. in Coelum*.

In a recent article on the subject of “The Ideal College” the writer commented upon the desirability of cultivating a spirit of manly independence among students. He instanced the Rugby system pictured by Thomas Hughes in his *Tom Brown* as illustrative of excellent results, and pointed to the necessity of having the discipline of the College presided over or controlled by a priest of broad and gently firm character, who could sympathize with the students and by winning their affection direct them along the lines of right conduct.

None will question the beneficent influence of a certain freedom under the paternal watchfulness of a superior who substitutes the love of a conscientious parent for the “espionage” system of a prefect performing the task of headmaster from a sheer sense of duty. In many of our colleges, controlled by Religious, the paternal direction which favors the development of character under a system of honor recommendation is carried out, and where that system does not suffer from a desire to hold the pupils for their money’s worth, it is necessarily successful.

But it would be a gross mistake to apply the system of training suggested for a secular boys’ school or boarding college, to schools for children or in most cases even to those for grown-up girls. A boy’s character is mostly formed—so far as its bent and quality are concerned—at the age of fourteen or fifteen years. After that you may lead him or you may drive him, you cannot form him or transform him, unless in so far as his nature is capable of being altered by reflection. With the child, or with the girl whose development takes place mainly through the channel of the heart, the case is different. We have before us a small volume recently published, *De la Direction des Enfants*, by a French priest who has for many years had the charge of an educational establishment for children. He advocates a system of spiritual training for the young which admirably approves itself by the reasons he assigns and by the results which it has produced under his own eyes. That system takes for its central aim the habit of self-control cultivated with unrelenting perseverance by definitely though gently enforced practices of piety. No liberty of choice in the work of self-conquest, because it is a necessity for ultimate happiness and the right use of freedom; nor in

the selection of the methods, because the child can be no judge of what is of use and benefit to its character. But the object of the warfare with self, which is forced on the young mind and will, is liberty and its full enjoyment when the right use of it has become a fixed habit. That ought to be invariably the first stage in the child's education. When that stage has reached its period, then the "honor" and "freedom" and "not too much piety" system will be the testing of the good boy and the last resort for the improvement of the spoiled boy; whereas for the girl, if she have the habit of good, she will seek the privilege of cultivating it by the very approbation of her heart; and if she have not that habit, liberty will make her a shrew not to be tamed but by the hard strokes of misfortune.

But again, "enforced practices of piety" must not be understood to mean the hard insistence on mechanical practices which the heart is not taught to appreciate. A girl may thus be led to hate piety and to weary of attending chapel. We must create motives in the young heart; and this is the supreme wisdom of the educator. —More of this anon.

Books Received.

THEOLOGICAL AND ASCETICAL.

SPIRITUAL DESPONDENCY AND TEMPTATIONS. By the Rev. P. J. Michel, S.J. Translated from the French by the Rev. F. P. Garesché, S.J. Revised and corrected. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 278. Price, \$1.25.

THE AUTHORITY OF THE CHURCH. Pastoral Letter. By the Right Rev. W. H. O'Connell, D.D., Bishop of Portland. 1904. Pp. 65.

GOSPEL STORY OF THE PASSION OF OUR LORD. Compiled by the Very Rev. Arthur Canon Ryan. Catholic Truth Society, San Francisco. International C. T. S., 373 Fulton St., Brooklyn, N. Y. Pp. 40.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFUEHRUNG. Von Dr. Cornelius Krieg, Prof. Theol. Freiburg Universität. Freiburg im Breisg.: B. Herder (St. Louis, Mo.). 1904. Pp. 558. Price, \$2.80.

DE VIRTUTIBUS INFUSIS. Auctore P. Sancto Schiffini, S.J. Cum Approbatione Rmi. Archiep. Friburgensis et Superior. Ordinis. Friburgi Brigs.: B. Herder (St. Louis, Mo.). 1904. Pp. 695. Price, \$3.10.

LEHRBUCH DES KATHOLISCHEN KIRCHENRECHTS. Von Dr. J. B. Sägmüller, Prof. Univ. Tübingen. Freiburg im Breisg.: B. Herder. 1904. Pp. 834. Price, \$4.00.

DE POENIS ECCLESIASTICIS. Scholarum usui accommodavit H. Noldin, S.J., Prof. Theol. Universit. Oenipont. Editio IV. Cum approbatione Episc. Brix. et Superior. Oeniponte: Fel. Rauch (C. Pustet). 1904. Pp. 123. Price, \$0.65.

DIE SCHOEFFUNG. Sechs Kanzelvorträge, gehalten in St. Martin, Freiburg, von Pfarrer H. Hansjacob. Freiburg im Breisg.: B. Herder. 1904. Pp. 67. Price, \$0.60.

THE MESSAGES OF THE PSALMISTS. The Psalms of the Old Testament Arranged in Their Natural Grouping and Freely Rendered in Paraphrase. By John Edgar McFayden, M.A. (Glass.) B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. New York: Charles Scribner's Sons. 1904. Pp. xxii—334.

STORIES ON THE ROSARY. By Louisa Emily Dobrée, author of *Stories of the Seven Sacraments*, etc. Part III. The Glorious Mysteries. New York, London and Bombay: Longmans, Green & Co. 1904. Pp. 154. Price, 1s. 6d.

LITURGICAL.

S. LITURGIAE COMPENDIUM. Opera F. X. Coppin et L. Stimart. Sedulo recognitum novissimae rubricarum reformationi et accommodatum novoque ordine digestum. Editio altera. Parisiis, Tornaci et Lipsiae: H. & C. Casterman. 1904. Pp. 619.

COMPENDIUM SACRAE LITURGIAE, juxta Ritum Romanum, una cum Appendice de Jure Ecclesiastico particulari in America Foederata Sept. vigente, scripsit P. Innocentius Wapellhorst, O.F.M.S., Theol. Lector, olim Rector Sem. Salesiani et S. Liturg. Prof. Editio Sexta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1904. Pp. 601.

THE PARISH PRIEST ON DUTY. A Practical Manual for Pastors, Curates, and Theological Students Preparing for the Mission. Being a Brief Summary of the Prescribed Manner of Administering the Sacraments, the Service of the Dead, and Sundry Other Pastoral Functions in Accordance with the Roman Ritual. (The Sacraments). By H. J. Heuser, Professor of Theology at Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 143. Price, \$0.60.

LENT AND HOLY WEEK. Chapters on Catholic Observance and Ritual. By Herbert Thurston, S.J. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 487.

HORAE DIURNAE BREVIARIUM ROMANI. Ex Decreto S. Concilii Tridentini restituti S. Pii V, P. M. jussu editi, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recogniti. Editio III post alteram typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCIV. Pp. 327. Price, \$2.15 net.

MISSA XXI IN HONOREM SANCTI ALOYSII GONZAGAE C. ad duas voces aequales cum Organo. Auctore Michaele Haller. Op. 87. MDCCCIV. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 22. Price, \$0.35.

MISSA "ITE MISSA EST" (toni solemnis) quatuor vocibus inaequalibus concinenda, composita a Raphaele Lobmiller, praebendato et direttore chori musici ecclesiae cathedralis Rottenburgensis. Op. I. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 23. Price, \$0.35.

SIEBEN OFFERTORIEN zu den Hauptfesten der Mutter Gottes, nebst einem Pange Lingua für eine Ober- und eine Unterstimme mit obligater Orgelbegleitung komponiert von J. Quadflieg. Opus 24. Regensburg, Rom, New York und Cincinnati: Verlag von Friedrich Pustet. 1904. Pp. 39. Price, \$0.65.

Missa Coronata "Salve Regina." Quatuor vocibus aequalibus comitante organo concinendam composuit J. G. E. Stehle. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 26. Price \$0.40.

Missa Quinta ad quatuor voces inaequales composita a G. V. Weber. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 17. Price, \$0.40.

Requiem ad octo voces a capella auctori Josepho Niedhammer. Opus 18. 1904. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Frid. Pustet. Pp. 51. Price, \$1.25.

Gregorian Musio (approved), published by Desclée, Lefebvre and Cie. Rome and Tournai (Belgium):

Liber Usualis Missae et Officii pro Dominicis et Festis duplicibus. Prix, Broché, frs. 4.50.

Manuale Missae et Officiorum. Les rubriques et explications en latin. (*Notation grégorienne.*) Prix, Broché, frs. 2.25.

Le même que le précédent, mais en notation musicale moderne. 376 pages in-12.

Missae in praecipuis Festis. Appendix Missae et Officiorum Solesmensis Manualis No. 563. Pp. 40. (*Notation grégorienne.*) Prix, Broché, 0.35.

Le même en notation musicale moderne. Pp. 50 in-12. Prix, Broché, 0.50.

Officium et Missae Nativitatis Domini. Pp. 48 in-18. (*Notation grégorienne.*) Prix, Broché, 0.50.

Officium Majoris Hebdomadae juxta Missale et Brev. Rom. Pp. 186 in-18. (*Notation grégorienne.*) Prix, Broché, 1.25.

Office abrégé de la Semaine Sainte, texte latin et français. Pp. 144 in-18. (*Notation grégorienne.*) Broché, 1.00.

Kyriale (Ordinary Mass) édition latine. Pp. 80 in-12. (*Notation musicale moderne.*) Broché, 0.60.

A MANUAL OF GREGORIAN CHANT, compiled from the Solesmes Books and from ancient MS. (*Notation grégorienne.*) Pp. 440. Price, 3.10 frs.

Variae Preces ex liturgia tum hodierna tum antiqua collectae aut usu receptae 280 pp. in-8. (*Notation grégorienne.*) Broché, 3.00.

Psalmi in Notis pro Vesperis et Officio in omnibus Dominicis et Festis duplicibus, juxta ritum Romanum simul ac Monasticum. Pp. 160 in-18. (*Notation grégorienne.*) Broché, 0.75.

Officium Defunctorum, rit Monastique in-8 (*Notation musicale avec tous les signes rythmiques.*) Broché, 1.00.

MASSSES.—*In Gregorian Notation :*

Pro Pace, 0.10.

S. Angelae Merici, Virginis, 0.20.

In Festo S. Joannis Berchmans, 0.10.

In Praesentatione B. V. M., 0.10.

La Messe dite Royale de H. du Mont, 0.10.

In Modern Notation :

Messe "Magne Deus," 0.15.

Immac. Conceptionis B. M. V., 0.10.

In Nativitate Domini, 2 messes, 0.15.

In Epiphania Domini, 0.10.

Dominica Resurrectionis, 0.10.

In Ascensione Domini, 0.10.

Dominica Pentecostes, 0.10.

In Solemnitate Corporis Christi, 0.10.

etc., etc.

HISTORY.

SAINT PATRICK IN HISTORY. By the Very Rev. Thomas J. Shahan, D.D., Professor at the Catholic University, Washington. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. 77. Price, \$0.50.

NEWMAN. By William Barry. Illustrated. New York: Charles Scribner's Sons. 1904. Pp. x-225. Price \$1.00 net.

CATHOLICITY AND CIVILIZATION. By the Very Rev. Thomas Bouquillon, D.D. No. 6 of *Educational Briefs*, issued by the Philadelphia Diocesan School Board, April, 1904. Pp. 20.

PABST BONIFACIUS IX (1349-1404) und seine Beziehungen zur deutschen Kirche. Von Dr. Max Jansen, Professor, Univers. München. Freiburg (Breisgau): B. Herder. 1904. Pp. 213.

LIFE OF ANNE CATHARINE EMMERICH. From the German of Very Rev. K. E. Schmoger, C.S.S.R. Second Revised Edition. New York, Cincinnati: Fr. Pustet & Co. 2 volumes. Vol. I, pp. 602; Vol. II, pp. 700.

THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. X.—(XXX).—JUNE, 1904.—No. 6

STYLES OF CHURCH ARCHITECTURE.¹

THERE is no such thing as a style of architecture distinctly ecclesiastical. What goes by that name is simply ordinary secular architecture applied to ecclesiastical purposes. The Church never had a style of her own. When she needed a sacred edifice, she turned to the architects and builders at her command, and they in turn carried out her wishes according to the established rules and methods of the period.

Styles in architecture are a living growth, consequently ever changing, proceeding from one another by a sort of lineal descent, each style being only a modification of the one that went before it, and the most recent exhibiting unmistakable traces of the most ancient. Modern architecture is an imitation of the ancient forms. The architecture of the Middle Ages proceeds from that of the Roman, and the Roman architecture owes its most beautiful and striking features to that of the Greeks.

GREEK.

Greek architecture aimed at external beauty. Its characteristic edifices consisted of four walls surrounded by a row of columns, forming a quadrangular portico or peristyle. The columns were crowned and bound together on top by an entablature, which sustained the roof, and the gables at each end became the triangular enclosure known by the name of pediments. The essential

¹ This article is in the main a summary of studies on the subject of Church Architecture written for THE ECCLESIASTICAL REVIEW by the late Very Rev. Dr. John Hogan, and published originally in these pages during 1899 and 1900.

features, therefore, of all Greek architecture are the *column*, the *entablature*, and the *pediment*.

(a) The *column*, with its three component parts: the *base*; the *shaft*, with its happy proportions, its exquisitely tapering form, and its flutings or hollow mouldings; and the *capital*, with its parts: the *necking*, the *echinus*, and the *abacus*.

(b) The *entablature*, with its parts: the *architrave*, resting directly on the capitals; the *frieze*, a larger surface, generally decorated; the *cornice*, projecting over the rest and elaborately moulded or carved.

(c) The *pediment*, the surface of which is often laden with bas-reliefs, is the cornice, carried round the triangular gable at each end.

There are three *orders* of Greek architecture:

(a) The *Doric*, recognized by its massiveness, the absence of base to its columns, and the simplicity of its capital and entablature.

(b) The *Ionic*, more elegant and graceful, and distinguished by the *volute* or rolls of its capital.

(c) The *Corinthian*, discerned by the rich acanthus leaves and graceful helices and little volutes that adorn its capital.

The principal *ornaments* of Greek architecture are: *Mouldings* of definite form and combinations, imitations of the acanthus leaf, honeysuckle and palm, strings of oves and pearl-oves (*eggs* as they are sometimes called), and darts.

ROMAN.

Roman architecture was a reproduction or adaptation of Greek architecture. In it we find columns, entablatures, porticoes; and the Doric, the Ionic, and the Corinthian orders, with their usual ornaments, although with striking differences. The imitation of the Doric and the Ionic orders is far beneath the original, but the Corinthian, though extremely graceful as we find it among the Greeks, reached its perfection in the hands of the Romans.

The most characteristic feature of Roman architecture is the use of the *Arch*, practically unknown to the Greeks. It permitted the bridging over of ordinary openings, such as doors and windows, with small materials, and, later on, the construction of large vaults

and covering in of vast spaces. With the arch they combined the beauty of the Greek orders, so that the former represented the *constructive* element, and the latter the *decorative* element of their buildings. The orders were gradually modified. The sober, chaste ornaments of the Greeks gave way to others more elaborate and luxuriant. The columns, when too short, were raised up on *pedestals*, an element unknown to the Greeks. Frequently, several superposed rows of columns became necessary to reach the summit of the walls, and, with a view to variety, each row was made to belong to a different order.

Such were the conditions of the art when the Church was established, and had she been at the time sustained by secular authority, no doubt magnificent structures would have been erected in the richest Roman style for the purposes of the new religion. But it was only under Constantine and the Christian emperors that architecture began to pay homage to the true faith. By that time the art had already degenerated, although its traditions were never entirely lost, and it is from these that the Church borrowed methods and inspirations. In selecting the style to follow in her sacred structures, she could not think of adopting that of the pagan temples, for in size and in shape they were entirely unsuited for her needs; but there was another kind of building which adapted itself almost perfectly to the requirements of Christian worship,—the *basilica*—which became the prototype of the Christian church from the outset.

BASILICA.

The *Basilicas* of the Roman Empire were as a rule law courts or meeting-places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this portion, which was raised above the level of the floor, sat the judge and his assessors, while right before him stood an altar upon which sacrifice was offered before beginning any important public business.

This form was at once adopted with slight modifications for the Christian assemblies. The apse was reserved for the bishop

and his clergy; the faithful, separated according to sex, occupied the centre and side aisles, while between the clergy and laity stood the altar, together with the rostrum, from which the Sacred Scriptures were read and the sermons delivered. In short, the basilica became the normal type of religious architecture and has remained so throughout the Western Church. But it was otherwise in the Eastern Church, in which a new style was erected, called

BYZANTINE.

The *Byzantine* style became popular in the East after the seat of the Roman Empire had been transferred to Constantinople. It developed very gradually until it reached its perfection as we see it in the church of Sancta Sophia. This style seems to have been elaborated, as to form, from the circular buildings of the West. The Romans gave the round form to their tombs, and sometimes to their temples. Not a few of the early Christian edifices, especially baptisteries, were built in that shape. They were covered on top, sometimes by a wooden roof, sometimes by a dome, as is the case with the Roman Pantheon. This latter method of covering, transported to the East, became the characteristic feature of the new style.

The Eastern churches were crowned with domes, resting, not on the walls or pillars as in the Roman structures, but on four arches raised on the pillars, the triangular spaces formed by the arches and the circular base of the dome being built in and forming what was called *pendentives*. Instead of the circular form, these churches commonly assumed that of the Greek cross, the centre being crowned by the principal dome, while the branches were covered with lesser domes or vaults. The other features of Roman architecture almost entirely disappear. The columns frequently give place to piers; the entablatures are transformed or vanish; the capitals present an entirely new aspect, the foliage with which they are decorated being peculiar in shape and cut into the block instead of standing out from it, as in the Ionic and Corinthian orders. This style penetrated also into Western Europe and inspired the architects of a long line of domical churches.

ROMANESQUE.

The *Romanesque*, called by the French the *Romance*, and by the English the *Norman*, proceeds from the Roman, but everything in the latter undergoes a deep change. The *apse* is enlarged to accommodate a more numerous clergy. The *altar* is moved back, in order that the clergy may sit in front instead of behind. The *aisles* at either side of the nave, instead of stopping short at the apse, are carried round it. The *transept* is gradually lengthened at either side, so as to form a cross with the nave and its prolongation in the choir. Occasionally the transept assumes at each end an apsidal or rounded form. Besides the main altar others are introduced, sometimes in the transept, sometimes in small chapels which are gathered in growing numbers around the choir and the apse. At the same time, a series of *features entirely new* gradually appear and become the most distinctive characteristics of mediæval architecture.

(a) The *vaulted stone roof* was introduced to take the place of the flat inner roof or ceiling, more or less richly panelled and decorated, of the basilica. The first attempt was to span the space to be covered by semi-cylindrical vaults, but their enormous lateral thrust was too much for the sustaining walls, and this method had to be abandoned, except in the case of side aisles and other similar narrow spaces. Next, the method of intersecting vaults was introduced, dividing the roof into a series of sections, each of which rested on the parts of the wall corresponding to their extremities. These parts had to be exceptionally strong and this led to the introduction of piers and buttresses.

(b) *Piers* in the interior were substituted for the rows of single, close-set columns of the basilica. Separated from each other by the full breadth of the intersecting vaults, they were much fewer in number, but of enormous size, square, rounded, or decorated by small attached columns or shafts. Gradually they emerge from their original massiveness and become, little by little, light and graceful. While always strong enough to sustain the vertical pressure, they had to be protected against the lateral thrust of the arches on which the stone roof rested, and this led to the introduction of the buttresses.

(c) *Buttresses*. In Roman architecture pilasters or square columns were often built against the parts of the wall which were subject to special strain, and it is doubtless from them that the mediæval device was borrowed; but in shape, in variety, in importance, as well as in special purpose, the mediæval buttress is entirely different. It grows steadily in size with the practical requirements of the structure, and, at the same time, it becomes ever lighter to the eye.

(d) *Doors*. In Roman architecture and in the basilicas the doors were adorned simply by the mouldings of the jambs and lintel of the solitary arch that sometimes crowned them. In mediæval architecture, instead of the single arch right over the door, we have a series of arches ever larger as they approach the outer surface of the thick wall, spreading themselves out with the columns upon which they rest, and the vacant spaces between the columns are gradually filled with figures of sacred personages.

(e) *Steeple*s. Towers, spires, steeples, were not a part of Greek or Roman architecture. They were a pure product of the Middle Ages, and belonged to our churches long before they found a place in secular art. They served, first of all, to lift up the church bells high in the air so that their sound could be heard at greater distances in every direction. Then they were the first object to meet the eye of the traveller, guiding him to the sacred shrine. To the people themselves they were a perpetual reminder of God's presence among them. Finally, they added much to the dignity of the sacred structure, being a natural symbol of superiority.

In Italy they were generally built apart from the sacred edifice; in the rest of Europe they were a portion of the church itself. In many cases they were single, and commonly stood over the crossing of the nave and transepts, in the very centre of the structure. Occasionally we find a tower placed beside the door of the main entrance, and such a position naturally called for a corresponding tower at the other side, and of equal size. This second tower is sometimes smaller, or unfinished, or entirely missing, and the reason of this is to be sought for in the unexpected interruption of the work, or the lack of resources, or in the fact that they were built at different periods.

MEDIÆVAL GOTHIC.

The *Gothic* proceeds directly from the Romanesque, with its basilical form deeply modified, the vaulted roofs, the massive piers, the richly decorated porches and doors, the lofty towers. The difference between them, which at once strikes the beholder, is the apparition of the *pointed arch* in the Gothic. It was first introduced as a convenience, to lessen the lateral thrust of the vast curves that spanned the naves and aisles of the cathedrals. Then it offered another great advantage—that of vaulting with facility all sorts of irregular areas. Finally it came to be loved more and more for its own sake, as a thing of beauty.

The pointed arch gave an aerial aspect to the heaviest materials. Pillars, vaults, towers, were borne aloft. The broad surfaces of wall were replaced by the rich, harmonious tones of stained-glass windows. The heavy buttresses became light and graceful, stretched forth their powerful arms to sustain the roof, and each was suitably decorated and crowned by an elegantly designed pinnacle. The inner roof presented endless combinations, many of great beauty. The doorways, already rich and striking in the Romanesque style, were enlarged still more and adorned with hundreds of figures and ingenious devices. The whole sculptural decoration became more elaborate, more profuse and more refined.

This vast architectural movement began in the twelfth century. Its earliest movements belong to France. From the Royal Domain—that is, the territory placed under the immediate administration of the king—it slowly worked its way through the centre and south of France. It spread much more rapidly into the province of Normandy, and then passed over into England. Ultimately Germany, Spain, and Italy yielded to the general impulse.

Though visibly borrowed from France, yet wherever adopted it was only on condition of its accommodating itself to the earlier traditions of the various provinces. Everywhere we find striking differences bearing the unmistakable impress of local inspiration, adapting itself to the traditions, the requirements, and the varying tastes of each people, and at the same time showing with what

freedom and independence Gothic architecture was taken up and practised from beginning to end. The celebrated cathedral of Cologne, purely French in style, is perhaps the noblest of Gothic edifices.

RENAISSANCE.

Everywhere Gothic art gradually declined, and the degeneracy and decadence into which it had universally fallen in the latter part of the fifteenth century prepared the way for the total revolution which was about to follow—the *Classical Revival*. It came with the great upheaval which closed the mediæval era and opened that of modern history.

Modern architecture, like modern history, begins with the Renaissance and comes down to the present day. It is a consequence of that irresistible impulse which filled men with enthusiasm for all that belonged to classical antiquity. To think, to speak, to write like the ancient Greeks and Romans was the sole ambition of the philosopher, the orator, and the poet. To gather inspiration from the artistic creations that had escaped destruction soon became the supreme wish of the architect, as well as of the sculptor and the painter. Thus architecture which had been hitherto *creative*, now became principally *imitative*. As might be expected, Italy was the place in which the whole movement of the Renaissance originated, for there from north to south striking remains might be met of ancient monuments well calculated to awaken curiosity and suggest imitation. Rome became the great centre of the classical revival, but it is in Florence that it took its rise. Of the three great architects, Brunelleschi, Alberti, and Bramante, under whose guidance the transformation was accomplished in Italy, the two former were Florentines, and the third was formed at their school.

The change consisted at the outset chiefly in the adoption of the old Roman methods of construction and decoration. In the heart of the sixteenth century two architects, Palladio and Vignola, enthusiastic admirers of all that appertained to Roman art, set the example of strict adherence to all its most minute rules. In the following age its laws began to be applied less strictly. There was more of individual fancy, of caprice; more of elabo-

rate ornament than in the purer forms of Greek and Roman architecture; a more ostensible display of the dexterity of the architect.

France was one of the first to yield to the innovation. Spain was not slow to follow the example of France. England and Germany, upon whom the chill of Protestantism, which proved fatal to all religious art, had come, were much slower to move.

In this style, it is true, some of the methods and aspects of the Gothic remained, but the most characteristic feature of all—the pointed arch—was completely swept away; the infinite variety of Gothic sculptural decorations was superseded by the stiff and stately ornaments of Roman art, and, with the exception of Spain and England, the beautiful towers and spires ceased to form a part even of the most important religious structures, but in their stead rose a new feature—the dome in all its majesty and beauty. The dome of St. Peter's having once set the fashion, it was followed everywhere, so that a dome seemed to be the necessary appendage of every great religious edifice, and in the New World it stands forth as one of the most conspicuous features of religious or secular architecture. But because it is not a strictly classical feature, it has been sacrificed by some of our modern architects, whose highest ambition is to reproduce the ancient Roman basilicas as they stood, and farther back the old temples of Pagan Greece.

MODERN GOTHIC.

The supremacy so rapidly won by classical architecture had lasted for two hundred years. The principles and spirit of mediæval architecture were completely forgotten, and its products were spoken of with a mixture of pity and contempt. This condemnation was not a mere speculative judgment, but was acted upon practically whenever opportunity offered. A façade, perfectly classical, was attached to an unfinished Gothic structure, or some other adjunct was introduced among the surroundings of another style of art and of another age. New additions and decorations of the interior were all in classical style. The old Gothic columns were grooved to make them look like Doric or Corinthian. The choir and chapels were filled with modern paintings,

and, in order to light them up, the beautiful stained-glass of former ages was removed from the windows. The windows themselves were sometimes filled in, and in their place was set up some sculptural work or some new picture. The quaint devices and curious mediæval figures that covered the pavement of the floors were cast out to make room for the alternating slabs of black and white marble.

Thus proceeded the work of transformation. Almost all traces of mediæval architecture would soon have disappeared, had not a reaction come and a general movement for Gothic architecture set in during the nineteenth century. This movement began in England and grew rapidly. A host of draughtsmen, architects, archæologists, and artists explored the neglected treasures of the land and gave the results to a people in love with all things mediæval. Decayed monuments were admirably restored, not in the style of the day, but as nearly as they knew how in the style of the monuments themselves, and new and beautiful churches, Protestant and Catholic, and many of the most important secular buildings, were raised in one or another of the old Gothic styles. In France, Belgium, and Germany things followed a similar course.

From all this it is easy to discern the sources from which this country gathered inspiration for the construction of her religious edifices. For the first settlers, art in church building was out of the question; only a shelter was thought of. Gradually, reverence for God led priests and people to aim at something more—to add some sort of dignity, external and internal, to their places of worship. Naturally their thoughts went back to the distant homes they had come from; they remembered the churches they had learned to contemplate with awe, and their ambition was to reproduce what could be reproduced of them in a foreign land. Often the choice depended on the only available architect, who was told to do what he could do best, or was allowed to carry out what he preferred to do. This is how it happens that in this country all the styles of Europe are represented, and that none so far has obtained, or is likely to obtain, the mastery.

THE CONSTRUCTION OF A CHURCH.

THE following paper contains a general outline of the principal appointments to be considered by the architect in the construction of a Catholic Church. The topics are specified under distinct paragraphs. Each of these permits of further enlargement touching the choice and quality of the material, the character of the decoration, and similar details, into which we do not pretend to enter here, as we wish to limit our statements merely to the liturgical requirements of the case. The topics considered are the following :

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| I.—SITE. | XII.—PULPIT. |
| II.—ADJOINING BUILDINGS. | XIII.—CONFESSIONALS. |
| III.—SIZE. | XIV.—ORGAN GALLERY. |
| IV.—PLANS. | XV.—HOLY WATER STOUPS. |
| V.—FORM. | XVI.—FLOOR. |
| VI.—POSITION. | XVII.—COMMUNION-RAIL. |
| VII.—DOORS. | XVIII.—SACRARIUM. |
| VIII.—WINDOWS. | XIX.—BELLS AND CLOCK. |
| IX.—SACRISTY. | XX.—STATIONS OF THE CROSS. |
| X.—SANCTUARY. | APPENDIX—BAPTISTERY ; CEME- |
| XI.—ALTARS. | TERY. |

I.—SITE.

It is of great importance that the site selected for a church be a spot somewhat prominent above its surroundings. In any case the foundation should rise above the natural level of the place, so that the pavement of the church is reached by an ascent of three or five steps. It is, moreover, proper that the church be isolated in its position, that is to say, unconnected with and separated from the walls of other buildings, by at least a few paces. This is indicated by the *Pontificale Romanum* when it says: "Provideatur, quod Ecclesia possit exterius libere circumiri."¹

The locality should not be damp or marshy, or close to the side of a hill. When it is necessary to build the church on a declivity, enough space should be levelled artificially to accommodate the church and to leave additional room between the church and the end of the excavated portion, which latter is to be strengthened by a wall and provided with channels in different

¹ Tit. *De Consecratione Ecclesiae*.

directions, by which the water flowing into this space may be drained. For like reasons there should extend entirely around the church a pavement of cement, asphalt, or other hard material.

II.—ADJOINING BUILDINGS.

The dwellings of the clergy are properly placed by the side of the church, although separate and distinct from it. There may be a lodge for the sacristan or warden close to or above the sacristy in order that the church may be more easily guarded against sacrilege, theft, or fire. In this case, however, it is to be observed :—

1. that such dwellings must not obstruct or disfigure the view of the church from without, or prevent the light from shining through the windows ;
2. that there should be no window or door opening directly from such buildings into the church, through which persons may indiscriminately have a view of or access to the interior of the church.

III.—SIZE.

The church ought to be large enough to contain not only the regular congregation, present or future, but also to allow a liberal space for more than ordinary gatherings of people on occasions of special solemnity. St. Charles suggests that the average room given to each person ought to be something over three feet square, making separate calculation for the space occupied by the pillars, piers, walls, and benches.

IV.—PLANS.

With the possible exception of purely Greek architecture, any form of the art that has been considered² will accommodate itself for religious purposes. Having chosen a particular style and selected a competent architect, let him draw up the detailed plans. Whatever suggestions the priest may have to make, he would be ill-advised in urging an arbitrary combination of elements. Every competent architect will consider himself bound by the laws and traditions of his art, without attempting to combine styles which are essentially at variance in detail.

² *Vide* first article of this number, "Styles of Architecture."

V.—FORM OR GROUND-PLAN.

Unless the site enforce special limitations as to form, the very character of the church and the traditions back to almost Apostolic times demand that the ground-plan be laid out in the form of a cross. Where it is possible, the *oblong* or *Latin* cross is to be preferred. The part which corresponds to the upper portion of the upright piece of the cross is called the *choir* or *sanctuary*; the part which, being much longer, corresponds to the lower portion of the cross is called the *nave*. The nave is divided longitudinally by two, sometimes by four, rows of columns or piers into three or five portions respectively, the portions at each side of the nave being generally somewhat narrower and lower than that in the centre. These side portions are called *aisles*. The parts corresponding to the transverse beam of the cross and running at right angles to it, opposite to each other, are called *transepts*.

VI.—POSITION.

Although the *Caereemoniale Episcoporum*³ for symbolical and practical reasons would have the back of the church look directly toward the East, this position is not always possible, and hence may be deviated from. At the front of the church are placed a vestibule, a belfry or tower, and the baptistery.

1. The *vestibule* may be a passage the full width of the church running between the outer and inner doors of the building, or separate entrances leading to each of the inner doors.

2. The *belfry* is ordinarily constructed on the right side of the front, but it may be erected also on the left side, or at the end of either transept, or at the intersection of the nave and transept.

3. The *baptistery* is usually built on the left side of the front. In some cases it is a building separate from the church, at times very large and a marvel of artistic beauty. As a rule, however, it is part of the church building; but it should always be separated by a railing or partition from the nave or the aisle.

VII.—DOORS.

There should be as a rule three doorways in the front, or as many as there are aisles in the church. The central entrance is

³ Lib. II, cap. VIII, n. 44.

to be larger and especially ornamented. The doors of these entrances ought to be of solid material, wood or metal, folding, and opening outwards, provided with heavy locks so as to prevent desecration by prowlers when closed. Besides the main doors leading into the church from the outside there should be inner doors, swinging both ways, to protect the people in the church from the inclemency of the weather, and to safeguard the observance of reverence.

Side-doors, unless they are necessary to reach the sacristy, are out of place in a church edifice, especially if they be close to the sanctuary, where they would be apt to obstruct and cause disturbance during the sacred functions of the altar.

VIII.—WINDOWS.

The windows should correspond to the architectural design, style, and size of the edifice. They are to be wider in the jambs on the inside than on the outside, for which, apart from utility, the early Christian writers assign a symbolical reason. As their principal object is to give light, they ought to be so placed as to receive the best light for the church and chapels. They should be constructed in such a way as to allow their being readily opened for ventilation, and be placed as high up as possible, so as to prevent a view from or into the street. In regard to stained-glass windows, it is to be observed that only emblems and pictures representing the mysteries of our holy faith and the images of canonized Saints, or of those who are beatified, are admissible.

IX.—SACRISTY.

The proper locality for the sacristy is near the high altar, so constructed that the clergy may enter the sanctuary directly from it without passing into the nave of the church. The Ritual does not prescribe any definite position for it, but convenience suggests that it be, if possible, on the right side of the church. It should afford ample room for vesting, and for placing the usual furniture required in the liturgical functions. The oblong form is most suitable for the distribution of its appurtenances, with abundant light. Hence it is advisable to have windows on opposite sides—

which arrangement, furthermore, allows free currents of air to pass through the room—a feature which is very necessary for the preservation of the objects usually stored in the sacristy. Many churches have sacristies on both sides, either to provide ample storeroom or to utilize the place for the vesting of the altar boys. If the sacristy be located behind the altar, it has either one door in the centre, or, if there be two doors, the one that leads into the street is usually located on the Epistle side.

DETAILS OF THE SACRISTY.

1. There should be in some part of the sacristy a recess or oratory, where the celebrant may prepare for the sacred function or make his thanksgiving. In many churches the sacristy has a small altar, with a crucifix or some pious picture and a *prie-dieu*. This altar has a tabernacle in which the Blessed Sacrament may be kept from Maundy Thursday to Holy Saturday, or on any other occasion, when It cannot be reserved in the church. In some convenient spot are to be placed the tablets containing the prayers prescribed before and after Mass.

2. In this oratory, or in some other suitable place of the sacristy a confessional is erected, intended especially for those who are hard of hearing. It saves annoyance if an ear-trumpet or otophone is kept in this confessional.

3. In a central position of the sacristy is placed a large crucifix or image which the celebrant is required to salute before and after celebrating Mass.

4. The table or case, covered with baize or other suitable material, for the vesting of the celebrant and ministers, is placed under the crucifix. This table is provided with a chest of drawers which is placed upon the upper surface on both sides. In some of these drawers the corporals, purificators, palls, and similar necessities are kept clean, in proper order, and within convenient reach. There should be separate drawers for the amice and purificator of the celebrating priests and ministers; also one large drawer or several smaller ones for the soiled chalice linens. Between the two chests of drawers above the table is space which may be utilized for placing the chalices, patens, ciboriums, ostensorium, lunula and its case, unless they are kept in an iron safe.

This space should be enclosed and secured with locks. In front of the celebrant above the table are to be placed—(a) a card containing the prayers recited by the celebrant whilst vesting; (b) a tablet giving the title of the church, the name of the diocesan bishop, and the *oratio imperata*, if there be one prescribed by the Ordinary; (c) the *Ordo* for the convenience of the celebrant.

The lower portion of the table forms ordinarily a chest provided with separate drawers, of nearly the width of the table. Here the vestments are spread out, apart from each other, in proper order, according to the various liturgical colors. On each side of these large drawers there may be smaller chests, in which the *clean* amices, cinctures, towels and like objects are kept, whilst others are reserved for the *soiled* altar linens.

On both sides of this table, if possible, otherwise in some convenient place, there should be constructed closets about nine feet high and at least three feet deep. One of these is provided with supports on which to hang copes, preaching stoles, surplices and albs, and a place for the antependiums; in the other, which is supplied with shelves, are kept candles, missals, altar and credence cloths, cruets, thuribles, and other articles used at the altar.

5. There should be a lavatory in the form of a stationary washstand with the customary spigots, or a small hanging water tank with a spout under which a basin is placed, and a rack for a towel.

6. An ambry attached to the wall, containing the large oil-stock. The latter should always be kept under lock and key.

7. A small writing desk with paper, pens, and ink. In it are kept the Ritual, book of Gospels, book of announcements, registers of baptisms, confirmations, marriages, deaths, intentions and pew rents, and of the various societies and confraternities connected with the church.

8. A place in which such pieces of furniture as the bier used at funerals, the large and small candelabra, the cenotaph, the benches of the sanctuary when not in use, extinguishers, poles, ladders, brooms, brushes, dust-pans, collection baskets, absorbent cotton, and other articles of similar kind, are kept, should be provided within easy reach of the sacristy. If this or a similar room be

used as a place of vesting for the altar boys, it should have a closet for their cassocks, surplices, etc.

9. In many sacristies a small bell is hung at the exit into the sanctuary, by which the server announces to the congregation that Mass is about to begin, immediately before he conducts the celebrant to the altar.

X.—SANCTUARY.

The *sanctuary* should be placed at the head of the church, opposite the chief doorway. Its construction must harmonize with the general architectural style of the whole edifice. Its pavement is raised above the level of the floor of the church, from which it is separated by a rail running parallel with that side of the transept which approaches the altar. The exact elevation of the sanctuary above the body of the church will depend on the size of the edifice. Its object is to allow the faithful to see the ceremonies which are performed at and about the altar. The steps that lead from the nave to the sanctuary should be of uneven number, if possible. They are not to be higher than five and a half inches and should be at least eleven inches wide.

XI.—ALTARS.

The *high altar* should be placed as far back as possible from the sanctuary rail, so that proper space will be given the celebrant, deacon, subdeacon, and other officiating clerics for the performance of the ceremonies that take place at this altar. The space from the lowest step of the altar to the sanctuary rail should measure at least six feet, but may easily exceed twelve or even more, according to the size of the church.

The *side altars* in the *sanctuary* at either side of the high altar may be on a line with it, or they may be nearer to the sanctuary rail. The space allotted for these altars ought to be about twelve feet in width, if the dimensions of the church permit. Since no grand ceremonies are ordinarily performed at these altars, the space in front of them is not determined, but it should be so arranged as not to interfere with the ceremonies performed at the high altar, or with the ministers who are performing the regular duties of the sanctuary.

Other altars may be erected in the transepts and in little chapels built on both sides of the church. For these it is sufficient to have a vacant space, about one foot wide, on each side of the altar and another space of the extent of two or three feet from the step of the altar to the entrance of the chapel. The floor of these chapels should likewise be raised at least five and a half inches above the floor of the church. A rail should separate them from the body of the church.

XII.—PULPIT.

The Gospel side is the most appropriate place for the *pulpit*. This location is in harmony, not only with the common practice from the earliest times, but also in some cases with positive synodal decrees,⁴ and St. Charles Borromeo ordained it so for the churches of the diocese of Milan. Nevertheless, there is no general ecclesiastical precept making this location obligatory on all. Apart from the law of decorum and convenience, it is desirable that the pulpit be somewhat near to the high altar or the sanctuary and in a conspicuous place, so that the preacher may be seen and heard by all in the church. It may be stationary or movable.

XIII.—CONFESSIONAL.

The confessional should, if possible, be of the same style of architecture as the church. It is ordinarily constructed of wood, and is enclosed on both sides and at the back, and covered at the top. The front is closed by doors, the upper half of which consists of lattice-work of wood or metal. The central portion in which the priest hears confession is provided with a lock, to secure it from irreverence when the confessor is not occupying it. The confessional should be raised somewhat above the level of the floor. The seat for the confessor within is about one foot and a half in height, and on both sides above there should be a strip of wood, on which the confessor may conveniently rest his arms while hearing confessions. In the penitent's apartment should be a comfortable kneeling-board about five and a half inches high and sixteen inches wide, while above there ought to be a slightly inclined

⁴ Conc. Prag., 1860, cap. VI.

board about two feet long and eight inches broad, on which the penitent may lean with joined hands.

The opening through which the penitent speaks is to be covered with a screen (*crates*) which absolutely separates him from the confessor. This screen is to be about twelve inches high and nine inches wide. Ordinarily the penitents' apartment is toward the entrance of the church, so as to avoid their turning the back to the altar. If confessions are heard on both sides of the confessional, it is necessary to have a sliding door over each *crates*, which is closed on one side whilst the confession is being heard at the other side.

The number of the confessionals is of course regulated by the necessity of accommodating priests who are engaged in hearing confessions. The position of the confessionals is at the sides of the church, remote from the altar, never in the sanctuary, but in a position in which they can be readily seen.

XIV.—ORGAN GALLERY.

It has become the custom to construct the *gallery for the organ* and for the use of the choir of singers directly over the entrance of the church, away from the sanctuary. The proper and more suitable place for the choir is near the altar or sanctuary, or in the left transept, where the organist, singers, and celebrant are in closer contact, as the liturgy demands. This is the position in which the organ gallery is placed in most of the churches of Rome, by order of the Cardinal Vicar, November 18, 1856. The objection that this arrangement is apt to distract the congregation during the services, is easily obviated by placing a lattice-work of wood or metal above the rail of the gallery.

XV.—HOLY WATER STOUPS.

At each entrance of the church, on the right hand side, if possible, there should be a vessel for holy water. Marble or solid stone is preferable to metal, which easily corrodes. It either stands on a colonette, pillar, or shaft, suitably decorated, or it is built directly into the wall.

XVI.—FLOOR.

If it is at all feasible, the floor of the church should be constructed of marble or other solid stone, cement, tessellated tile, or mosaic work of various colors and designs rather than of wood or other absorbent materials which afford secret store-room for dust and dirt. Hence carpets, fibre-matting, and reticulated covers are, if possible, to be kept out of the aisles of churches. In the decoration or designs of the floor everything which bears a sacred meaning, such as the crucifix or holy images, is to be avoided. The floors of the sanctuary and of the smaller chapels should be constructed of richer material than the pavement of the church.⁵

XVII.—COMMUNION-RAIL.

1. The railing which guards the sanctuary and at which the faithful receive Holy Communion is of carved wood, metal, marble, or other precious material, and should be about two feet six inches high and on the upper part from six to nine inches wide.

The *Rituale Romanum* prescribes that a clean white cloth be extended before those who receive Holy Communion.⁶ This cloth is to be of fine linen, as it is solely intended as a sort of corporal to receive the particles which may by chance fall from the hands of the priest. It is usually fastened on the sanctuary side and, when in use, is thrown over the top of the rail. It should extend the full length of the rail and be about two feet wide so that the communicant, taking it in both hands, may hold it under his chin. Its very purpose suggests that it is not to be made of lace or netting, although there is nothing to forbid its having a border of fine lace or embroidery.

2. Instead of this cloth a gilt paten, larger than the paten used at the altar,⁷ to which a handle may be attached, or a small gilt salver, or a pall, larger than the chalice pall, may be used. These latter are usually passed from one communicant to another, and when the last at the end of the rail at the Gospel side has received

⁵ Vide St. Charles Borromeo's *Instructions on Church Building*, annotated by George J. Wigley, M.R.I., B.A.

⁶ Tit. IV, cap. II, n. 1.

⁷ A consecrated paten may never be placed for this purpose in the hands of lay persons.

Holy Communion the altar boy carries the paten or pall to the first communicant at the Epistle side. Care should be taken that the communion cloths and patens be kept scrupulously clean.

XVIII.—SACRARIUM.

1. The rubrics frequently prescribe concerning certain things that they are to be "thrown into the *sacrarium*." Hence the necessity of having a *sacrarium* in each church. The *sacrarium* is a pit, about three feet deep and one and a half feet long and wide, dug in the ground. The sides have dry walls of bricks and the bottom is covered with slag or small stones and it is closed by a large stone, or a lid made of wood, which is ordinarily locked to prevent its being used as a common sink. Its place is usually *behind* but never *under* the high altar, or under the sacristy floor, or in the cemetery if it be close to the church.

2. To this *sacrarium* are carried by means of a pipe leading from a basin in the church or sacristy, the water, ashes, and other things which, having been used in the administration of the Sacraments or sacramentals, are to be treated with reverence. Accordingly in the church or in the sacristy, on the floor or in a niche of the wall there should be a large basin of marble or other hard material connecting with the *sacrarium*.

XIX.—CHURCH BELLS AND CLOCKS.

1. It is a venerable and useful custom to have in the tower of the church one, two, three, or even more bells to announce the sacred services. The bells have, as a rule, engraved on them the figure of a Saint or some sacred emblem, together with a suitable inscription. The quality of a bell not only depends on the composition of its metal, but very much also on its shape and on the proportions between its height, width, and thickness. The bell-founder has rules, derived from experience, and confirmed by science; and it is for him to determine the requisite calibre of a given need in such matters. The purpose of church bells is beautifully expressed in the following verses:

Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.

2. These bells are blessed by the bishop according to the formula found in the *Pontificale Romanum*. If, by special indult of the Roman Pontiff, the bishop is empowered to delegate a simple priest for blessing the bells, the latter must use the formula of the Pontifical in its entirety, and also bless the water.⁸

3. Since the bells are blessed for a purely religious or ecclesiastical object, the ancient canons demand that they be not used for any other purpose, without the permission of the Ordinary.⁹ They are not rung from the *Gloria in excelsis* on Maundy Thursday to the *Gloria in excelsis* on Holy Saturday, nor at any time whilst the church is placed under interdict.

4. Wherever it is impossible to construct a tower for the bells, piers may be built, making an arch on the top of the wall, wherein the bells may be suspended. St. Charles directs that special care be taken to protect the vaulting or ceiling against all possible injury from the use of the bells or the ropes.¹⁰

5. It is quite proper to have in the tower a clock, artistically made in accordance with the form of the edifice, which strikes the hours, and thus indicates how our life is to be regulated by the motives of religion.¹¹

XX.—STATIONS OF THE CROSS.

1. To represent the fourteen stations of the Passion at Jerusalem there must be fourteen crosses. The indulgences are attached to these crosses alone, and without them the privileges of the *Via Crucis* cannot be gained.¹²

2. These crosses are to be made of wood—"ex ligno esse debent."¹³ If they are made of metal with wooden crosses inclosed, but not so that the latter can be seen by the people, the indulgences are not gained.¹⁴ The wooden crosses may however be gilt, or ornamented in any way, provided they do not appear to

⁸ S. R. C., June 23, 1853, n. 3015.

⁹ S. R. C., July 10, 1638, n. 644.

¹⁰ St. Charles, *Instructions*, chap. XXVI, §11.

¹¹ *Ibidem* §9.

¹² S. C. Indulg. et SS. Reliqu., Decr. Auth., n. 261 and n. 270, ad 2.

¹³ *Rit. Rom.*, Appendix, Benedictio Crucium Viae Crucis.

¹⁴ Decr. Auth., n. 442.

have been made of anything but wood. There is no reason whatever for having the image of Christ affixed to them, because they represent symbolically the sufferings of Christ on His last journey, and not the crucifixion specifically except in one station.

3. Pictures representing scenes of the Passion are not necessary,¹⁵ although it is customary and laudable, since they assist the faithful in their meditation. It is traditional to attach the wooden crosses to the top of the pictures, though this is not essential; they may be affixed to the wall *above* or *below* the pictures.

4. The crosses must be blessed.¹⁶ It is customary, but not essential, to bless the pictures according to the formula *Benedictio Tabularum Pictarum*.¹⁷ The crosses may be blessed before or after they have been affixed to the wall.¹⁸ It is not allowed, however, to bless the crosses privately and then send them to the church to be affixed to the wall, for the person who erects the Way of the Cross and blesses the crosses must be (morally) present in the place in which they are to be erected.

5. The crosses and pictures may be affixed to the wall during the ceremony of blessing them either by the officiating priest who blesses them or by another in his presence, or at any other time privately, without any ceremony, before or after the blessing, by any person. It is not necessary that the priest who blesses the crosses should also himself perform the devotions of the Stations of the Cross,¹⁹ although it appears more devotional and congruous that the whole rite be performed by the same priest.

6. The stations must be placed at some distance from one another.²⁰ There is no regulation determining that the stations should begin on the Gospel side and end on the Epistle side; they may begin on the Epistle side and end on the Gospel side. It is

¹⁵ *Ibidem*, n. 258 and n. 275, ad 1.

¹⁶ *Ibidem*, n. 270, ad 2.

¹⁷ Appendix of the *Rit. Romanum*—Methodus pro Erigendis Stationibus Viæ Crucis.

¹⁸ Decr. Auth., n. 447.

¹⁹ *Ibidem*, n. 311, ad 1 and 2.

²⁰ "Requiritur aliqualis distantia inter unam et aliam stationem." *Ibidem*, n. 194, ad 1.

advisable to take into consideration the direction which the figures of the pictures indicate. When the stations are erected outside a church, it is advisable that the first and last stations be located near the entrance on opposite sides to the church.

Nota.—On July 31, 1883, and April 7, 1894, Leo XIII revalidated all previous erections of the *Via Crucis* which were void or defective through some irregularity. Of course this revalidation presupposes that such irregularities as can be remedied, are actually repaired; *e. g.*, if the irregularity arose from the fact that metal crosses had been used, it would be necessary to replace them by crosses made of wood, etc. Such changes are made privately.²¹

For the greater convenience of readers who may have doubts as to what may be done in regard to altering or repairing the stations we add the following notes regarding

CHANGES.

1. Since the indulgences are attached to the crosses, the pictures may be removed altogether, or new ones put in the place of the old ones.²² The old crosses may be placed on the new pictures, provided the place (church, chapel, etc.) in which they were erected is not changed.²³

2. When all or even one half of the blessed crosses are ruined and removed, whether at one time or by degrees, the indulgences can be gained no longer and a new canonical erection must take place. But if six or a smaller number of the crosses become decayed and are removed, others may supply their places, and the indulgences can still be gained and a new canonical erection is not necessary.²⁴

3. If the crosses, all or some, are removed from their places for a time, with the intention of replacing them, the indulgences attached to them are not lost thereby; but during the time of their removal, if all or at least one half of them are removed, the

²¹ Decr. Auth., n. 261.

²² *Ibidem*, n. 258.

²³ *Ibidem*, n. 332.

²⁴ *Ibidem*, n. 270 ad 5; 275 ad 2; 328.

indulgences of the *Via Crucis* cannot be gained; if only one or two crosses are removed, it is likely that the indulgences of the exercise of the *Via Crucis* are gained.²⁵

4. A rearrangement or transfer of the crosses *in the same church or chapel* does not entail a loss of the indulgences, and this is the case even if all the stations are transferred to another chapel or gallery in the same church;²⁶ but if they are transferred to another church or place, they lose their indulgences, and a new canonical erection is necessary,²⁷ except when a new church under its former title is erected in the same or almost the same place.²⁸ If they have been canonically erected in a room or oratory of a private dwelling, *e. g.*, of a house of a religious congregation, and are transferred to another room or oratory of the same dwelling, they lose their indulgences, and a new canonical erection is necessary.²⁹

Notes.—1. Our Bishops can, by Apostolic faculties, erect the stations with the indulgences attached to them and delegate this faculty to priests,³⁰ provided there are no Religious of the Franciscan Order³¹ in the place (*in locis suae Dioecesis*).³²

2. Permission must be obtained in writing for *each* erection of the Stations of the Cross.³³

3. In the same church, institute, convent, etc., more than one set of the Stations of the Cross may be erected, *e. g.*, in the chapel, in the choir, in the novitiate, corridors, galleries, or in any other suitable place of the building, for the convenience of the inmates.

4. A written testimony of the erection, subscribed by the priest who canonically erected the stations, should be kept in the

²⁵ *Ibidem*, n. 264 ad 4; 270 ad 5; 275 ad 1; 223 ad 2; 257 ad 1.

²⁶ *Ibidem*, 275 ad 3; 311 ad 4; 328.

²⁷ *Ibidem*, n. 323 ad 2 and 3.

²⁸ *Ibidem*, ad 1.

²⁹ *Ibidem*, n. 270 ad 3 and 4.

³⁰ *Facult. Extraord.*, C. art. X.

³¹ "Religiosi, Ministro Generali Fratrum Minorum tam de Observantia quam Reformatorem subditi." Konings, *Theologia Moralis*, vol. II, p. 385.

³² Per *in locis* intelliguntur non dioecesis, sed "civitas, oppidum, pagus cum respectivis suburbiis, sive locis eis adjacentibus." Konings—*Ibidem*.

³³ Decr. Auth., n. 445 ad 3 and S. C. de P. F., Oct. 21, 1883.

archives of the place in which they were erected.³⁴ This should be written as soon as possible after the erection.³⁵ The documents referring to the application for the permission to erect the stations, its concession, and other matters bearing on it should be kept in the episcopal archives.³⁶ These, however, are not necessary *sub poena nullitatis*.³⁷

APPENDIX.

THE BAPTISTERY.

1. The Baptistry is, as was mentioned above, properly located near the front entrance of the church.

2. On the wall opposite the entrance there is placed either a small altar with a painting or a statue representing St. John the Baptist baptizing Christ. This subject should be pictured in some way, even if there is no altar, either on the wall of the chapel or upon the cover of the baptismal font.

3. The font stands in the centre. It may be of marble or other solid stone, metal, or wood richly carved and decorated. The lid must be easily movable but close-fitting, and may contain a compartment for keeping the articles necessary for baptism, unless these are kept in an ambry fastened or built in the wall.

4. The font usually has a basin divided into two parts; the one contains the baptismal water, the other is to receive the water as it flows from the child's head. A pipe passes from this latter part of the basin through the base of the font, whence the used water is conveyed to the *sacrarium*³⁸ beneath the floor of the baptistry. Where the font has but one basin containing the baptismal water, the same, when used, as it flows from the infant's head, may be received in another basin, and afterwards thrown into the *sacrarium*.³⁹ If the font is made of wood, the basin is usually of metal or stone. The font should be kept scrupulously

³⁴ *Ibidem*, n. 294.

³⁵ *Ibidem*, n. 325.

³⁶ *Ibidem*, n. 294.

³⁷ Beringer, *Die Ablassse*, II Theil, II Abschnitt, §15.

³⁸ The baptismal *sacrarium* is a cistern dug in the ground to receive the water thrown into it, which is absorbed by the earth. It should have a cover and it should be securely closed with a lock.

³⁹ When there is no *sacrarium* the water is poured on the ground near the foundations of the church.

clean and securely locked, in the same way as the ambry in which the necessities for baptism are kept.

5. The following articles are to be kept either in the ambry or compartment attached to the cover: (*a*) oilstocks containing Holy Oil and Chrism; (*b*) vase with blessed salt; (*c*) shell used in pouring the water; (*d*) basin to receive the baptismal water, unless the same flows directly into the *sacrarium*; (*e*) absorbent cotton on a salver; (*f*) small towels for drying the infant's head—if possible, a separate one for each infant; (*g*) white linen garment or veil; (*h*) wax candle; (*i*) basin with water for washing priest's hands, and towel; (*j*) baptismal register.

CEMETERY.

1. The site selected for the burial of the dead should be high and dry ground. Its size must be determined by the requirements of the church or locality for which it serves. It is to be inclosed on all sides with walls, or at least with a firm fence so as to keep out intruders and animals which are not to be allowed to graze in it. The gates should be locked except at times when the faithful are to have access to it.

2. There should be no vines, or fruit trees in the graveyard. Shade trees may be planted along the roadways; and there may also be flower beds. Piles of wood or timber, heaps of stone or mortar, and everything else, which does not assort with the holy and religious decorum of the place, should be removed. In a word, the sacredness of the material church extends also to the cemetery.

3. Over the principal gateway there should be a cross. The centre of the cemetery is to be marked by a large crucifix of stone, bronze, or wood. If it is possible, a mortuary chapel should also be constructed, where prayers may be recited for the deceased, and in which are placed a large holy water stoup and aspensory, to be used for sprinkling the graves.⁴⁰

4. The most suitable ornament of a grave is the cross, which accordingly should be found on every monument in a Catholic cemetery.⁴¹ Great care should be taken that the epitaphs and

⁴⁰ St. Charles, *Instructions*, chap. XXVII.

⁴¹ *Rit. Rom.*, tit. VI, cap. I, n. 18.

symbols, engraved on tombstones, or on tablets in mortuary chapels, be in conformity with the spirit of the Church. Hence they should be subjected to the prudent discretion of the parish priest, who has the right and duty to banish all signs and expressions that savor of irreligion and paganism.

(a) Suitable symbols: **P** A and Ω ; an anchor; torch; crown; palm; olive branch; dol-**X**phin; lamb; dove; the Good Shepherd; Christ rising from the tomb; etc.

(b) Unsuitable symbols: Father Time; the naked Genii; broken shaft, or column; urns; overturned extinguished torches; centaurs; etc.⁴²

5. The cemetery must be blessed by a bishop according to the form found in the *Pontificale Romanum*,⁴³ or by a priest delegated by the Ordinary according to the form found in the *Rituale Romanum*.⁴⁴ If the cemetery is enlarged, the added part, whether larger or smaller than the original cemetery (*nisi tam modica sit, ut considerari non debeat*), must again be blessed separately.⁴⁵

6. The cemetery may be desecrated in the same manner as a church,⁴⁶ and must be reconciled by the bishop according to the form found in the *Pontificale Romanum*,⁴⁷ or by a priest delegated by the Ordinary according to the form of the *Rituale Romanum*,⁴⁸ before a corpse can be buried in it.

7. None but Christians can be buried in the part which is blessed. Therefore, a portion of the cemetery is to be set apart, not blessed, for the burial of unbaptized persons or of such as are for good reasons deprived of the right of Christian burial.

It is to be noted that all trading, marketing, amusements, and secular business of every kind is forbidden within the precincts of the cemetery.

S. L. T.

⁴² Cf. Jakob, *Die Kunst im Dienste der Kirche*, §61, nn. 3 and 4.

⁴³ *De Coemeterii Benedictione*.

⁴⁴ Tit. VIII, cap. 29.

⁴⁵ De Herdt, vol. III, n. 300; Amberger, *Pastoraltheologie*, vol. II, §118, n. 5, says that if the part added is larger than the original cemetery, it must be blest; if smaller, it will be sufficient to sprinkle it with holy water.

⁴⁶ *Vide* Art. II, "The Place of the Holy Sacrifice," No. 6, in this issue.

⁴⁷ *De Reconciliatione Coemeterii*.

⁴⁸ Tit. VIII, cap. 30.

REMARKS UPON SOME LITURGICAL AND ARCHITECTURAL FEATURES OF THE MODERN PARISH CHURCH.

IT is obvious that the responsibility of erecting a church *ad majorem Dei gloriam* implies the duty of having the building so constructed that it conform, both liturgically and architecturally, to the highest standard of excellence. The design must accordingly ensure every possible advantage for conducting the ritual with dignity and elegance.

Naturally the environments and limitations of the plot of ground upon which the church is to be located—since they are not always within the control of the builder, especially in large cities—need to be duly considered.

In the choice of an architect, it is sometimes wise to disregard the question of sentiment which would restrict the undertaking of work for religious purposes exclusively to those who profess the Catholic faith. Such profession does *not necessarily* indicate that the builder is more conscientious than one who, without the name of Catholic, lives up to the dictates of the natural law; but, above all, there is no reason to prove that an architect who goes to the Catholic Church on Sundays knows the art of building or has the ability to apply the knowledge better than one who is not of the faith, but is schooled in his profession. That an architect who knows his business and is at the same time a good Catholic is by all means to be preferred to one lacking either virtue or accomplishment, goes without saying.

Assuming that the manager entrusted with the task of erecting a church is in position to select from a number of qualified architects, it is well to invite competition by requesting them to submit plans. The competition might be open to any artist anxious to secure the work, but it should be understood that those who are specially invited to compete would receive payment for their work. Over and above this, a certain sum might be set aside as a prize, to be awarded to the successful architect, whether of the number invited or not. The competitors' names being omitted from drawings, an unbiased opinion from those who are to judge the plans will be a safe guide, if the committee of judges be composed of able and practical men, no matter whether they are of the laity or

the clergy. It is an important factor that an architect be allowed as much freedom as possible regarding the choice of style and other such matters, unless the conditions require certain necessary limitations.

In offering a few suggestions which may direct attention to features that should be recognized in the building of churches, I refer in the main to edifices that would be representative, and that recall in a measure the old-time beauty of church buildings. Hence the terms used throughout these notes, such as *nave*, *aisles*, *choir*, are to be understood in their architectural sense, except where otherwise stated. The nave forms the main body of a church building, and generally contains pews or chairs for the laity. The aisles are those parts of the church which flank the nave, and are separated from it by piers or columns. Each aisle is properly half the width of the nave, but it is often advisable, especially in city churches, that their proportionate width be made considerably less. When the latter plan is followed, the nave is used exclusively for pews or chairs, while the aisles are reserved for processions. The choir is that part of the church situated at the extreme east, and which includes the liturgical choir (when there is one) and the sanctuary. The terms *orientation*, *east*, *west*, *north*, *south*, do not necessarily mean that the parts of the church so called correspond with the same points of the compass. The position of the high altar is always considered as the *east*, all other parts being in relation to it; the Gospel side being the *north*, the Epistle side the *south*, and so on.

If I take one particular style, the Gothic, as an illustration of the requisites in point of architectural completion and correctness, it is because the Gothic expresses in a unique way the demands of ecclesiastical form, and hence is sometimes called the "Catholic Style." It gives to everything in relation to the church a strictly ecclesiastical stamp, which is not attained to so great a degree in any other style. Even secular buildings erected in this style receive therefrom a certain churchly appearance.

The most important part of the church is the choir. In the construction, especially of a Gothic church, it is desirable, for reasons liturgical as well as æsthetical and architectural, to have an apsidal—that is, a semicircular termination to the choir. If the

east end be apsidal, the aisles should by all means extend entirely around the choir, forming what is known as an ambulatory, which, of course, ought to be of the same width as the aisles. The interior effect of such an arrangement is most pleasing, as is apparent from the recent improvements made at St. Patrick's Cathedral, New York. The ambulatory, like an arcade, completely isolates the choir and imparts that air of exclusiveness which is most becoming to it.

The choir itself should not be less than two bays in length. A neglect of this proportion gives the sanctuary a contracted and stunted appearance, which is a serious fault liturgically, inasmuch as it precludes all dignified ceremonial. This all important part of the church, where the ceremonies are conducted, is to be kept free from the idea of congestion.

Since there is to be in every well-appointed church a chanters' choir composed of men and boys, the question arises where this liturgical choir is to be located. The choice is twofold. The first is to place it in front of the sanctuary, that is, between it and the nave, and on a somewhat lower level than the former. This is by far the preferable position, especially as the altar in our modern churches is invariably built to face toward the people. The plan is, moreover, in accordance with the *Ceremonial of Bishops*. Graduated stalls may be placed choirwise for the accommodation of the choristers, with provision for the organist and director on one side. The organ may be located on one or both sides of the choir. This much will dispose of one bay; the other or others, with the apse, will complete the sanctuary. Thus the high altar is sufficiently removed from the nave to give it the character of elevated seclusion, whilst at the same time it remains in full view from the body of the church.

The elevation of the sanctuary floor above that of the choir consists properly of one, two, or three steps, the choir being also somewhat above the floor of the nave. As a rule, odd numbers are used for the arrangement of steps; seven or nine comprise the total number of the sanctuary and choir, seven symbolizing the Seven Gifts of the Holy Ghost, and nine the Nine Choirs of Angels.¹

¹ The names of the Gifts or Choirs are frequently inscribed respectively on the face of each step.

The alternative disposition of the liturgical choir is to place it back of the sanctuary. This is more rarely done, and when adopted it is chiefly in churches built in the Romanesque or the Byzantine style, as in the case of the new Cathedral at Westminster (London).

The sanctuary contains, besides the high altar, graduated stalls for the clergy and altar-boys, a *scamnum* or bench for the celebrant and his assistants, and a credence-table. The *scamnum* rests on the floor proper, and is not to be elevated. Its position is at the Epistle side. The credence-table is also located on this side, and it should correspond in style with all the other furnishings of the church, since it is vulgarizing the house of God to make use of chairs, tables, or other articles which from their very appearance suggest the dining-room or library.

The proper position for the high altar is in the centre elevated above the floor of the sanctuary by at least three steps. When a *gradus* or retable is used in connection with the altar, it usually consists of three steps on which stand the altar ornaments. Ordinarily the top step will be occupied exclusively by the cross and six canonical lights; the middle one by the Eucharistic lights, and the lower by flower-vases. The cross and great candlesticks should be of similar design. These, like all other furnishings of the sanctuary, are to be of one style, in harmony with the general character of the church. The same rule applies to the entire set of decorations and articles employed in the service of the sanctuary, such as processional crosses, torches, thuribles, as well as vestments, *antependia*, and hangings. Uniformity is an adjunct of Catholicity. The growing custom of using brass flower-vases appears highly commendable. The conventional designs of these vases are strictly ecclesiastical and would never be met with in the drawing-room, as is frequently the case with the glass vases found nearly everywhere.²

When there is an ambulatory, the two side altars that generally flank the high altar can easily be placed in small apses projecting from one bay of each aisle. Otherwise the altars are placed at the north and south end of the transepts or, in some

² In advocating the use of brass vases it is by no means intended to include *brass flowers*! Strange to say, this incongruity is sometimes regarded as beauty.

cases, chapels are built out on the easterly side to receive the altars. When there is no ambulatory, a flat easterly termination appears better suited to Gothic churches. In this case the high altar is to be detached from the east wall. The natural position of the two side altars, according to this arrangement, would locate them in a recess or chapel at the terminus of each aisle. The side altars stand properly on a lower level than the high altar. There are no tabernacles on the side altars, with the exception of one for use in case of necessity. There may be, however, a special altar with tabernacle in places where the Blessed Sacrament is not kept on the high altar. The custom of supplying every altar with a tabernacle is contrary to liturgical principles.

The Lady Chapel forms an important factor in the general design of a church. The traditional position of this chapel is directly back of the choir toward the east, symbolic of our Blessed Lady as the "Morning Star" heralding the Redeemer *Oriens ex Alto*.

It is desirable, where there is an ambulatory, to locate the sacristy as far to the east as possible. When there is a Lady Chapel, the crypt below it may be utilized for a sacristy, unless there be available space to the east on a level with the floor of the church. With an open vestibule between the easterly bay of the ambulatory and Lady Chapel, an entrance to the sacristy may be placed on one of the two remaining sides. By this arrangement processions enter the ambulatory directly back of the high altar, proceed down the ambulatory by the Epistle side to the nave, and thence into the choir, returning by the Gospel side. This ensures a dignified approach. If there be no ambulatory, the sacristy should be placed at one side—not, however, at the east end—so as to afford an entrance into the aisle through the bay which is directly in line with the broad open space between the choir and first pew. *But in no case is the entrance for solemn functions to open into the side of the choir.* It may be well to add here that the space alluded to above should be of generous width. This gives a majestic distinction to the choir, besides affording ample room for processions. There may be a second entrance opening into the choir, to be used on occasions of lesser ceremonies. For all solemn functions the exit from the

sacristy should be through the door opening into the aisle. Architectural obstructions of any kind in the direct line of the liturgical procession are to be, of course, avoided.

As a rule pews (or chairs) should be confined to the nave and transepts, leaving the aisles clear, so that the view of the sanctuary may not be obstructed, thereby practically excluding the faithful from closely following the various parts of the ceremonial.

In the case of large churches, side altars and confessionals may be placed to advantage in the bays of the aisles so as to leave room for solemn processions. In smaller churches where there are piers, the aisles need be only wide enough to afford sufficient room for processions. It is not customary to extend the aisles along the sides of the transepts, except in cathedral churches.

When the limitations of the lot preclude any considerable appearance of length transepts should be omitted, as they will invariably produce a short perspective.

The Stations of the Cross might very properly form an integral part in the design of the church, although in many places their distribution would lead one to believe that their location was an afterthought. The best place for the Stations is along the aisle-walls between the bays. They should not be placed in pairs, because when this is done there is not sufficient room between each Station.

It was a beautiful idea of old to place the Holy Rood on a loft extending across the chancel arch separating the nave from the choir, and the custom might fitly be again introduced in our churches. The pulpit should be located on the Gospel side, except in cathedral churches. It would seem most fitting to place the holy water stoups without the church proper, in the narthex or vestibule. A good position for the large receptacle in which the holy water is stored is in one of the aisles, in the first bay from the entrance. The baptistery is rightly *outside* the church proper, on the north near the west front, the entrance to it being from the vestibule or narthex. If the church be of any considerable size, it is well to place an echo-organ in the west gallery. Both it and the main organ may be operated from the choir. The vestibule and narthex should have three entrances opening respec-

tively into the nave and aisles. The centre-door of the outer portals may be divided into two parts by means of a pier and ornamented with a statue, with carved tympanum binding the whole, thus symbolizing, as was the intention of the old architects, the two natures and one Person of our Divine Saviour, through whom the gates of God's Kingdom have been reopened to us. The division of the side walls which separate nave and aisles into three parts, suggests the mystery of the Adorable Trinity. The first story of the main building is composed of the piers (or columns) and arches; the second is called the *triforium*; and the third is the *clearstory*. In many buildings the *triforium* is omitted.

In regard to the interior decoration, too much emphasis cannot be laid on the fact that nothing suggesting commercialism or sham should be tolerated, a principle which applies, of course, also to the exterior. Where plaster is used, let it appear as such. *Imitations* of stone or marble are unbecoming. The Church, above everything else, since she teaches nothing but the truth, should in her construction and material express the sincerity of truth. Let the material appear for what it is, and not affect something else. No one may find fault with wood or plaster, which pretends to be nothing else. Clever architects will so use this material as to produce a pleasing impression, though possibly not so effective as when stone and marble are at their disposal. Some very charming work has been done with the use of brick and terra-cotta, these materials being employed for both exterior and interior. One of the finest interior effects produced by brick may be seen in St. Edward's Church, Philadelphia, which is built upon sound architectural principles throughout. The main thing to be insisted on is that *truth* shall be expressed in every detail.

As regards the lighting of churches, it must be remembered that strong light effects, and hence the use of electric lights, is not in keeping with the requirements of the Gothic or even the Romanesque or the Byzantine style. It is less objectionable for Renaissance or classic churches. Gas is much to be preferred, because it furnishes the "dim religious light" associated with the traditional atmosphere of pious reflection to which the glare of innumerable electric bulbs would seem a contradiction. If electric

light must be used, the bulbs should be as much as possible opaque, and arranged in an artistic and harmonious fashion. Chandeliers suspended from the centre of the ceiling are not becoming. It is better to have a number of small chandeliers or brackets placed along each side of the nave, thus giving a properly diffused light. In no case should lights be used in the fashion of theatrical display, especially on or about the altar and sanctuary. The electric mechanism by which the whole reredos and all the surroundings of the altar suddenly burst forth into a wonderful blaze of glory (?) have about them something inexpressibly vulgar. One instinctively wonders what is coming next.

A word remains to be said regarding certain features in the exterior of the church, which ought to harmonize with the interior. If the material used is brick or stone, the mullions of the windows should properly be made of stone or terra-cotta, not of wood. The former adds greatly to the general effect and serves as a much richer setting for art windows. Straight lines in the geometric tracery are to be avoided. It is quite proper to place a *flèche* or little turret on the roof of the choir in which the Mass bell is hung. Where there are transepts, the position of the *flèche* is at the crossing; if there is none, it may be placed just above the high altar. The *Ceremonial of Bishops* directs the sacristan to see to the ringing of this bell at the Elevation. There should be a broad flight of steps leading from the street to the narthex or vestibule. This adds greatly to the dignity of the west front. Many other features of mediæval architecture especially might be revived to advantage in our day. I have mentioned only a few in order to elicit interest in the subject on the part of those who are well informed and at the same time have it in their power to promote the true beauty of Catholic architecture.

W. E. ANTHONY.

REGARDING THE LOCALITY FOR THE CELEBRATION OF MASS.

1. Mass may be celebrated in any consecrated or blessed church, provided it has not been polluted, desecrated, or interdicted.¹

¹ Conc. Trid., Sess. XXII, *De Observandis et Vitandis in Celebratione Missæ* c.

2. By a *church* is understood not only a building designed and adapted to the general use of the faithful for divine worship, but also oratories, *public* and *semi-public*—*i. e.*, of seminaries, colleges, houses of retreat, religious communities, orphanages, prisons, etc.;² and *private* oratories or *domestic* chapels—*i. e.*, erected by Apostolic Indult for the convenience of individual persons or families.

In cases of necessity—for example, if there be no church sufficiently large for the concourse of people, during a pestilence, in time of war, etc.—it is permissible to celebrate Mass in the open air, in a tent, or in any other place suitable for the purpose, where the things necessary for the celebration of the Holy Sacrifice may be found. In such cases, however, the permission of the Ordinary is usually required.³ Mass cannot be celebrated on ships at sea without special Apostolic Indult.⁴

3. The church must be *consecrated* or *blessed*.

(a) The ordinary minister of consecration is the diocesan bishop; the *extraordinary* minister of *consecration* is a priest delegated by the Roman Pontiff. This delegation is granted only for some very urgent cause. A bishop of another diocese cannot *licitly* consecrate a church without the permission of the Ordinary, although without such permission the church would be *validly* consecrated.⁵

The minister of the solemn *blessing* of a church is the Ordinary, or a bishop or priest delegated by the Ordinary.⁶

(b) The *matter* of *consecration* is the actual anointing with Holy Oil and Chrism; the *matter* of *blessing* is the sprinkling with holy water. The *consecration* adheres to the walls of the church; the *blessing* to its pavement.⁷

4. A church or public oratory must be either consecrated according to the rite prescribed by the Roman Pontifical, or blessed according to the *Ritus Benedicendi Novam Ecclesiam*.⁸ If a public oratory is to be used only for a short time for divine

² S. R. C., Jan. 23, 1899, n. 4007.

³ Ferraris, *Missa*, art. 4, n. 4.

⁴ S. C. de P. F., Jan. 20, 1667. *Collectanea*, n. 775.

⁵ Benedict XIV, Const. *Ex tuis* §9, Nov. 16, 1748.

⁶ S. R. C., Aug. 7, 1875, n. 3364, ad. I.

⁷ Piatius Montensis, O. M. C., *Praelect. Juris Reg.*, tom. II, p. 518.

⁸ *Rituale Romanum*, tit. VIII, cap. 27.

worship, it is possibly better (*consultius*)⁹ to bless it by the *Benedictio Loci* or *Domus Novae*.¹⁰

A private oratory or domestic chapel may be privately blessed by any priest by the *Benedictio Loci* or *Domus Novae*.¹¹ Whether a semi-public oratory should be blessed by the *Ritus Benedicendi Novam Ecclesiam* or by the *Benedictio Loci* or *Domus Novae* depends on circumstances. The former is used if the oratory is dedicated for divine service *in perpetuum*.¹²

5. *Provided it has not been polluted, desecrated, or interdicted.* Only consecrated or blessed churches and public oratories, and semi-public oratories that have been blessed by the *Ritus Benedicendi Novam Ecclesiam*, are subject to pollution and desecration.¹³ Not so semi-public oratories blessed merely by the *Benedictio Loci* or *Domus Novae*, private oratories or domestic chapels, because the latter are not considered *loca sacra* in the strict sense of the term.¹⁴

6. A church is polluted: (a) By a voluntary, gravely culpable and copious shedding of blood from a wound inflicted *in the church*; (b) by voluntary and criminal homicide, by which suicide is also understood; (c) by certain acts of an immoral nature or indecent character;¹⁵ (d) by the burial of an *excommunicatus vitandus*, or of an unbaptized person; not, however, by the burial of an unbaptized infant, born of Christian parents—according to the more common opinion.¹⁶

In any of these cases the crime must be notorious, *sive facto sive jure*, and it must have been committed in the church proper, not in adjoining buildings—for instance, the sacristy, tower, adjacent rooms, etc.¹⁷

7. A consecrated church is *desecrated*: (a) If at one and the same time all the walls or the greater part of them are demolished;¹⁸

⁹ Gattico, *De Oratoriis*, cap. XII, n. 18.

¹⁰ *Rit. Rom.*, tit. VIII, cap. 6 et 7.

¹¹ Van der Stappen, *Sacra Liturgia*, vol. III, quaest. 2.

¹² Gattico, *loc. cit.*

¹³ Suarez, *De Euch.*, Disp. LXXXI, Sect. 4, n. 6.

¹⁴ S. R. C., May 18, 1883, n. 3574, Dub. IV, quaest. 5.

¹⁵ Vide *Theologiam Moralem*.

¹⁶ Zitelli, *Apparatus*, Lib. II, cap. III, art. I, §3.

¹⁷ S. Lig., Lib. VI, n. 362, Addo 2.

¹⁸ Benedict XIV, *Instit. Eccles.*, LXVII, 2; Zitelli, *ibidem*.

(*b*) if the interior walls are destroyed by fire, or all the plaster is removed ; (*c*) if an addition is made to the walls in length, breadth, or height which is larger than the original church,¹⁹ because the consecration *adheres to the walls*. A *blessed* church is *desecrated* when all the walls are accidentally demolished (*cum tota corruerit*),²⁰ or are destroyed by order of the ecclesiastical superior, without any hope of the reconstruction of the church.²¹

Hence a *consecrated* church is not *desecrated*: (*a*) by the removal of the surface plaster of the walls (*incrustatio, opus tectorium, intonaco, plâtre*) in part or totally, even at one and the same time ;²² (*b*) by overlaying all the walls with marble or other precious material (veneering) ;²³ but in such cases the crosses must be again painted on the walls, or, if of metal, attached to them ; (*c*) by the removal of the roof, ceiling, or front of the church ;²⁴ (*d*) by its partial destruction and reconstruction, even if in the end the whole church be renewed.²⁵

A *blessed* church is not *desecrated* even if the greater part of its walls be demolished, because the blessing *adheres to the floor*. It is sufficient in all these cases to sprinkle the new parts with holy water.²⁶

8. Difference between the *desecration* and the *pollution* of a church :

A.—*Quoad effectus* :

(*a*) By *desecration* a church loses its consecration. Mass may be celebrated in it, provided it has been blessed. By *pollution* it loses its blessing. Hence it is forbidden to celebrate Mass or perform divine services in it before it has been *reconciled*. If, however, Mass is celebrated in it, it is not to be considered reconciled by that fact.²⁷

(*b*) When a church is *polluted*, all the fixed altars and the adjoining graveyard, *i. e.*, if the walls of the church abut on the

¹⁹ Fr. Santi, *Praelect. Juris Can.*, vol. III, tit. XL, 5.

²⁰ Zitelli, *ibidem*.

²¹ De Luca, *Praelect. Juris Reg.*, lib. de Rebus Eccles., tit. XV, n. 290.

²² S. R. C., May 19, 1896, n. 3907, ad II.

²³ S. R. C., May 4, 1882, n. 3545.

²⁴ S. R. C., Feb. 20, 1874, n. 3326, ad I.

²⁵ S. R. C., Aug. 31, 1872, n. 3269, ad II.

²⁶ Ferraris, *ad v. Ecclesia*, art. IV, n. 21.

²⁷ S. R. C., Aug. 19, 1634, n. 611, ad II.

graveyard are also polluted, and when it is reconciled, the altars and the graveyard are also reconciled; ²⁸ but not *vice versa*, i. e. if the cemetery is polluted or reconciled, it does not follow that the church is also polluted or reconciled. ²⁹ But if the church is *deseccrated*, it does not follow that the graveyard and the fixed altars are desecrated. ³⁰

B.—*Quoad reconciliationem* :

(a) A *deseccrated* church must be again consecrated or blessed according to the rite and form prescribed by the Church for the consecration and blessing of the church ;

(b) A *polluted* church, if it were only blessed, can be reconciled by a priest according to the rite prescribed by the Roman Ritual. ³¹ Some authors say that the priest must be delegated by the Ordinary ; others with Quarti ³² say that this delegation is not necessary *ex praecepto*, but only *ex decentia*. If time permit, the permission of the Ordinary ought to be asked, otherwise it may be reconciled without the delegation, and such reconciliation was declared valid by the Sacred Congregation of Rites. ³³ If the church was *consecrated*, it must be reconciled by the Ordinary, or by a bishop with the permission of the Ordinary, or by a priest delegated by the Roman Pontiff, ³⁴ according to the rite prescribed by the Roman Pontifical. If a priest reconciles a consecrated church, he must use water blessed by the bishop for this purpose, unless the latter be too far distant, or the see be vacant. ³⁵

9. A church is *interdicted* when no divine office may be celebrated or heard in it, either by the parishioners or by strangers. Interdicts are imposed *per modum poenae*, as a punishment for a particular offence, in which case they last for a prescribed period, and then cease ; or *per modum censuræ*, as a weapon to beat down contumacious resistance to the laws and discipline of the Church. In this latter case they ordinarily last until the resistance ceases and the offender makes amends. ³⁶

²⁸ Zitelli, *ibidem*.

²⁹ Ferraris, *ad v. Ecclesia*, art. IV, n. 63.

³⁰ Konings, *Theologia Mor.*, n. 1329 *in fine*.

³¹ Tit. VIII, cap. 28.

³² Pars III, tit. 9, sect. 2.

³³ Dec. 15, 1646, n. 904.

³⁴ Some bishops have the faculty of delegating a priest for this purpose.

³⁵ Ferraris, *ad v. Ecclesia*, art. IV, nn. 65-72.

³⁶ *Catholic Dictionary*, Art. "Interdict."

THE SPIRIT OF THE DIVINE OFFICE.

THE subject of this paper presents a double aspect. We may consider the spirit in which the Office has been conceived or composed, and we draw thence certain conclusions regarding the spirit in which it should be recited.

I.

The Office is, as its name denotes, Divine, for it is the work of God, *opus Dei*, compiled from the inspired utterances of the Holy Ghost. By far the greatest part of our Breviary consists of the Sacred Scripture—the Psalms, Canticles, lessons of the Old and New Testaments; while the remainder, written mostly by saintly Doctors of God's Church, comes to us under the sanction of an authority guided by the Divine Spirit. Thus writes Cardinal Manning: "The Divine Office is a part of the Divine tradition. It has been wrought together by the hands of men, but those men were saints, and their work was under the guidance of the Holy Ghost. The framing of the Ritual may have been the work of human hands, but the materials of which it is composed are the words of the Spirit of God." It is *directly* Divine in its *origin*, *principle*, and *object*, while in *form* it has *indirectly* the Divine sanction.

From the beginning God appointed two forms by which man was publicly to recognize and worship Him; namely, by sacrifice and by prayer, by *act* and by *word*. In the Mosaic Law this worship was chiefly sacrificial, but public and official prayer by the ministers of God also had its due place. The Patriarchs were the recognized representatives in this regard, and Moses also, as we read, taught the people the use of hymns and canticles.

In the days of Samuel there would seem to have existed in the temple a choir-office, while in David's time various psalms were composed which were set to a special chant and choirs of levites and musicians were appointed to sing them. Thus the *sacrificium laudis*, through vocal offices, was constituted by the ordinance of God, as the Royal Prophet avows: "I will sacrifice to thee the sacrifice of praise, I will call upon the Name of the Lord. I will pay my vows to the Lord, in the sight of all His people, in the courts of the house of the Lord" (Ps. 115).

In the synagogues the same offices were carried out, and we may readily assume that our Lord often joined in them at Jerusalem or Capharnaum and elsewhere, thus by His sacred presence sanctifying and consecrating these hours and forms of prayer.

Thence they were transferred by the Apostles to the Christian Church for her *word* worship. So we find both in the Acts of the Apostles, and in the Epistles repeated mention of "the Prophets and Scriptures" being read in the Temple, of the faithful assembling there to unite in prayer and the "singing of psalms, hymns, and spiritual canticles." We need not therefore wonder at the Church's love and veneration for the Psalter, "which has led her to make it permeate and kindle every part of her liturgy, and has so transferred it from the worship of the Synagogue to her own, that, to use a mediæval metaphor, the trumpets of the tabernacle have given place to the psaltery and song of the Christian Ritual."¹

The origin of the Office is then divine—its words are inspired, not indeed all in the same degree, but they are all, as St. Bernard calls them, "*voces Spiritus Sancti*."

The object of the Office is also divine; not only in that it makes for our sanctification, but also because its chief and primary aim is God and to Him it is immediately directed. Nor is it simply in the nature of a prayer that we must regard the Office. Prayer it is indeed, but much more—it is a special act of divine worship, not only in that God is served and honored by it; but in a deeper sense it is the work of His ordinance, the words of His Spirit, by which the Divinity, using human instruments, concentrates divine worship within Himself. As He has ordained the one great *act* worship, the clean oblation to be offered to His Name from the rising to the setting of the sun, in the Holy Sacrifice of the Mass, so has He ordained that the *word* worship, the sacrifice of praise, should, through His Church, be perpetually offered to Him on high. St. Paul expresses this clearly when he says: "By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name." (Heb. 15.)

By the offering of the Holy Mass, which is laid as a charge

Dr. Neale, *Notes on the Divine Office*.

upon the Church, she adequately and fully pays the fourfold debt mankind owes its Maker and Sovereign Lord. In like manner by the Holy Office, she fulfils the same four ends of glorifying God, rendering Him thanks, appeasing Him, and asking graces needful for the world. Charged as she is with the duty of praise, thanksgiving and supplication to God, for and on behalf of all men, she has endowed her ministers with the privilege and duty of reciting the liturgical Office, emphasizing the importance of it, as well as her earnestness in the fulfilment of this duty, by enjoining under pain of sin that this alone of all their duties must be satisfied every day, and day by day. Such is the solemn duty of all those consecrated to her ministry. Her priests, in fulfilling their obligation, by this means become as the soul and voice of creation, or as "the angel with golden censer offering of the prayers of all the saints upon the golden altar which is before the throne of God." They form the choir which voices creation's praises in a grand concert of harmony, everywhere in the identical form and accents of worship from the rising to the setting of the sun. Thus, without ceasing, the sacrifice of praise is joined to the sacrifice of the Eucharist, celebrating the perfections and benefits of the Divine Majesty, "*Dies diei eructat verbum, et nox nocti indicat scientiam.*"

The liturgy is the collective utterance to God of the mystical body of Christ. It is not merely a private prayer, for the whole Church is the sanctuary, and "as we offer this prayer we are never alone," says St. Peter Damien, but united in worship with the whole choir of God's Church. We pray with and for the Church, speaking in union with the Incarnate Word. This is expressed in the preparatory prayer, "*Domine, in unione illius divinae intentionis qua ipse in terris laudes Deo persolvisti.*"

Christ came on earth to unite man to God, to be the type and model of perfection, which the creature might imitate, to pray in the highest sense of prayer. He came, the Second Adam, to be the representative of the children of the first Adam in a perpetual worship of God, and it is for the human race to unite itself with Him in this constant prayer. For this Christ fitted to Himself the mystic body of His Church, upon which, therefore, is the duty of perpetual, public, official prayer offered through her ministers.

The chief object, then, of the Divine Office and its excellence appear in this, "that it is from God, and puts us in communication with God. It is the sacred formula of those conversations with Heaven which are authorized by our ministry. It is the authentic and complete expression of praise, thanksgiving and petition which we offer in the name of the faithful."¹

II.

From this idea of the Sacred Office we may gather the spirit which must properly animate us in its recitation. We go before God as the organ of Jesus Christ, as the representatives of His Church charged with a sublime embassy, to treat of interests most precious, or to make reparation to the offended Majesty of God, to make supplication for the graces of which the world is in need, or to offer praise to the Creator, and thanksgiving for infinite favors. What a spirit of piety, earnestness and fervor does not this object call for! Seven times a day we are joined to the choirs of Saints to go before the face of the King to perform our embassy! Still more must we realize this if we recollect that we deliver our message in the words of His own Son; "for," writes the Abbé Gay, "we repeat the very prayers which Christ our Lord used in His pilgrimage on earth, which He uttered on His own behalf and ours, for the Psalter was His book of prayer." The Psalms indeed are in various ways the sentiments and expressions of Christ, who as the Messiah was prefigured in the person of David, to whom most of these prayers are directly ascribed; and some of them were, we know, actually recited by the Son of God in the flesh, and uttered from the fulness of His Sacred Heart. A deep devotion and reverence for these sublime words but fitly characterizes our daily repetition of them. "If we keep vigil in the Church, David comes first, midst, and last. If early in the morning we seek for the melody of hymns, first, last, midst is David again. If we are occupied with the funeral solemnities of the dead, David is first, last, and midst. And not in the cities and churches alone, but in the forum, in the wilderness and the uninhabitable regions it is he who again utters the praise of God. In monasteries, amongst those holy choirs of angelic chanters, David is first, midst, and last. In the convents of virgins,

¹ Fr. Kirwan, in the *Tablet*.

where dwell the bands of those who imitate Mary ; in the desert, where are men crucified to the world, and having their conversation with God, first, midst, and last is David. Others at night yield to the demands of sleep, David alone is active, and, congregating the servants of God into angelic choirs, turns earth into heaven and men into angels."

The true spirit in which our Breviary should be recited is shown in the following extract from an admonition of Abbot Cisneros (A. D. 1500) to his monks : " What are we about to do, brethren, at the time of the Divine Office, unless it is to appear before the face of God and His holy angels, in the company of our just and holy brethren—'in conciliis justorum et congregatione.' " Then, after urging the necessity of prayer as an immediate preparation for the Holy Office, he concludes, " Now at the sound of the bell, rising from prayer, we should say, this is the sign of the great King, let us go and seek His face, and offer Him gold, incense, and myrrh—the gold of devotion, the incense of reverent attention, and the myrrh of manly and respectful demeanor." The Holy Office unites us to Jesus Christ in a way that no other prayer can do. It breathes the spirit of holiness, because of this union, and therefore must make for holiness if rightly performed, for as the Psalmist says : " The sacrifice of praise shall glorify me, and this is the way by which I will show him salvation." (Ps. 49.) In his *Mirror for Monks* Blossius warns his brethren : " In the Holy Office have a care to pronounce and hear the holy words reverently, that you may taste how sweet the Lord is, and may feel that the word of God hath incomprehensible delight and power. For whatsoever the Holy Ghost hath dictated is indeed life-procuring food." Similarly in Hilton's *Scale of Perfection* we read regarding the Office : " Said from a burning heart it giveth forth a fragrant smell before the face of the Lord Jesus, and before all the court of heaven it yieldeth grace unto Jesus, and receiveth grace in turn from Him ; it maketh the soul familiar and as it were companion with Jesus. Use it whosoever can, the work is good and grace-bestowing of itself ; it is a rich offering and filled with all the fatness of devotion." For the production of such effects in the soul there is need of deep appreciation and piety ; for where the spirit of prayer is wanting, the soul does not perceive " those things which are of the Spirit of God." The mouth

indeed speaks, but the heart is silent—"tacui, dum clamarem tota die." (Ps. 31.) And the pity of it is that we should so often spoil this grand prayer by entertaining sentiments directly opposed to it. We cry out with our lips that our souls thirst after God's presence, and find rest only in the sanctuary, and yet we come before Him with reluctance, and remain in His tabernacle only so long as our external ministry obliges us to do so. Each day we proclaim those amongst us blessed who meditate on His law and sing His praises, yet we hurry through the Office without thought, and frequently our desire at the beginning of it is that we might have reached the end. The admonition which Holy Writ gives as to prayer in general, is especially applicable to the Divine Office: "Ne sit cor tuum velox ad proferendum sermonem coram Deo; Deus enim est in coelo, et tu super terram."

The old Saxon Saint, Ælfric, in his quaint style gives us the following lesson: "When we hear the bell ring calling us to Matins, we ought anon as true God's Knights arise quickly and arm ourselves with prayer, haste us to the church, and there we ought to lift up the long spear of fervent desire of our heart to God, and draw out the sharp sword of the word of God, in His holy service, and smite great strokes of devout singing and saying thereof, whereby our enemies shall be rebuked, and we be kept in godly praisings under the banner of His protection." Such is indeed the character of the exercise to which our clerical profession calls us daily, and by which we are enabled to renew within us the spirit awakened by the innate virtue of the consecrated prayer of which Bishop Hedley writes with characteristic fervor: "O blessed words of the Psalms, which have been consecrated by the lips of the Saviour, which the Apostles and Martyrs have used, and in which the Saints of all ages have lifted up their hearts to God! Blessed and fruitful words, which are continually resounding day and night all the world over, in emulation of the ever-increasing song of the angels and the blessed!"

To the worthy performance of our duty and privilege in reciting the Divine Office, may we not fitly apply the words of St. Paul, "You are come to Mount Sion, to the city of the Living God, the Heavenly Jerusalem, and to the company of many thousands of angels and to the spirits of the just made perfect"? (Heb. 12).

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IN FATHER MARTIN'S LIBRARY.

ARRIVAL OF THE BISHOP.

THE Bishop came quite unexpectedly at noon, just as we were sitting down to luncheon. There had been a note from the secretary to say that His Lordship would not arrive until evening, as he meant to stop off at Ponterive, a neighboring parish, where one of the young curates whom he wanted to see lay dangerously ill. It so happened that the "express" was not scheduled to stop at Ponterive, which fact having been overlooked by the Bishop, he reached our modest suburb a few hours earlier than had been anticipated. There was accordingly consternation in the kitchen. Jerry, our man, too was disconcerted, for he had hoped to drive His Lordship from the station; instead of this he found himself in disgrace, because he had left the garden-rake broad across the front door step, so that the Bishop had actually to pick his way; and Susan, the maid, who had seen it all, told the confused Jeremiah that he ought to go and bury his woolly head in the Clough Water of the Antrim parish from which he came. Susan's taunts hurt him more than the loss of a month's wages could have done.

But the Bishop seemed to notice none of these things, and put us all at ease by the kindly familiarity with which he inquired into the affairs of each, as though he were thoroughly cognizant of and interested in the details of our individual work. Indeed, there were few priests in the diocese for whom he could not have made their examination of conscience, and told off very accurately the special virtues which they possessed, as well as the things they might more wisely leave undone. Yet his keen insight into human nature had nothing in it of the critical or censoring spirit. He made ample allowance for temperament, education, associations, and the particular difficulties that beset each man in his special sphere of labor. But whilst he readily excused a fault in the person who committed it, he was not disposed to let the injury which such lapses might produce among the faithful go on. To him the interest of souls and the honor of the Church were the supreme norm upon which all difficulties were to be adjudged and decided. He was a humble man and bore no resentment against anyone who might forget himself and offer him a personal

affront. Yet he could be relentless, and was so when he felt assured that a priest became a source of scandal to his people, either by the imprudence and intemperance of his actions or by the evidence of habitual neglect of priestly duties. He never listened to mere reports about any one of his clergy, especially when they were of a vague or gossipy character, but he made it a point to convince himself that every man under his jurisdiction was doing his full duty. Incompetent service in the ministry, whether it was the result of faulty disposition or the accident of age and infirmity, was to him a condition which required immediate remedy. In the same way he disregarded mere seniority as an insufficient qualification for advancement, unless it carried with it such ability as was required for the office to which a priest might aspire. On the other hand, he respected the claims of honorable service no less than those of personal ability, and if he removed a pastor whose term of practical usefulness in a particular sphere had ceased, but who had merited the esteem of his superiors and his flock in the past, he not only compensated him by bestowing upon him some exceptional honor with an equivalent emolument, but made him a member of his consulting household, thus gaining from his experience and retaining his good-will. Occasionally, of course, he met with resistance to the best-intentioned moves, in which case he acted as a father would with an obstinate but loved son; that is, he yielded, although never losing sight of his original purpose. Thus it mostly happened that he gradually gained over the opponent and eventually carried out his design. In the meantime he often met his clergy, either in conference or during visitation, and on all these occasions he found a way to impress it upon their minds that the Church militant demanded from her priests what a nation demands from the officers of its army—competent, active, and loyal service.

In his schemes for enforcing good ecclesiastical discipline he was excellently served by a rather crotchety Chancellor, who had little or no human respect, and who, whilst he must have been at times a sore trial to the Bishop, took upon himself much of the odium which comes from the merciless insistence that the diocesan regulations be enforced on all persons and occasions alike. Dr. Sharplet invariably appeared upon the scene on the second

day of the episcopal visitations, and, although he made himself as disagreeable as his position allowed him, he was much respected by all for his blunt honesty and apparent want of diplomacy. This fact took away much of the suspiciousness which would otherwise have attended his movements. He catechized everybody in the house, from the pastor to the sexton, and the Cinderella in the back yard. To the assistant curates he was a terror; he knew when they got up in the morning, how many and what kind of books they had in their sitting-rooms, what they preached, ate, drank, smoked, wore, how many minutes it took them to say Mass, and whether and what kind of people liked them. Endless were the complaints made by the city clergy during the first year of the Chancellor's reign. But the Bishop knew the value of the man, and would shrug his shoulders smilingly and say: "But he knows his business, is thoroughly conscientious, and we cannot dispense with his services." Thus in time the Chancellor became a fixed institution, and people no more expected to see him drop out of office than they thought of the Bishop doing without his cathedral.

But Dr. Sharplet had not yet appeared in our circle, and would not, probably, until Monday. Meanwhile the genial presence of the Bishop, who had a real affection for Fr. Martin, and had been an early college companion of Fr. Bernard, kept us in a happy mood of conversation on current topics. The Bishop's first inquiry had been about the sick young priest, our neighbor, and as we had received word from Dr. Hayden that morning that he was doing tolerably well, we were able to put our august visitor at ease.

"I had a curious encounter with one of your parishioners on the way here," said the Bishop, turning to Fr. Martin, who listened.

"The lady who manages your choir, I believe," continued the Bishop. "She is apparently much exercised over the announcement in the morning papers that Pope Pius is determined to banish women from the organ lofts."

"Oh," said our amiable pastor, as if he felt a little embarrassed. "Mrs. Harris is a student of the classical school not merely in music, but in social art as well. But she manages the organ with

great skill and taste ; and, what is more, she can manage the singers better than any organist we have ever had. She knows my aversion to sensational music, and has succeeded in making the singing really devotional and solemn, although it cost much argument before she yielded to my preference for 'monotones,' as she calls the old church airs. She is indeed an excellent Catholic, and if there is any fault in her views it must be due to her early associations or her training."

"Indeed, I know her well," said the Bishop. "She was the 'honor pupil' at the Sisters of the *Villa Immaculata* Convent, and on meeting her to-day she recalled to my mind how, nine years ago, when she graduated, I told her that if she was as expert in every womanly virtue as she was in music, the graduation diploma which I handed her on that occasion would serve her as a passport to heaven. Poor child, she was married two years later, and in another year had become a widow. How long has she been here?"

"She came to us only last fall. We had no one at the time to direct our choir. I wanted Father Waldon to organize a boys' chantry, because there was more or less trouble with the singers. We could not get a suitable man, and our experience with Professor Lightening, whom I felt obliged to dismiss, had rather prejudiced me against employing any professional artist in the church. Father Waldon did not feel confident that he could undertake the task of directing the liturgical service, and so we were obliged to accept the offer of Mrs. Harris to play the organ. I have had no fault to find with her management ; she keeps the singers under control, and for the rest complies, as I have said, with my own wishes as to the quality of the music to be performed. Now and then she manifests some strange notions about woman's dignity and equality to man, which she claims is determined by superior gifts or education. I believe these views were fostered by her association with an art club to which she belonged for some time after her husband's death, and which she had joined with a view of obtaining work as an illustrator for the magazines ; but the engagement did not prove congenial or sufficiently lucrative, and so she turned to music. I hope to see her take a lead in our Christian Mothers' Sodality some time, although at present I

should not quite trust her discretion, owing to her ideas about the new womanhood."

"I understand perfectly well," said the Bishop. "She only needs training. These notions are on the surface, and her good heart and sound faith will eventually assert themselves. She rather amused me by the earnestness of her plea about women's singing and playing in the church. 'I imagine,' she said, 'with all due respect to the Holy Father, that he does not mean what his interpreters make him say.'—'What then do you think he means?' I queried.—'Why, I should think he simply wishes the introduction of choristers into churches where chancel choirs are possible. That is all quite proper; the choristers serve an excellent purpose for making the liturgical responses and at special offices such as are held during Holy Week; but I cannot think that the Holy Father wants to do away with the gallery, which is part of the body of the church, in which women are permitted, nay exhorted to sing, since congregational singing is advocated.'"

"And what did your Lordship say to such an argument?" asked Father Bernard.

"I endeavored to explain to her that the location of the choir was not what constituted the core of the difficulty; but that the new regulation concerned the chant and the singers. The Church had reserved the liturgical portion of its service to clerics who naturally occupied a separate place or gallery; and that in course of time, through what was deemed by some a necessity, that exclusive function of the chanters had been assumed or assigned to others who could intelligently render the liturgical song. Thus women came to sing in the choir. This departure, however, had never been sanctioned by the Church, and it had led since to some abuses in the choice and rendition of the music. In other words the singers had substituted the modern devices of musical concert art for the ancient melodies, and the Holy Father has undertaken to reestablish the old discipline which confided the liturgical service to chanters constituting part of the sanctuary from which women were of course excluded.—'I do not see why women should be excluded,' she rejoined. 'We are so vast a majority in any church, and we are fashioned by nature to sing better than most men. Besides, I think, if you will allow me to say it, Bishop,

our exclusion is unnatural and out of keeping with the spirit of the age, which the Church usually considers in her reforms. I feel for my sex generally, and like to hear it take its fitting share in this adjunct to the service of God. To be proscribed and evicted, as if we had no right to participate in the divine worship, seems to me a very cruel partiality. The hardship is further accentuated by the fact that women in most cases help liberally in the building of those very churches, in which our Lord is present for all; and we ought to be allowed a share in His praise as a portion of the body of the faithful for whom, after God, all musical adjuncts are as aids. How can it be an aid to hear others render badly what we could do well? Good music is practically impossible without us.'—Thus she went on in her clever way, so that I had hardly any opportunity of expressing my doubts about the correctness of her conclusion. However, when we came near the end of our walk, I bade her listen to me, and then endeavored to sum up the true merits of the Pope's injunction.—'You see, Mrs. Harris, we have no little girls to serve Mass, though they might do it very nicely now and then; we have no ladies preaching in our pulpits, though, as I perceive from the homily you have just given upon the interpretation of the Pontifical Document on Church Music, they often possess excellent qualifications as speakers; we do not have women to give the Mass or Vesper services, although many of them would sing more attractively than most priests. Now, why all this? Simply because Almighty God has limited the offices of the sanctuary to one class of His creatures. And in making this distinction He does not depreciate womanhood any more than He has done so by excluding from such service the Angels. Although our Blessed Lady was endowed with the fulness of grace and the gifts of the Holy Ghost far beyond any of the Apostles, yet she did not enjoy the special prerogatives of the priestly offices. Now, as regards woman in the Church of to-day, her service is indispensable in all that concerns the beauty and usefulness of the Spouse of Christ, except in that one sphere for which the sanctuary and the choir (as its proper adjunct) have been separated from the beginning, both in the Hebrew synagogue and the Christian church. As part of the congregation, woman's voice joins in chant and prayer; but the

choristers are chosen only from among men. And the choir or gallery, wherever it be located, represents the place where the chorister answers to the priest in all the liturgical functions or his office. That is the position of the Church, and the aim of the Sovereign Pontiff goes toward its restoration; and the fact that we have largely forgotten the original use and purpose of church choirs should not blind us to the benefit of returning to a service which God Himself has ordained and marked out in the Old Law. That men and boys perform such service sometimes badly is no reason why they should not perform it at all, or why they should not be urged to do it well. But there are so many things in God's service which man cannot do nearly so well as a woman with a big heart and a docile intelligence, that I shall ask Father Martin to let you do some of these things to vindicate the exceptional honor of your sex.'—With this I left her, and she seemed reconciled, although a trifle thoughtful."

"And what is the service to which you would recommend her, if we succeed in banishing the sex from our choir?" asked Father Martin. "She depends in part for her present support upon the income derived from giving music lessons and playing the organ."

"Why not engage her to teach the boys' choir. She has the knowledge and talent to train the leaders both for the choristers and for congregational singing, and there is no objection to her being at the organ outside the actual liturgical service."

At this point the bell rang to indicate that it was time to hear Confessions. Father Bernard and I went down to the church, whilst Father Martin, who had heard the children in the morning, remained with the Bishop. They had some private matters to discuss, of which I was soon to learn the result. It opened a new world to me. But of this I shall have to speak more in detail in some future chapters of these records of what happened in Father Martin's Library.

ARTHUR WALDON.

JOSEPH . PUTZER . C.SS.R.

In . Pace . Christi . Quievit

Idibus . Maii . A. R. S. MCMIV

The death of the Reverend Joseph Putzer, Professor at the House of Studies of the Redemptorist Fathers (Ilchester, Md.), removes from the ranks of the American Clergy one of the ablest and most active laborers in the theological field. A singularly accurate knowledge of Canon Law, an intelligent zeal for promoting the exact observance of ecclesiastical discipline, and above all an untiring readiness to serve the cause of religion even amid the silent martyrdom of continuous ill-health, entitle him to the gratitude of all who believe themselves debtors to holy Church. We wish here to record his services to THE ECCLESIASTICAL REVIEW, the success of which he promoted by his counsel and collaboration. His memory, his judgment, his keen power of analysis were rarely at fault in difficult questions of moral theology. Of this his well-known *Commentarium in Facultates Apostolicas* is a standing proof. Always frank in his criticism he was none the less remarkable for the modesty of his demeanor and the kindness of his heart. So that it might justly be said of him—

Judicii . acumen

Quo . difficillimis . in . rebus . moralibus

Nodis . feliciter . solutis

Claram . animarum . regimini . attulerit . lucem

Junctum . erat . cum . caritate

Pudore . eximio . candore

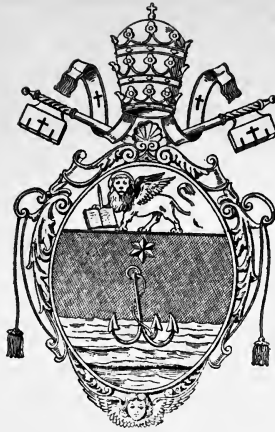
Quibus . dum . in . arena . critica

Sine . fastu . et . maledicentia . certaverit

Bonorum . omnium . sibi . conciliavit . amorem

Copiosam . apud . Deum . invenit

Redemptionem



Analecta.

E SECRETARIA BREVIUM.

LITTERAE APOSTOLICAE QUIBUS NOVA DIOECESIS SIOUPOLITANA
IN CIVITATIBUS FOEDERATIS AMERICAЕ SEPTENTRIONALIS
ERIGITUR.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Quae catholico nomini aeternaeque fidelium saluti bene prospere ac feliciter eveniant, ea ut mature praestemus Nos admonet supremi Apostolatus munus, quo in terris licet immeriti fungimur. Hoc consilio cum VV. FF. Archiepiscopus et Episcopi provinciae ecclesiasticae Dubuquensis in Statibus Foederatis Americae Septentrionalis enixe Nos flagitaverint, ut ad incrementum religionis et ad maius bonum animarum nova dioecesis erigeretur per dismembrationem Archidioecesis Dubuquensis, Nos, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, commendatione potissimum permoti dilecti Filii Nostri S. R. E. Cardinalis Martinelli Pro-Delegati Apostolici in praefata regione,

oblatis precibus annuendum benigne censuimus. Quae cum ita sint, omnes et singulos, quibus Nostrae hae Litterae favent, peculiari benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, motu proprio ac certa scientia deque Apostolicae Nostrae potestatis plenitudine, praesentium vi, ex Archidioecesi Dubuquensi distrahimus viginti quatuor Comitatus, nempe Lyon, Osceola, Dickinson, Emmet, Kossuth, Palo Alto, Clay, O'Brien, Sioux, Plymouth, Cherokee, Buena Vista, Pochontas, Humboldt, Webster, Calhoun, Sac, Ida, Woodbury, Monona, Crawford, Carroll, Greene, Boone, novamque ex his dioecesium erigimus cum Episcopali residentia in Sioux City, a qua ipsa Sioupolitana nomen habebit, et cum cathedratico discreto arbitrio Episcopi pro sua mensa Episcopali imponendo. Decernentes praesentes Litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane, si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XV Ianuarii MDCCCII, Pontificatus Nostri anno vicesimo quarto.

A. Card. MACCHI.

E S. CONGREGATIONE INDULGENTIARUM.

I.

INDULGENTIA CONCEDITUR RECITANTIBUS ORATIONEM CHRISTO
IESU IN CRUCE.

Beatissime Pater,

Maria Lampel, v. Castagna, ad osculum S. Pedis profunde provoluta, humiliter Sanctitatem Tuam supplicat ut spiritualem aliquam indulgentiam hanc orationem recitantibus concedere digneris :

Christo Iesu in Cruce.

" Iesu mi crucifixe, suscipe benignus precem quam nunc pro meae mortis articulo tibi fundo, quando illa iam appetente, omnes mei sensus deficient.

Cum igitur, dulcissime Iesu, mei oculi languidi ac demissi te non amplius respicere poterunt, memento illius succensi aspectus, quem nunc tibi converto et miserere mei.

Cum labia mea arefacta non amplius tuas sacratissimas plagas osculari poterunt, memento illorum osculorum, quae nunc tibi figo et miserere mei.

Cum manus meae frigidae non amplius tuam crucem amplecti poterunt, memento sensus, quo nunc hoc ago et miserere mei.

Et cum tandem mea lingua tumens et immobilis non amplius loqui poterit, memento meae invocationis huius momenti.

Iesu, Ioseph, Maria, vobis commendo animam meam."

Omnibus hanc orationem recitantibus, concedimus semel in die indulgentiam 300 dierum, et bis in anno, dummodo ad Sacramenta confessionis ac communionis accederint, indulgentiam plenariam.

Ex Aedibus Vaticanis, die 31 Augusti 1903.

PIUS PP. X.

Praesentis concessionis exemplar delatum fuit ad S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam. In quorum fidem etc.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 4 Septembris 1903.

IOSEPHUS M. *Can.* COSELLI, *Subst.*

S. Congregatio Indulgentiarum, per Rescriptum diei 5 Septembris 1903, declaravit supra relatas indulgentias esse animabus quoque defunctorum in Purgatorio degentibus applicabiles.

II.

DECRETUM DE INDULGENTIIS TERTIARIORUM IN COMMUNITATE VIVENTIU ET VOTA SIMPLICIA NUNCUPANTIUM.

Ad hanc Sacram Congregationem Indulgentiis Sacrisque Reliquiis praepositam saepe dubia delata sunt circa relationem Tertiariorum, tanto hodie numero in communitate viventium et simplicia vota nuncupantium, ad respectivos suos Ordines regulares quoad Indulgentias et spirituales gratias. Quae dubia succe-

verunt ex quo Leo XIII fel. rec. speciales Indulgentias pro iis solis Tertiariis tum Franciscalibus, tum Ordinis Servorum B. M. V. qui in saeculo vivunt, concessit, sublatis omnibus aliis Indulgentiis eousque istis Tertiis Ordinibus tributis. Verum est Sacram Congregationem EE. et RR. in suis Normis pro approbatione horum Institutorum (*Sec. I, § 11, N. 16*), statuisset: "Instituta Tertiariorum non approbentur, nisi a Superioribus Generalibus eorum Ordinum, a quibus et nomen et habitum mutuuntur, in proprium respectivum Tertium Ordinem aggregentur, et ad Indulgentiarum et gratiarum spiritualium participationem, *quantum concedere fas est*, admittantur;" haec tamen postrema verba, ut patet, praesentem quaestionem in ambiguo adhuc reliquerunt.

Quare, *ne tot ex utroque sexu Tertiarii horum Institutorum, qui exemplo et opere de re catholica optime sunt meriti, certis Indulgentiis diutius careant*, quaesitum est:

"An generali dispositione omnibus Institutis Tertiariorum in communitate degentium et vota simplicia emittentium ab Apostolica Sede sint concedendae Indulgentiae primo et secundo Ordini respectivo propriae?"

Et Emi Patres in Generali Congregatione ad Vaticanum coadunati die 18 Augusti 1903, responderunt:

"Affirmative."

De quibus facta relatione Ssmo Dño Nostro Pio Pp. X in Audientia habita die 28 eiusdem mensis et anni ab infrascripto Cardinali Praefecto, Sanctitas Sua Patrum Cardinalium responsum approbavit et confirmavit, decrevitque: *primo*, ut Instituta Tertiariorum in communitate degentium et vota simplicia emittentium, *dummodo Ordinibus a quibus nomen et habitum mutuuntur legitime sint aggregata*, participant omnes Indulgentias a RR. PP. primis et secundis Ordinibus directe tantum concessas; *secundo*, ut eorundem Ecclesiae iisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur; *tertio*, ut aliae Indulgentiae huiusmodi Tertiis Ordinibus antea concessae in posterum solis Tertiariis in saeculo viventibus sint propriae.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 28 Augusti 1903.

A. Card. TRIPEPI, Praefectus.

L. + S.

Pro R. P. D. FRANCIS. SOGARO *Archiep. Amiden., Secretario.*

IOSEPHUS M. Can. COSELLI, *Substitutus.*

III.

INDULGENTIAE QUAS SANCTISSIMUS DOMINUS NOSTER PIUS PAPA X IMPERTITUR CHRISTIFIDELIBUS, QUI RETINENTES ALIQUAM EX CORONIS ROSARIIS, CRUCIBUS, CRUCIFIXIS, PARVIS STATUIS, NUMISMATIBUS, AB EADEM SANCTITATE SUA BENEDICTIS, PRAEScripta PIA OPERA ADIMPLEVERINT.

Monita.

Ut quis valeat Indulgentias lucrari, quas Summus Pontifex Pius X impertitur omnibus utriusque sexus Christifidelibus, qui retinent aliquam ex coronis, crucibus, crucifixis, parvis statuis, ac numismatibus ab eadem Sanctitate Sua benedictis requiritur :

1° Ut Christifideles in propria deferant persona aliquod ex enunciatis obiectis.

2° Quod si id minime fiat, requiritur ut illud in proprio cubiculo, vel alio decenti loco suae habitationis retineant, et coram eo devote praescriptas preces recitent.

3° Excluduntur ab apostolicae benedictionis concessione imagines typis exaratae, depictae, itemque cruces, crucifixi, parvae statucae et numismata ex stanno, plumbo, aliave ex materia fragili seu consumptibili confecta.

4° Imagines repraesentare debent Sanctos, qui vel iam consueta forma canonizati, vel in martyrologiis rite probatis descripti fuerint.

Hisce prae habitis, Indulgentiae, quae ex Summi Pontificis concessione ab eo acquiri possunt, qui aliquod ex supradictis obiectis retinet, et pia opera quae ad eas assequendas impleri debent, recensentur.

Quisquis saltem in hebdomada semel recitaverit coronam Dominicam vel aliquam ex coronis B. V. Mariae aut rosarium eiusve tertiam partem aut divinum officium, vel officium parvum eiusdem B. Virginis aut fidelium defunctorum, aut septem psalmos poenitentiales aut graduales, vel consueverit catechesim christianam tradere, aut carceribus detentos, vel aegrotos in nosocomiis misericorditer invisere, vel pauperibus opitulari, aut missae interesse, eamve peragere, si fuerit Sacerdos : quisquis haec fecerit vere contritus et peccata sua confessus ad S. Synaxim accedet quolibet ex infrascriptis diebus, nempe Nativitatis Dominicae,

Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, itemque diebus festis SS.mae Trinitatis, Corporis Domini, Purificationis, Annuntiationis, Assumptionis, Nativitatis et Conceptionis B. V. Mariae, Nativitatis Sancti Ioannis Baptistae, S. Iosephi Sponsi eiusdem B. Mariae Virginis, SS. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi, Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae, et Omnium Sanctorum; eodemque die devote Deum exoraverit pro haeresum et schismatum extirpatione, catholicae fidei incremento, pace et concordia inter principes christianos, aliisque S. Ecclesiae necessitatibus; quolibet dictorum dierum Plenariam Indulgentiam lucrabitur.

Quisquis vero, corde saltem contritus, haec omnia peregerit in aliis festis Domini, et B. V. Mariae, quolibet dictorum dierum Indulgentiam septem annorum totidemque quadragenarum acquirat: quavis Dominica vel alio anni festo Indulgentiam quinque annorum totidemque quadragenarum lucrabitur: sin autem eadem alio quocumque anni die expleverit, centum dierum Indulgentiam acquirat.

Praeterea quisquis consueverit semel saltem in hebdomada recitare aliquam ex coronis aut rosarium, vel officium parvum B. Mariae Virginis, vel fidelium defunctorum, aut vesperas, aut nocturnum saltem cum laudibus, aut septem psalmos poenitentiales cum litiis adiectisque precibus, quoties id peregerit centum dierum Indulgentiam consequetur.

Quisquis in mortis articulo constitutus, animam suam devote Deo commendaverit, atque iuxta instructionem fel. rec. Benedicti XIV in Constitut. quae incipit *Pia Mater* sub die 5 Aprilis 1747, paratus sit obsequenti animo a Deo mortem opperiri, vere poenitens, confessus et S. Communione refectus, et si id nequiverit, saltem contritus invocaverit corde, si labiis impeditus fuerit, SS.mum Nomen Iesu, Plenariam Indulgentiam assequetur.

Quisquis praemiserit qualemcumque orationem praeparationi Missae, vel Sanctae Communionis, aut recitationi divini officii, vel officii parvi B. V. Mariae, toties quinquaginta dierum Indulgentiam acquirat.

Quisquis in carcere detentos, aut aegrotantes in nosocomiis inviserit, iisque opitulatus fuerit, vel in Ecclesia christianam catechesim tradiderit, aut domi illam suos filios, propinquos et famulos docuerit, toties biscentum dierum Indulgentiam lucrabitur.

Quisquis ad aeris campani signum, mane vel meridie aut vespere solitas preces, nempe *Angelus Domini*, aut eas ignorans recitaverit *Pater noster* et *Ave Maria*, vel pariter sub primam noctis horam, edito pro defunctorum suffragio campanae signo, dixerit psalmum *De profundis*, aut illum nesciens recitaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquirat.

Eandem pariter consequatur Indulgentiam, qui Feria sexta devote cogitaverit de passione ac morte Domini Nostri Iesu Christi, terque Orationem Dominicam et Salutationem Angelicam recitaverit.

Is qui suam examinaverit conscientiam, et quem sincere poenituerit peccatorum suorum cum proposito illa emendandi, devoteque ter recitaverit *Pater noster* et *Ave Maria* in honorem SS.mae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi quinquies pronunciaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquirat.

Quisquis devote pro fidelibus oraverit, qui sunt in transitu vitae, vel saltem pro iis dixerit *Pater noster* et *Ave Maria*, quinquaginta dierum Indulgentiam consequatur.

Omnes Indulgentiae superius expositae a singulis Christi-fidelibus vel pro seipsis lucriferi possunt, vel in animarum Purgatorii levamen applicari.

Expresse declarari voluit Summus Pontifex supradictarum indulgentiarum concessione, nullatenus derogari indulgentiis a Praedecessoribus Suis iam concessis pro quibusdam operibus piis superius recensitis : quas quidem indulgentias voluit omnes in suo robore plene manere.

Iubet deinde idem Summus Pontifex Indulgentias Christi-fidelibus concessas, qui retinent aliquod ex praedictis obiectis, iuxta decretum sa. me. Alexandri VII editum die 6 Februarii 1657, non transire personam illorum pro quibus benedicta fuerint, vel illorum quibus ab iis prima vice fuerint distributa : et si fuerit amissum vel deperditum unum alterumve ex iisdem obiectis, nequire ei subrogari aliud ad libitum, minime obstantibus quibusvis privilegiis et concessionibus in contrarium : nec posse pariter commodari vel precario aliis tradi ad hoc ut indulgentiam communicent, secus eandem indulgentiam amittent : itemque recensita obiecta benedicta, vix dum pontificiam benedictionem receperint,

nequire venundari, iuxta decretum S. Congregationis Indulgentiis Sacrisque Reliquiis tuendis praepositae editum die 5 Iunii 1721.

Praeterea idem Summus Pontifex confirmat decretum sa. me. Benedicti XIV editum die 19 Augusti 1752, quo expresse declaratur, vi benedictionis crucifixis, numismatibus etc. uti supra impertitae, non intelligi Privilegio gaudere altaria ubi huiusmodi obiecta collocata fuerint, neque pariter Missas quas Sacerdos eadem secum deferens celebraverit.

Insuper vetat, ne qui morientibus adsistunt benedictionem cum Indulgentia Plenaria in articulo mortis iisdem impertiantur cum huiusmodi Crucifixis, absque peculiari facultate in scriptis obtenta, cum satis in id provisum fuerit ab eodem Pontifice Benedicto XIV in praecitata Constitut. *Pia Mater*.

Tandem Sanctitas Sua vult et praecipit praesentem elenchum indulgentiarum pro maiori fidelium commodo edi typis posse non solum latina lingua vel italica, sed alio quocumque idiomate, ita tamen ut pro quolibet elencho, qui ubicumque, et quovis idiomate edatur, adsit approbatio S. Congregationis Indulgentiarum.

Non obstantibus quolibet decreto, constitutione, aut dispositione in contrarium etiamsi speciali mentione dignis.

Datum Romae ex Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae die 28 Augusti 1903.

A. Card. TRIPEPI, *Praef.*

L.+S.

Pro R. P. D. FRANC. SOGARO, *Archiep. Amiden., Secret.*

IOSEPHUS M. Can. COSELLI, *Subst.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTER: Authenticating the erection of the Diocese of Sioux City, in the Province of Dubuque, Iowa, U. S. A.

S. CONGREGATION OF INDULGENCES :

1. Grants Indulgence of 300 days once a day to all who recite the prayer (given in the text) "Jesu mi crucifixe," and a Plenary Indulgence twice a year under the customary conditions. These Indulgences are applicable to the souls in purgatory.
2. Institutes of Tertiaries who live in community and take simple vows, *provided they are duly affiliated with the Orders to which they owe their name and habit*, (a) share in all the indulgences granted directly to the members of the First or Second Orders; and (b) their Churches have the same indulgences as churches of their respective First and Second Orders have; (c) other indulgences formerly granted to Tertiaries of this class are in future to be understood as proper only to members living in the world, and not in community.
3. Gives a list of the Indulgences granted to those who possess Rosary Beads, Crosses, Crucifixes, and Medals blessed by the Holy Father.

PROPER METHOD OF CLEANING CHURCHES.

1. All the pews and woodwork in the church, as high up as it can be reached, should be dusted at least once a week. This is not to be done with a dry cloth or feather duster, but with a damp cloth. Although the cleanliness due to the holy places demands that the church be swept frequently, this should never be done

immediately or shortly before the faithful enter it. In all cases mere dry sweeping should be avoided. Damp sawdust which gathers the dust particles may be scattered over the floor before sweeping. Mopping and washing are the safest means of removing the concrete impurities that settle in public places, after these have been thoroughly swept. Since wooden flooring retains the dampness for a long time, due allowance should be made, before the people enter, for time to dry and to ventilate, wherever flood floors are a necessity. In ventilating it is advisable to open the doors and windows in such a way as to create a draught in direct line through the church, otherwise, counter-currents of air will keep organisms in suspension for a long time. The matter accumulated in sweeping should not be merely collected in some convenient nook of the building, but at once carried out of the church.

2. In some Italian dioceses there exist definite regulations obliging the custodians of church buildings after all services in which large congregations have been collected in the edifice, to have the floors and other parts of the interior carefully cleansed with an antiseptic solution—bichloride of mercury dissolved in proportion of 1 to 1,000—a measure which might properly be adopted in other places.

3. In cleansing the church special attention should be directed to the sweeping of the *confessional*. The darkness of the place and its position frequently cause it to be overlooked. Yet there is necessity of cleaning not only the floor, seat and corners, but particularly the *crates*, which is apt to become saturated with effluvia from the breath of many persons. This ought to be washed off with a dilution of lye or ammonia, and not merely rubbed with a dry cloth.

THE OLEANSING OF ALTAR FURNISHINGS.

1. *Removing Stains, and Polishing.*—The simplest manner of removing wax, stearin or tallow from carpets, vestments and linens is to scrape off gently the wax, stearin or tallow, and then to place over the spot a blotting pad on which a hot flat-iron, spoon or knife is pressed. Should several impressions be necessary, care should be taken to select a clean part of the blotting pad at each impression. If stains remain they must be washed out.

2. *Salt of Sorrel* or *Essential Salt of Lemons* (*Binoxalate of Potash*) is used for removing spots, and particularly iron or rust-marks, from linen. Wine stains are removed most effectually by thorough bleaching.

3. Stains on vestments can be removed successfully only in the laboratory of an experienced chemist, who is familiar with the particular composition of the color and material of the fabric.

4. *Marble* is cleaned (after being free from dust) by washing it with a *weak* solution of hydrochloric acid. Do not use soap; it injures the color of marble.

5. *Alabaster*.—Rub it carefully with shave-grass (*equisetum*) and then with venetian soap and chalk stirred into a paste with water.

6. *Silverware*.—Place oxidized articles for a few minutes in a boiling hot solution of tar and then rub them with soft leather.

The following polishing powder also gives good results:

Washed pipe-clay	4 parts.
Purified tartar	1 part.

7. *Goldware*.—Apply Paris-red with soft leather and rub it gently.

The following formula has been and still is used by Belgian silversmiths, "Longet's Polishing Powder for Gold Workers:—"

White lead	4 $\frac{3}{10}$ parts.
Chalk	17 $\frac{4}{10}$ parts.
Alumina	4 $\frac{3}{10}$ parts.
Carbonate of magnesia	1 $\frac{7}{10}$ parts.
Silica	2 $\frac{6}{10}$ parts.
Ferric oxide	1 $\frac{7}{10}$ parts.

8. *Brassware* is cleaned by rubbing it with spirits of ammonia and vinegar and then with blotting-paper soaked in spirits of wine.

THE SACRED VESSELS, LINENS, AND VESTMENTS.

I.—HANDLING.

1. The sacred vessels actually containing the Blessed Sacrament, may be touched only, unless there is necessity, by a priest or deacon, vested in surplice and stole; two candles should be lighted whenever the Sacred Species is taken out of the tabernacle.

2. When the sacred vessels do not actually contain the Bles-

sed Sacrament they may be handled not only by a priest, deacon, subdeacon, but according to an almost universal custom by a cleric in minor orders or having the tonsure (*tonsuratus*). Students living in ecclesiastical seminaries are usually allowed to handle them.¹

3. Lay people may not touch the chalice and paten after they have been consecrated, nor the ciborium, pyx and lunula after they have contained or touched the Blessed Sacrament. St. Liguori would except from this rule laymen who act as sacristans, *qui in habitu clericali ecclesiis inserviunt*.² Lay persons may handle the ostensorium, although this should be permitted with caution (*quod tamen minus decet*),³ because the same may contain sacred particles. It is becoming that when lay persons handle the sacred vessels, it should be done with gloves or a cloth.

4. When sacred vessels require repairing they are to be sent to such persons only as have episcopal authorization to handle them; for, except in case of necessity, only the bishop can grant permission to lay persons to touch them.

5. After corporals, palls, and purificators have been used at Mass they can be touched by those persons only who are allowed to handle the sacred vessels when they do not actually contain the Sacred Species. When the sacred linens become soiled they are laid aside in a place set apart for this purpose. After having been washed, these linens can be handled by any one.

6. Altar-cloths, amices, albs, cinctures, and the other sacred vestments, may be handled by any one.

7. The oil-stocks should be touched by those only who may handle the sacred vessels when not containing the Blessed Sacrament.

II.—WASHING AND CLEANING.

Besides rubbing with a chamois or soft cloth the sacred vessels immediately after they have been used, they ought to be washed several times a year. First wash the vessels which are

¹ Kenrick, *Theologia Mor.*, Vol. III, De Sacrificio Missae, cap. IV, § III, n. 110.

² Lib. VI, n. 382.

³ Pourbaix-Coppin, S. Lit. Comp, n. 376, 3.

used to contain the Sacred Species—cup of the chalice and ciborium, the paten, and the lunula—in clean water, which is afterwards thrown into the *sacrarium*, or, where such is wanting, on the ground near the foundations of the church. Then separate the parts, cup, stem and foot of chalice, etc., which are washed in soap and water to remove the stains. The hardened dust may be removed by a steel pencil or knife. Afterwards polish them, not with ordinary whiting, which is apt to injure the texture, but with a composition made especially for this purpose and commonly used by jewellers.⁴ After this wash them in clear water, and either wipe them with a chamois or soft cloth, or let them dry in the warm air. Water stains which remain can be easily removed by a fine brush.

The complete outfit of a good sacristy includes (a) a fine brush; (b) cleansing material; (c) small pieces of chamois or soft cloth; (d) a steel pencil. These may be obtained from any silversmith and should be used exclusively for cleaning the sacred vessels.

They are washed, cleaned and polished by a person in sacred orders, and they should be washed in a vessel used for this purpose only.

2. Before corporals, palls and purificators are given to lay persons to be bleached, mended and ironed, they must be washed three times, each time in different water. Warm water and soap is the most serviceable. The first washing, which is followed by two rinsings, must be done by a person in sacred orders. This water is poured into the *sacrarium*. The second and third washings may be performed by any one, but preferably by those who did the first washing.

3. After a corporal has been washed, bleached,⁵ mended and ironed it is folded in three equal parts both in its length and its width. (1) The anterior part is folded over the middle; (2) the posterior part is turned down and a flat-iron is passed over it; (3) the part on your right side is folded over the middle, and (4) the part on your left side is folded over these, and the flat-iron is again passed over it.

⁴ *Vide infra*.

⁵ A little starch is sometimes used to stiffen it and to give it a smooth surface. The same is done with the pall. The purificator is always prepared *without* starch.

4. Corporals, palls and purificators are washed in the basin in which the sacred vessels are washed.

5. Altar-cloths, amices, albs, cinctures and other church linens are to be washed separately from all house linens.

6. The altars ought to be daily dusted with a feather-brush. Twice a year, during clear and dry weather, they should be washed. The cruets are rinsed daily, and, if made of metal, polished frequently. Lamps of crystal or glass, which are in constant use, ought to be washed once a week in warm water containing a little lye, and thoroughly dried with a piece of linen or blotting paper.

7. Altar-bread irons are preserved from rust by rubbing them, immediately after they have been used, with pure white wax. A piece of linen is then placed between the plates. The irons should be kept in a dry place.

SUBDELEGATING THE FACULTY OF CONFIRMING.

Qu. In the January REVIEW, on page 62, there is a Resolution of the Congregation of the S. Office, the meaning of which is not very clear. Some of our priests say that in future, bishops who find themselves in similar circumstances to the Bishop of Chile, are to ask the faculty of subdelegating the simple priest to administer Confirmation, not from the Pope, but from this Congregation. Others say that, by this Decree of May, 1888, the faculty of subdelegating is granted to all who are in the same condition as the Bishop of Chile.

An answer as to which is the proper meaning will be appreciated by many priests.

J. T. S.

Resp. The reading of the Decree referred to seems to us to bear but this interpretation—that the privilege by which a simple priest may be subdelegated to confirm in his diocese is to be added to the Faculties of any bishop who stands in need of it (even if he himself should not have asked for it). This faculty is granted (by the Pope) through the S. Congregation for Extraordinary Ecclesiastical Affairs. The initiative for obtaining the faculty may therefore come either from the S. Congregation or from the bishop; but it can hardly be taken for granted without a special delegated concession, as is the practice in the Greek Church.

CUI BONO?

REVEREND EDITOR : Recently I noticed on page IV of an abridged edition of Deharbe's *Catechism*, published by Pustet & Co., an abridged list of the Commandments of the Church which reads as follows :

" 1. To observe the holydays of obligation.

" 2. To devoutly hear Mass on all Sundays and holydays of obligation.

" 3. To observe the days of fast and abstinence appointed by the Church.

" 4. To confess at least once a year to a duly authorized priest.

" 5. To worthily receive the Holy Communion at Easter or thereabout and if possible in the parish church."

As a catechist of some years' standing I fail to see any advantage in curtailing the old tabulated form of Six Commandments ; in fact I deem such an abridgment a positive disadvantage because the children who have become very familiar with the smaller catechism, v. g., that of the Third Plenary Council of Baltimore, have impressed deeply on their young minds the old stereotyped form found in Kenrick's *Moral Theology* and the approved catechisms of our early days—which form has obtained in this country for many years unchanged. But these same children, having been advanced to higher classes, are puzzled and astonished when they take up this abridged edition of Deharbe and find only five Commandments explicitly mentioned.

On page IV instead of the old form " We must pay tithes to our pastors," or " We must contribute to the support of our pastors," we find a mere footnote in fine print at the bottom of the page, running as follows : " In the United States we also have the duty to contribute to the support of our pastors."

From page 65 to page 68, where the Commandments are explained by question and answer, there is no reference to contributing to the support of our pastors ; furthermore, under the Commandments of the Church no mention is made as in the old formula of its impediment of marrying within the forbidden degrees of kindred nor of forbidden solemnization of marriage in the *clausa tempora*.

By removing the impediment of marrying within the fourth degree of kindred from the Commandments of the Church and conveying it to the chapter on Matrimony, the much needed emphasis is removed also.

It is hard to see what advantage is gained by garbling or curtailing

the old and sanctioned tabulated form of the Six Commandments of the Church so familiar to those who have been teaching Catechism for years. As far as my experience goes this change is not an improvement.

CATECHIST.

FOR THE CATECHETICAL AFRICAN SEMINARY.

As a result of the publication in THE ECCLESIASTICAL REVIEW of his article entitled "In the Jungles of Africa," Father Lissner has received many generous contributions and messages of encouragement from all parts of the country. Considering the noble task which he has undertaken and the good results that must accrue therefrom, all who have at heart the interest, both spiritual and temporal, of the destitute negroes of Africa will be moved to further the efforts which this good missionary Father is making to lift the natives of his far-away mission out of barbarism. Among individual contributions from priests are those of the Rev. George A. Branigan, the Rev. T. J. Reynolds, the Rev. A. F. Mercer, the Rev. B. F. McKenna, and a Benedictine Father who signs himself "a promoter of this most worthy cause." The list of the laity is headed by Mr. Jules Junker, who gives \$100.

Father Lissner has received the approbation of the Most Reverend Archbishop of New York, who endorses the good work and permits that collections be made within his diocese.

Among the letters received is one from an ecclesiastical student (Rochester Seminary) who writes:

Dear Reverend Father:

The touching appeal of Father Lissner for the African Missions in this month's REVIEW urges me to send the enclosed offering as a small contribution toward the good cause. Would that I could send more. Trusting that God will bless the good work, and promising to send a larger amount when possible, I remain, etc.

A SUBDEACON.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. *The Life of St. Paul*.—For the sake of clearness we must distinguish three kinds of publications concerning the life of the Apostle; some give us merely a general outline, others contain chronological and topological investigations, others again give personal notices concerning St. Paul.

(a) *General Sketches*.—Dr. Whyte, of Edinburgh, has published a book on St. Paul which is thoroughly characteristic of its author. Sixteen chapters of it are gathered out of his previously published series of volumes on *Bible Characters*; to these are added five sermons on Pauline texts, and an appreciation of Walter Marshall, "the most Pauline of Divines." It is a book of edification rather than of scientific investigation.¹—*The Expositor*² contains an article on the life of St. Paul contributed by Professor Ramsay. It represents St. Paul as "the most human of all the apostles," and touches upon the self-destructive character of recent critical views concerning the Pastoral Epistles.—The International Committee of the Young Men's Christian Association has published a little volume of *Studies in the Life of Paul for Bible Classes and Private Use*, written by W. H. Sallmon.³ The nearest approach to such a work for Catholic readers may perhaps be found in Kamshoff's brief and popular presentation of the life and words of St. Paul;⁴ but Cherrier, too, has given us a most interesting and instructive pamphlet in his *Saint Paul*.⁵—Any lover of the great Apostle will also be pleased with T. H. Stokoe's volume entitled *Life and Letters of St. Paul*,⁶ while readers of less leisure will be interested

¹ London, 1903; Oliphant, pp. 232.

² vi, 81-92.

³ Rev. ed.; New York, 1903, pp. 6-130.

⁴ Charakteristik d. hl. Paulus; *Monatsbl. f. d. kath. Religionsunterricht*, iv, 1-8; 43-49.

⁵ Miettes de doctrine et d'histoire; Aix, 1902; Makaïre, pp. 101.

⁶ London, 1903; Frowde, pp. 310.

in A. C. Fisher's little publication entitled *A Short and Simple Life of St. Paul*, with a Preface by E. E. Dugmore.⁷

(b) *Pauline Chronology and Geography*.—G. Hoennicke has studied anew the questions implied in Pauline chronology, emphasizing throughout the distinction between certain and merely probable results.⁸ According to the author, Christ died A. D. 32–33; St. Paul was converted A. D. 33–35; the Apostles convened in Jerusalem A. D. 50–52; St. Paul's first stay in Corinth lasted from the end of A. D. 52 to the middle of A. D. 54; Festus came to Judea A. D. 59, or perhaps only A. D. 60–61. The writer expresses also definite views as to the Galatian problem which enters into the Apostle's missionary life.—The *Expository Times*⁹ contains a defence of the South-Galatian Theory, written by D. Walker against Professor Findlay, a strenuous opponent of the Theory.—The South-Galatian Theory is defended also by L. Albrecht in his *Life of St. Paul* from the beginning of his first missionary journey to the time of his captivity in Cæsarea, A. D. 45–54.¹⁰ The author utilizes the results of modern research in the field of early Christian history, expressing them in a popularly scientific style. The readings of Cod. D. are at times preferred to the evidence of other codices.—K. Hoss has investigated Paul's intended itinerary as described in I and II Cor.¹¹ The writer comes to the conclusion that the Apostle really made the journey planned in I Cor. 16: 5–7, admitting only one modification of the original scheme. For he believes that St. Paul went to Macedonia by way of Corinth, and not *vice versa*.—"The Visits of St. Paul to Corinth" have been studied anew by N. J. D. White in a paper contributed to the *Hermathena*,¹² and J. M. Mecklin has written an article on St. Paul in Athens, in which he depicts especially the topographical conditions of the city at the time of the Apostle's

⁷ London, 1903; Mowbray, pp. 162.

⁸ *Neue kirchliche Zeitschrift*, xiii, 569–620. The article has also appeared in pamphlet form. Leipzig, 1903; Deichert, v—71.

⁹ xiii, 511–514.

¹⁰ Paulus, der Apostel Jesu Christi. Sein Wirken von der ersten Missionsreise bis zur Gefangenschaft in Cæsarea. Die Kirche im nachapostolischen u. apostolischen Zeitalter; ii Bd.; München 1903, xi—400.

¹¹ *Zeitschr. f. neut. Wissensch.*, 268–270.

¹² xxviii, 79–84.

visit.¹³ J. Kerr has given us in a popular style the story of the Book of Acts concerning St. Paul's companions on his second missionary journey; he also gives a detailed picture of the various movements of the party.¹⁴—Finally, G. Hoennicke has endeavored to determine the precise day of St. Paul's death. He pronounces the exact day uncertain, but arrives at the conclusion that the Apostle was condemned in a regular judicial trial, and that he was executed on the Ostian Way.¹⁵

(c) *Personal Notices*.—S. M. Smith has contributed an article to *The Bible Student*¹⁶ in which he throws light on a number of details in St. Paul's character. Among other particulars, he describes the Apostle's relation to Barnabas, his inspiration, and his influence.—Commenting on Gal. 2 : 10 and II Cor. 8-9, E. Lombard describes the charitable collection of alms prescribed by St. Paul to be made for the needy Christians at Jerusalem.¹⁷ The writer thus illustrates the practical charity exhibited by the great Apostle during the course of his missionary labors.—K. Böhme discovers imperfections in St. Paul's prayer.¹⁸ He finds therein too little of a truly interior spirit, and too much of a Jewish conception of the granting of prayer; besides, he believes that the object of St. Paul's prayer is not sufficiently spiritual.—J. Döller sees in the *stimulus carnis* of St. Paul neither an attack of fever nor external trials, such as diabolical vexations; he feels quite certain that the true view of the question, identifying the *stimulus carnis* with the bent of concupiscence, began to be held only since the sixth century.¹⁹ A. Steffens impugns the foregoing view, and identifies the *stimulus carnis* with bodily suffering.²⁰—E. Lombard inquires into the ecstasies and sufferings of the Apostle Paul.²¹ Gal. 4 : 15 is said to show that the Apostle suffered from weak

¹³ *The Bible Student*, vii, 78-84.

¹⁴ *The Bible Student*, vii, 23-27.

¹⁵ *Neue kirchliche Zeitschrift*, xiv, 905-908.

¹⁶ vii, 307-311.

¹⁷ *La Revue de Théologie et de Philosophie*, xxxv, 113-139; 262-281.

¹⁸ *Protestantische Monatshefte*, vi, 426-431.

¹⁹ *Zeitschr. f. kath. Theol.*, xxvi, 208-211.

²⁰ *Ibid.*, 606 f.

²¹ Les extases et les souffrances de l'apôtre Paul; essai d'une interprétation de II Cor. 12 : 1-10; *la Revue de Théologie et de Philosophie*, xxxvi, 450-500.

eyes; Gal. 4: 13 is made to point to a case of malaria; there is no proof that the Apostle was an epileptic in the proper sense of the word, though his visions and ecstasies are of an hysterical character; the incident on the road to Damascus is not allowed to be an exception to this general statement. The writer does not believe that the wonderful Apostolic activity of St. Paul is incompatible with the foregoing diagnosis of his physical condition.—P. Wohlenberg publishes a pamphlet on "St. Paul, the Ideal Missionary";²² and E. J. Bosworth writes on "Paul's Method of Evangelization."²³ This latter writer emphasizes the Apostle's choice selection of missionary centres, his impressive preaching, his personal intercourse with his hearers, his great care for organization, and the character of his assistant missionaries. E. Caird draws attention to the antithetical character of St. Paul's teaching.²⁴ The Apostle contrasts the Law with grace, sin with redemption, presenting always a universal view of Christianity. F. Trautzsch studies the character of St. Paul's preaching in the light of his writings;²⁵ and J. R. Smith reviews "The Speeches of Paul in the Acts," paying special attention to his two orations against the Jews, his two orations against the Gentiles, his address to the elders at Ephesus, and his three apologies.²⁶ While Mr. Smith regards the text of the Book of Acts as a trustworthy source of the Apostle's utterances, W. Soltau is of opinion that it has been constructed on the model of the Pauline Epistles, or presents literary amplifications of the narrative of Paul's journeys.²⁷—P. Farel draws a parallel between St. Paul and St. James,²⁸ while A. Lichtenstein compares St. Paul with Luther.²⁹ P. Feine, too, is of opinion that Luther continued the work of St. Paul, even as St. Paul continued the work of Jesus Christ.³⁰ Readers acquainted

²² Breklum 1903, Christl. Buchh., pp. 22.

²³ *The Biblical World*, xxii, 416-423.

²⁴ *The Hibbert Journal*, ii, 1-19.

²⁵ *Progr.*; Frankenberg 1903, Rossberg, pp. 26.

²⁶ *The Bible Student*, vii, 198-204.

²⁷ *Zeitschrift f. neut. Wissensch.*, iv, 128-154.

²⁸ *Rev. de Théol. et d. Quest. rel.*, 1903, 54-59.

²⁹ Paulus und Luther. Eine Parallele ihrer Zeiten und Persönlichkeiten; Leipzig 1903, Strübing, pp. 74. Cf. *Theol. Literaturbl.*, xxiv, pp. 321-323.

³⁰ *Die Erneuerung des paulinischen Christentums durch Luther*; Leipzig 1903, Hinrichs, pp. 30.

with the recent Catholic Luther literature will find the foregoing parallel utterly false, and even blasphemous.—The special relation of St. Paul to the Thessalonian Church has been well set forth by E. Ullern.³¹

2. *Theology of St. Paul.*—We must keep apart the general treatises on Pauline theology from the special studies on the Apostle's Hamartology, Soteriology, and Eschatology.

(a) *General Pauline Theology.*—P. Feine is convinced that St. Paul substantially teaches the doctrine of his Master. The Apostle's idea of expiation and his teaching concerning the Lord's Supper must, therefore, be traced back to Jesus Christ. Feine admits, indeed, that St. Paul differs from Christ in a few points; but these differences are due to the fact that the Apostle writes as a theologian, and follows the Jewish form of reasoning in spite of his anti-Jewish doctrine. The author sacrifices the so-called Johannine theology to the demands of negative criticism.³²—H. Leduc briefly sets forth the Pauline theology in its psychological order, *i. e.*, in the order of Paul's interior experience. The reader is thus made acquainted with the Apostle's teaching concerning God, Christ, the Church, grace, the Sacraments, the theological virtues, the Law, sin, and the four Last Things. Order and brevity are the main excellencies of the author's investigation.³³—G. Vos has published an article on "The Theology of Paul," in which he endeavors to guard equally against the Tübingen exaggeration of the Apostle's theological tendency, and against the undue emphasis laid recently on Paul's interior experience.³⁴—W. P. Paterson too treats of the Pauline theology in the first part of his volume entitled *The Apostle's Teaching*.³⁵—F. R. Beattie traces the Pauline theology back to its sources: the Old Testament, the formal side of contemporary philosophy, the teaching of Christ, the Apostle's experience, the external conditions of Judaism, and special revelations are considered as the mainsprings of St. Paul's doctrine.³⁶—

³¹ St. Paul, évangéliste et pasteur des Thessaloniens. Étude; Nîmes 1903, Impr. coopérative la Laborieuse, pp. 72.

³² Jesus Christus und Paulus; Leipzig 1903, Hinrichs, viii—311.

³³ Synthèse de la doctrine de Saint Paul; *Rev. du Clergé franç.*, xxxv, 135-144.

³⁴ *The Bible Student*, vii, 332-340.

³⁵ Guild Text-Books; London, 1903, Black, pp. 141.

³⁶ *The Bible Student*, vii, 286-292.

W. H. H. Marsh too writes on the "Genesis of Paul's Theology;" he finds it in the Apostle's belief in the Resurrection and Glory of Christ, as well as in his peculiar view of the Old Testament, a view modified by the foregoing belief.³⁷—A. C. Zenos believes he has discovered "The Formative Factors of Paul's Theology" in the Apostle's parentage and heredity, in his early training and education, in his conversion, and finally in his experience as a missionary.³⁸—W. B. Greene has to tell us something of "St. Paul's View of his own Inspiration." The Apostle delivers his doctrine as divinely inspired, and he claims infallibility for himself and the other Apostles.³⁹—C. R. Hemphill writes on "Some Distinctive Features" in "The Epistle to the Ephesians." God, the unity of the Church, and the merits of Christ's death are the main topics of interest in this Epistle.⁴⁰—R. Bren discourses on "The Ethics of St. Paul,"⁴¹ and P. Wernle considers the more general question as to St. Paul's influence on our time.⁴² L. Monod considers St. Paul's moral teaching in the light of its law and inspiration.⁴³

(b) *The Pauline Hamartology*.—Under this head we class not only St. Paul's view on sin, properly so called, with its consequences and limitations, but also his principles of law and free will. J. Weiss studies Christian liberty of will in the light of St. Paul's preaching. The Apostle may have borrowed certain elements from the Stoics, but he has also developed them to their legitimate conclusions.⁴⁴—C. Clemen investigates St. Paul's conception of the Old Testament. He believes that the Apostle follows the historical and legal principles of his own time, and that they have no more value for us.⁴⁵—O. Schulz gives us a thorough explanation on Gal. 3: 15-25. He arrives at the conclusion that according to Pauline teaching, the Law was given to lead man to an insight into

³⁷ Bibliotheca sacra, lx, 61-83.

³⁸ *The Bible Student*, viii, 134-147.

³⁹ *The Bible Student*, vii, 259-264.

⁴⁰ *The Bible Student*, vii, 264-270.

⁴¹ *Intern. Journal of Ethics*, 1903, 493-498.

⁴² Was haben wir heute an Paulus? Basel 1904, Helbing und Lichtenhahn, pp. 48.

⁴³ L'Instinct, la règle, et l'inspiration dans la doctrine morale de St. Paul; *Lib. Chrét.*, 1903, 385-392.

⁴⁴ Göttingen 1903, Vandenhoeck, pp. 39.

⁴⁵ *Theol. Studien u. Kritiken*, lxxv, 173-187.

his own sinfulness in order that he might be more eager to receive the good news of his redemption.⁴⁶—P. Dubois also writes about the place of the Mosaic Law in the teaching of St. Paul.⁴⁷—M. Meyer has given us a pamphlet on the Pauline Hamartology strictly so-called,⁴⁸ and A. Weigand has contributed a study on the circumcision of St. Timothy.⁴⁹—S. Means believes he has discovered a difference between the Christianity of St. Paul and that of the early Fathers of the Church: St. Paul is still infected with Rabbinism, while the early Fathers are Hellenists.⁵⁰ Quite a different view of this question is advocated by M. Friedländer in an article entitled “The Pauline Emancipation from the Law a Product of the Pre-Christian Jewish Diaspora.”⁵¹ The writer does not admit a Gentile Christianity founded by Paul as distinct from a Jewish Christianity; he substitutes the terms “a conservative Jewish Christianity” and “a radical Jewish Christianity.”

(c) *Objective Pauline Soteriology*.—This heading embraces both the work of redemption and the Person of the Redeemer. Father V. Rose, O.P., has given us two most instructive articles on the question, how St. Paul came to know Christ. St. Paul differs from the other Apostles in this, that he insists mainly on the gospel of the Resurrection. He substitutes the term “Lord” for the expression “Messias,” because this latter was fully understood only by the Jews, while the former revealed Christ’s Divinity to all classes of readers.⁵² The *Bibliotheca sacra*⁵³ shows that St. Paul acknowledged Jesus Christ as the Messias, and as God incarnate.—Professor Haussleiter writes on the true reading of II Cor. 5:21. The passage is cited by Novatian in his nineteenth sermon, and by the Arian Bishop Maximinus as reading “quum (Christus) peccator non esset, pro nobis peccatum fecit.” Haussleiter advances the opinion that this heretical reading is founded on an ancient

⁴⁶ *Theol. Studien u. Kritiken*, lxxv, 1-56.

⁴⁷ Le rôle de la loi mosaïque dans l’enseignement de S. Paul; Neuchâtel 1902, Delachaux, pp. 101.

⁴⁸ Der Apostel Paulus als armer Sünder; Gütersloh 1903, Bertelsmann, pp. 58.

⁴⁹ Die Beschneidung des Timotheus; Saat auf Hoffn. 1903, 168-182.

⁵⁰ St. Paul and the Ante-Nicene Church; London, 1903, Black, pp. 362.

⁵¹ *Jewish Quarterly Review*, xiv, 265-301.

⁵² *Revue Biblique*, xi, 321-346; xii, 337-361.

⁵³ lix, 267-281.

variant in the Greek text.⁵⁴—A. Klöpper writes on the Christology of the Pastoral Epistles, and endeavors to give a clear exposition of I Tim. 3: 16. He discovers in the passage a covert denial of several heretical tenets concerning the Person of Christ.⁵⁵—S. McLanahan points out that "The Emphasis in the Reported Preaching of Paul" rests on the Resurrection.⁵⁶ R. A. Webb confines his investigation to the Epistle addressed to the Ephesians, finding in it the doctrine of God our Redeemer and Father.⁵⁷ A. Durand studies Rom. 9: 5 in the light of its interpretation current during the course of the first four centuries, especially from A.D. 370 to A.D. 420. In this light the passage furnishes clear evidence for the Divinity of Christ.⁵⁸ F. Niebergall writes about the Pauline Soteriology as an element in catechetical instruction.⁵⁹ Finally, M. Brückner tries to persuade his readers that the Pauline Christology developed quite independently of the historical Person of Christ whose earthly life was meaningless to the Apostle.⁶⁰

(d) *Subjective Pauline Soteriology*.—This subject embraces all that pertains to the Church and to faith, to grace and to justification. E. Sokolowski has written a special treatise on St. Paul's meaning of the terms "spirit" and "life." All the passages of Pauline authorship in which the words occur are laid under contribution.⁶¹—A. Röhricht writes on the relation of human personality to Christian faith, as it has been presented by St. Paul.⁶²—E. Ménégos compares St. Paul's teaching on justification with that of St. James. He professes to favor a *via media*, but in point of fact he establishes a *iustitia imputata*.⁶³—J. Drummond has written

⁵⁴ *Neue kirchliche Zeitschrift*, xiii, 270-275.

⁵⁵ *Zeitschr. f. wissenschaft. Theol.*, xlv, 339-361.

⁵⁶ *The Bible Student*, vii, 210-217.

⁵⁷ *The Bible Student*, vii, 133-137.

⁵⁸ *Revue Biblique*, xii, 550-570.

⁵⁹ *Theol. Habil.-Schr.*; Tübingen 1903, Mohr, pp. 92.

⁶⁰ *Die Entstehung der paulinischen Christologie*; Strassburg 1903, Heitz; 8vo, pp. vii-237.

⁶¹ *Die Begriffe Geist und Leben bei Paulus in ihren Beziehungen zu einander*; Göttingen 1903, Vandenhoeck, pp. xii-284.

⁶² *Das menschliche Personenleben und der christliche Glaube nach Paulus*; Gütersloh 1902, Bertelsmann, viii-155.

⁶³ *Die Rechtfertigungslehre nach Paulus und nach Jacobus*; Giessen 1903, Ricker, pp. 86.

two articles "On the Meaning of Righteousness of God in the Theology of St. Paul." The writer denies that the expression means justification. Man shares in this "Righteousness" not by means of keeping the law, but through the Spirit of God.⁶⁴—G. Vos finds in St. Paul's doctrine concerning justification "the heart of his gospel;" he endeavors, therefore, to remove from it all "alleged Legalism."⁶⁵—A. Lichtenstein writes on the relation of morality to justification by faith as laid down in the Epistle to the Romans; he harmonizes, of course, the Protestant concept of justification with the expressions in Paul's writing.⁶⁶—G. Bindemann proves that the Lord's Prayer is not incompatible with St. Paul's view of the Christian life. The writer supposes that the Apostle made use of the *Our Father* in his missionary ministry.⁶⁷—R. Kern comments on I Cor. 10: 14 ff. and 11: 23 ff.; he goes further in his view of the Lord's Supper than other Protestant theologians, but he is still far from the whole truth.⁶⁸—W. Heitmüller too writes on the Pauline view of baptism and the Lord's Supper.⁶⁹

(e) *Pauline Eschatology*.—Chauvin-Pletl writes about the general resurrection, indicating the syllogistic connection of sentences in I Cor. 15.⁷⁰—S. MacComb contributes an article to the *Biblical World*⁷¹ entitled "The Eschatology of Paul."—E. F. Ströter writes on the solution of the Jewish question as described in Rom. 11.⁷² G. Wohlenberg has published a commentary on I and II Thess., in which he enlarges upon the eschatologically important passage II Thess. 2: 3–8.⁷³—E. A. Askwith has published an *Introduction to the Thessalonian Epistles* in which he sees a political significance in the Apostle's eschatological utterances.⁷⁴

⁶⁴ *The Hibbert Journal*, i, 83–95; 272–293.

⁶⁵ *The Princeton Theological Review*, i, 161–179.

⁶⁶ *Ev. K.-Zeitung*, lxxvi, 747–752.

⁶⁷ *Beiträge zur Förderung christ. Theol.*, vi, 1, 1–105.

⁶⁸ *Theol. Studien u. Kritiken*, lxxv, 555–596.

⁶⁹ *Taufe und Abendmahl bei Paulus*; Göttingen 1903, Vandenhoeck, pp. 56.

⁷⁰ *Ein Blatt paulinischer Theologie*; Kath., 3 F, xxvi, 400–429.

⁷¹ 36–41.

⁷² *Die Judenfrage und ihre göttliche Lösung nach Röm.*, xi; Kassel, 1903, Röttger, pp. iii–227.

⁷³ Leipzig 1903, Deichert, xii–214.

⁷⁴ London, 1903, Macmillan, pp. 156.

Criticisms and Notes.

THE PRINCIPLES OF MORAL SCIENCE. An Essay. By the Rev. Walter McDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. 1903. Pp. 230.

AN INTRODUCTORY STUDY OF ETHICS. By Walter Fite. New York, London and Bombay: Longmans, Green & Co. 1903. Pp. 383.

If the reader have persuaded himself that in the wake of the uncounted books on the principles and problems of ethics nothing worth the while remains to be said, he may easily disabuse himself of this opinion by reading the works here introduced.

Each of the authors presented approaches his subject from a different standpoint and treats it in a manner that is both instructive and interesting. Dr. McDonald states in language clear and simple as the subject permits, the principles of ethics that have been handed down by a tradition of many centuries in the Catholic schools of theology and philosophy. He takes his stand, therefore, on a platform that has been builded and tested by a long line of masters in the science and art of morals. Professor Fite approaches his subject with a more independent and individualistic attitude. He has not, and probably cares not to have back of him any traditional ethics, his aim being rather, in the first place, to recount and in a measure to criticize the solutions of the "ethical problem" that have been offered by certain prominent writers, and in the second place to set forth his own solution, the result of his independent thinking on the same subject. Which of these two methods is likely to result in a more perfect possession of truth need not here be discussed. Those who care to make the trial will probably find their labor lightened by reading the representative books in the order indicated above. Moreover, this advisable test will also show that, whilst the first author accepts the larger content of the "traditional ethics," his criterion is not mere authority. Throughout, it will be seen, the concepts and principles of moral science are very carefully probed in their elements and sources—experience and the primary intuitions of the mind. Besides, it will be found that in not a few points Dr. McDonald differs markedly from the theories

and explanations set down not only in our ordinary text-books of ethics but also in the works of the great masters, and the reader may be surprised to see how large an amount of original thinking is compatible with the following on the whole of a "traditional ethic." That the product of this original thought, the divergencies from the *sententia communis* will not commend themselves to all his readers, the author evidently expects. A few of these debatable topics may be here alluded to.

Dr. McDonald cannot see his way to agree with the received Catholic notion that no action can be moral which is not free. It seems to him "that certain acts are moral even though they are not and never can be free. Such is, for instance, love of the good in general and all those acts of love towards God which are elicited by the saints in heaven. These are necessary acts; they are not, never will, and never can be free." Moreover, he finds that "it is even more difficult to conceive how the love which God bears Himself, or which He bears to finite good, His hatred of evil, all of which are as necessary as His being, cannot be moral. They are holy; are they not therefore moral?" (p. 8). Besides this, the author infers that since Catholic writers speak of the *material* goodness of actions they "must acknowledge that *formal* freedom is not essential to morality."

The question here raised may seem to be simply one of the niceties of scholasticism. And yet, like many other such apparent subtleties, it has a direct importance at least for the groundwork of ethics, if not for the conduct of life. It cannot be a matter of indifference, what precise meaning should be attached to the words, moral and morality. Indeed, from the definition of these terms, all the opposing systems of morals may be seen to diverge.

We regret that we cannot enter upon an adequate discussion of the matter here. We must content ourselves with saying that we see no good reason for departing from the Suarezian teaching as presented by such authors as Costa-Rosetti and Cathrein. Morality in this opinion is an intrinsic attribute of the voluntary act, but includes an extrinsic relation of dependence of that act on the free will and on reason, adverting to the goodness or badness of the object. The attribute belongs, therefore, intrinsically and *formally to the sole act of the will*; to the acts of other faculties, and in general to external acts only as an *extrinsic* denomination and with dependence on the free act of the will. The adjective, *moral*, is therefore an analogous term, qualifying primarily and properly the *internal* act of the *will*,

secondarily, and by the analogy known as that of "extrinsic attribution," the acts of other faculties and, by a still further extension, qualifying objects, laws, habits, etc. In this opinion, therefore, no act is *properly moral* which is not *free*. Consequently, too, the acts of beatific love are moral only in an *analogous* sense. So, too, of God's love for Himself and creatures. "The love of the good in general" is not an individual act, unless the agent *ex proposito* elicits such an act. The "good in general" is the generic note in the special object of the individual act, and the love of that good receives its moral character from the special object, the end, and the circumstances.

Perhaps, on the whole, Dr. McDonald's meaning is not essentially different from the one here formulated. At least, one might so infer from a passage found elsewhere. "Material morality," he says, "is that relation of right or wrong . . . which is present in acts capable of being directed by the will, whether they belong to the intellect or the body. *Formal* morality belongs to acts of the will" (p. 56). If by "material morality" is here meant an extrinsic reference of the act thus denominated to free will or reason, an analogous attribute therefore,—somewhat as *healthy* is applied to food, air, and medicine, because of the extrinsic relation of these subjects to the intrinsic health of the animal—the terminology would substantially harmonize with the opinion here advocated. It is not, however, quite patent that Dr. McDonald would endorse this adaptation.

Amongst many other points wherein the author differs from the traditional formulæ is that which concerns the meaning of "natural law." He expresses himself as

"aware that the natural law is often represented by Catholic writers as some kind of participation of the eternal law, possessed by rational creatures; as some kind of impression on man of the divine light, whereby he may be able to discern good from evil; and as a natural innate conception, whereby a man may direct his acts in accordance with right reason. All this may be true, if it is understood metaphorically or analogically. Strictly speaking, the natural law is neither an impression of the divine light on the soul of man, nor a conception of any kind, nor anything like a participation of the act of the intellect or will, in which the eternal law formally consists. It is an order, not merely between individual essences, but between all essences of definite types or species—an order, therefore, which may be expressed by a universal proposition, like those in which the relations of moving bodies are expressed, or like the rules and canons of art. These latter expressions also—the laws of motion and the rules of art—are laws of nature, in the physical and æsthetic orders. What

is called natural law in the moral order is to be understood in the same way, allowance being made for the difference of order to which it belongs."

Moreover, he is also "aware that the natural law is often represented as a dictate of reason with regard to the moral quality of certain acts; according to which it would seem to be not so much the objective general truth which is known by the reason, as the subjective act by which the intellect perceives the objective truth. This, also, seems to me a very loose conception. For just as the laws of motion existed objectively before ever there was any created reason to become aware of their existence, and would continue to exist even though all men and angels were annihilated next instant; so, even though there were only one man in the world and he a lunatic or an infant, and therefore, proximately incapable of any act of reason, it would be for him a real, though material, violation of the natural law, to get drunk or to commit suicide. Nay, even though there were no man in existence actually, as long as men are possible sin is possible, and these possible sins must be conceived as being against the natural law. This proves that the natural law of morals, just like the natural laws of motion or of the refraction of light, are objective truths and not merely subjective perceptions. They are, therefore, general truths based on nature; that is, on the relations between things which are capable of being governed by law, either toward one another or toward other beings. These general truths are capable of being known by human reason, which intues these essences and discovers the order between them, deducing conclusions from these primary intuitions. It is, therefore, only in a less strict sense, as so many theologians and jurists have taught, that the natural law of morals can be called a law."

To the scholastic moralist all this may "seem a very loose conception." Rather does it seem a very strange misconception. Surely, Dr. McDonald is "aware" that St. Thomas and the scholastics generally, when characterizing the natural (moral) law as an "impression of the divine light," or a "participation of the eternal law," are speaking "*analogically*." They were not unaware of the pantheistic implication involved in the *univocal* application of such terminology to God and creature. They were no less alive to the fact, moreover, that natural law expresses "an order between essences;" and it was precisely this "order" which they considered the matter of the "natural law" when they characterized it as "a dictate of reason with regard to the moral quality of certain acts." Besides, these dictates of reason were "much more the objective general truth" than "the subjective act by which the intellect perceives the objective truth" (p. 95). This seems to Dr. McDonald a very loose conception simply because he has misconceived, as was said above, the scholastic conception.

This conception includes his own to which it adds a certain amount of technical precision. As Cathrein observes, the natural law may be viewed in its expression as a formula—*in actu secundo*, for example, murder must not be done. This objective truth is of course the *terminus* of the “subjective act” of judgment. Radically—*in actu primo remoto*—natural law is just one adaptation and inclination of rational nature to perceive such truths and formulate such judgments. Viewed under the optical figure this native disposition is the *lumen intellectus*, a *participatio luminis divini*. Call it, if you will, a natural quality, an inborn habit of rational nature, a property of the “substantial form” analogous to the latent instincts of the animal and the analogue of the organic instincts in man. As such, it is inseparable from human nature and is found in the infant and the mentally insane, although hindered in these subjects from actual exercise; since the natural law is not so much the law of the individual as such as the law of rational nature—his complete essence, indeed, but viewed from its higher, specific side. Finally, natural law may be considered in its proximate, immediate disposition—*in actu primo proximo*. It is then the “natural habit” more or less developed by education, answering to what Dr. McDonald has described as the “moral sense.” Perhaps all this may seem highly metaphysical. If so, all the better, for ethics can have no life or vigor outside of ontology.

There are a number of other questions, in which the reviewer cannot agree with the author, notably, that on *indifferent acts*; but these cannot be here discussed.

Dr. McDonald has given us a noteworthy book. His thought is vigorous and stimulating, his method luminous, his style direct, forceful, interesting. Here and there, it is true, one might desire greater accuracy of statement, as, for instance, where he says that “the schoolmen speak of the impression produced on the *organ* of vision as the *species impressa*” (p. 138), or when he marries Abraham to Rebecca. To some readers it may not be “at once evident that the result of conflicting fears or concupiscences must be to make it easier for the will to control the sensitive appetite” (p. 182). The tax on one’s psychological insight called for by this extraordinary statement is hardly greater than the demand made on the logical faculty by the asserted sequence in the argument for the differentiation of utility from morality (p. 17, par. 2).

Passing to Professor Fite's *Introductory Study of Ethics*, one sensibly feels the lack of those precise definitions and clear-cut distinctions that characterize the preceding work, a deficiency that is but partially counterbalanced by fuller historical material and ampler discussion of modern phases of the ethical problem. For an illustration of the absence of this desirable precision, one need not go beyond the author's definition of Ethics—"a study of practical life in its more general aspects" (p. 6). Immediately one asks what is this "practical life" which falls to the province of ethics? The author does not answer this query, but his whole context justifies the inference that it is principally external conduct—not that he fails to discuss "motives," though the inside aspect of even these ethical forces is unanalyzed in his pages. Thus, the essential intrinsic subject or seat of the moral quality, the interior movement of will, is left out of consideration. The consequence of this is at once apparent in the lack of precision as to the nature of moral quality itself, and so we read that "the distinction between the moral and the useful is ultimately a distinction of degree only" (p. 4); and again, that when we "distinguish certain acts as useful rather than right, we mean only that we abstract from their ultimate consequences and attend to those that are more immediate" (*ib.*). And so further, "the distinction between ethics and the technical studies is a question of degree of generality; it is another aspect of the distinction between the right and the useful. Both ethics and the technical sciences have to do with right ways of doing things. A method of curing a disease, or of building a bridge, cannot be morally right if it is technically impossible or wasteful" (p. 7).

A further consequence of this failure to see the true subject of morality, the inner act of will, is apparent in the author's placing as the first condition of "moral conduct . . . that it be mechanically and physiologically possible, since nothing can be accounted a duty for which our strength is insufficient" (*ib.*). One naturally inquires whether the surrender of one's life in the cause of justice or charity is immoral and never a duty? It would be easy to show how this failure to trace morality to its deepest roots in the interior life of the soul weakens the whole constructive side of the present work. Fortunately the main strength of the work lies in its critical features.

The author's primary purpose is to discuss the leading types of ethical theory. These he reduces to two great groups—Hedonism and Idealism. Hedonism is described under the subdivisions: (1) empirical

hedonism, the ethics of happiness ; (2) scientific hedonism, the ethics of self-preservation ; (3) hedonistic social theory ; (4) hedonism as a system of philosophy ; (5) hedonism and common sense ; (6) hedonistic social theory and common sense. Idealism, embracing intuitionism and rationalism, is treated under aspects exactly parallel to the foregoing.

So far as the general statement and, on the whole, the criticism of these theories is concerned, the work deserves praise. Whether hedonists generally would accept the philosophical system—the psychology, biology and cosmology—ascribed to them by the author, may well be doubted. Still, even though they should demur to some of his ascriptions, the main body of doctrine attributed to them may be taken as the logical implications of their principles.

The stronger and to the student the more valuable side of the work lies in its critical exposition of hedonism. The treatment of idealism is on the whole praiseworthy, so far as it goes ; but it by no means goes far enough. A writer who at this day is either unacquainted with or ignores that system of—in the better sense—idealistic ethics which, starting with Socrates, has passed through more than twenty centuries of development, and which has numbered, and still numbers amongst its adherents many of the most profound and learned minds of the race, is doomed from the start to produce, to say the least, a sadly imperfect work. A modern writer may look upon the ethics of Aristotle, Augustine, Aquinas as too naïve, too theological, or too scholastic, to deserve any consideration, but he simply condemns himself to inadequacy of vision if he take no serious account of what has been thought and said on his chosen subject by such writers as Taparelli, Gutberlet, Cathrein, Rothe, and others. The deficiency in the present work on this head is obvious not only in its exposition and criticism of idealism but also on its constructive side. The general ethical problem, abstracted from the countless ethical problems that confront the individual, is the reconciliation of the contrary tendencies that struggle in man's moral consciousness, the warring laws in his members of which the Apostle complains ; in the author's words the "contradiction between ideal and practical aims, between aspirations toward an ideal manhood and the demand for happiness," or again, "between the interests of humanity and those of self" (p. 30). Hedonism, by throwing an excessive value on the side of pleasure unsatisfies the demands of ideal aspirations, while idealism, emphasizing unduly the higher tendency, answers inadequately the demand for practical con-

tentment. What then is to be done? Is there no way out of the dilemma?

"Yes and no," replies the author. "Our human life is permanently problematic. We never reach a point either of complete realization of ideals or of complete conformity to conditions. At every point of our existence we stand between two immediately contradictory demands—those of our ideals and those of our conditions. Theoretically, the two ought not to be ultimately incompatible, but practically they cannot be wholly reconciled; and our duty will not admit of an exclusive attention to either. It must lie between them in the best possible mutual adjustment; and the best possible adjustment must be that which, since both demand satisfaction, affords the greatest satisfaction to each" (326). It seems to have escaped Dr. Fite that there is another way out of the difficulty. Instead of compromising between hedonism and idealism, instead of trying to satisfy the demands of pleasure whilst safeguarding the requirements of higher aspirations, why not transcend both? The alternative is not as to crawling under or creeping through either hedge and zigzagging between them; other egress is not impossible. And this is the way out taken by neo-scholastic ethics, and the exit which the author apparently fails to perceive. In his own theory, no less than in hedonism and the forms of idealism which he has described, the end of life is some personal advantage—utility, pleasure, self-realization, consistency with a *a priori* principle—some phase or status of the ego. In the olden ethics the end of life is objective, the Infinite True and Good. Partially attainable here, it is reached in a future state in the measure of his capacity by him who strives to adjust himself thereto in the present sphere. Seeking that object, the agent attains both it and, by consequence, himself—reaches both the fullest possible measure of happiness and the fullest possible development of his personality. Ceasing to pursue pleasure, it follows him; adjusting himself to an ideal that is set for his personality by its author, he reaches an ideal perfection higher than any he could have proposed to himself. Losing himself, he most truly finds himself. Of course, all this is naïve, theological, if you will, the ethics of conscience,—though in a more truly philosophical sense than that bearing the name in the book before us—yet is it none the less, nay all the more, consonant with reason and confirmed by experience.

The reviewer has, of course, no thought that the author will see things from this standpoint. He must be content with having called

attention to what he regards as a defect in a work that contains in other respects much that is interesting, valuable, and suggestive to the student of ethics.

SACRA LITURGIA, ad usum alumnorum seminarii Archiep. Mechliniens. opera J. F. Van der Stappen, Episc. Tit. Joppen., et S. Liturg. Acad. Rom. Censoris. I, De Officio divino seu de Horis Canonicis; II, De Rubricis Missalis Romani; III, De Celebratione SS. Missae Sacrificii; IV, De Administratione Sacramentorum et de Sacramentalibus; V, Caeremoniale seu Manuale ad functiones sacras solemnes rite peragendas. Editio altera (I, II, V). Mechliniae: H. Dessain. 1904. Pp. 417—418—552—483—483.

MANUALE LITURGICUM juxta novissimam Rubricarum Reformationem et Recentissima SS. Rituum Congregationis Decreta, cura et studio P. Victorii ab Appeltern, Ordinis Fratrum Minorum Capucinorum Alumni, et Juris Canonici ac S. Liturgiae Lectoris. Tomus I, Introductio ad S. Liturgiam et Pars prima: De Rubricis Missalis Romani; Tomus II, Pars secunda: De Rubricis Breviarii Romani. H. Dierickx-Beke Fils, Éditeurs-Imprimeurs, à Malines (Belgique). 1903. Pp. xii—594 and iv—253.

COMPENDIUM S. LITURGIAE juxta Ritum Romanum, una cum Appendice de Jure ecclesiastico particulari in America Foederata Sept. vigente, scripsit P. Innocentius Wapelhorst, O.F.M. Editio sexta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1904. Pp. 601.

S. LITURGIAE COMPENDIUM a F. X. Coppin et L. Stimart sedulo recognitum, novissimae Rubricarum reformationi et recentissimis S. R. C. decretis accommodatum novoque ordine digestum. Editio altera. Tornaci: H. et L. Casterman. (Parisiis: Libraria Internation. Catholica. Lipsiae: L. A. Kittler). 1904. Pp. 619.

It is somewhat hazardous to say of any one book that it completely satisfies the needs of the modern student of Liturgy; but if, despite the ever-growing accession of new decrees making fresh application of old laws to altered conditions of administration, a text-book may be pronounced complete and perfect in its sphere, that merit belongs in the first place to P. Van der Stappen's five volumes of the *Sacra Liturgia*. The author, who is at present Bishop Auxiliary of the Cardinal Archbishop of Mechlin, prepared the work originally for the guidance of the students of his diocesan seminary. Its excellence was soon recognized beyond the limits of the Belgian province, and as a result we have a second edition of all but the third and fourth volumes, for which no doubt there will soon be also a corresponding demand. The work is divided as follows into separate books: I. The Divine

Office and Canonical Hours ; II. The Rubrics of the Roman Missal ; III. The Manner of Celebrating Mass ; IV. The Administration of the Sacraments and Sacramentals ; V. A Ceremonial or Guide for the Solemn Functions of the Ecclesiastical Year.

The difference between the second, third, and fifth volumes, touching largely upon the same topics, may not appear to every one at first glance. The treatise on the Rubrics of the Mass confines itself to a study of the arrangement of the fixed and changeable features of the service as prescribed by the calendar of the Church. We are made to get a correct knowledge of the text of the Missal, the Ordinary of the Mass, the prayers, hymns, etc., as they adapt themselves to the functions of the regular and votive (including requiem) service of every day. In a volume *De Celebratione Missae*, on the other hand, we study, not the text of the Missal, but the action of the celebrant of Mass as prescribed in the rubrics with reference to personal disposition, place, vesture, time, and similar circumstances of the act. The last volume goes over the ground of these functions performed in solemn state and independent of personal disposition, special locality, or such private devotion as the Church gives countenance to.

All this is done in a very thorough way, with due reference to sources and with occasionally a certain freedom of interpretation that is very gratifying to those who find it difficult to reconcile seemingly contradictory rulings of the ecclesiastic courts. The illustrations, wherever necessary, are equally helpful to the student of rubrics which were prescribed under other circumstances than usually obtain to-day, even in the Church. The Indexes are complete, topical, and at the same time analytical, whilst the typography and paragraphing are agreeable and orderly. It is a book much superior to De Herdt's *Praxis*, which was through many editions the standard of liturgical manuals.

The *Manuale Liturgicum* of P. d'Appeltern, which also hails from Belgium, whence the best text-books of practical theology may be said to have come in modern times, is worthy to be classed with the foregoing work, as covering the two parts which treat of the Rubrics of the Breviary and Missal. The learned Capucin is, above all, concise ; and whilst we have found no question within the scope of his subject passed by, he is brief and to the point everywhere. This is the most characteristic feature of a work that is at once exhaustive and erudite. The type is small, the matter compressed into close space, and the refer-

ences minutely added at the foot of each page, an arrangement which will recommend itself as a special advantage to many professors and close students of liturgy. Here and there the author differs from Van der Stappen in his preferences for one opinion over another; but he never fails to give a complete account of each question from the various approved points of view. It is difficult to find any fault with either of these two works so far as they fulfil the same purpose.

Father Wapelhorst's *Compendium* is so well known that we take occasion merely to mention the new (sixth) edition, aside of the larger work of his Franciscan colleague of Mechlin. It has been thoroughly revised to bring its directions into harmony with the recent decisions of the Holy See and the new collection of *Decreta authentica*. The annotations supplied in an appendix to the former edition made by Fr. Fuhr have been embodied in the text, which makes the manual most convenient as a class-book.

Canon Coppin's *Compendium*, which has been in use, we believe, in the French seminaries, appears under a greatly changed and improved form in this second edition in which, as in the first, the author had the coöperation of P. Stimart, Professor of Liturgy in the Belgian Seminary of Tournai. Like Fr. Wapelhorst, the author comprises the entire subject within one volume; but the order in which he proposes his subject is different, and rests upon an elementary and progressive study of the various functions of the liturgy. The Rubrics, their source, the structure of the Canonical Office, private and public Mass, the liturgical year with its ferials and feasts, the Ritual of the Sacraments are explained successively in a lucid and analytic style. *The Memoriale Rituum*, giving directions for the solemn functions in small churches, and the Clementine Instruction form the contents of the appendix. There is a good topical index, and the work is well printed and paragraphed. As a class-text for a brief course in liturgy it fulfils every requisite.

OXFORD AND CAMBRIDGE CONFERENCES. Second series—1900-1901. By Joseph Rickaby, S.J. London: Sands & Co. 1902. Pp. 246.

The high level reached by Father Joseph Rickaby in the first series of his University Conferences is well sustained in its sequel. He shows that he can write not merely philosophically on Moral Philosophy, his favorite subject, but that he can also expound clearly, fully,

and convincingly Catholic doctrine in its bearings on modern thought and the myriad forms of educated unbelief that beset the young mind just emerging from the strict tutelage and carefully guarded atmosphere of a Catholic college.

The Catholic undergraduates at Oxford and Cambridge, to whom the lectures, now published in book form, were addressed, cannot complain that any important point was omitted, any strong objection burked, any ingenious piece of special pleading suffered to pass for solid argument, by their Jesuit instructor. His opening lecture on "Catholic and Criminal Statistics" gives the keynote at once of his subsequent matter and his methods. He does not shirk inconvenient facts, nor endeavor to look out on the world through ancient spectacles. He faces squarely his adversary, quoting his actual words, and then proceeds ruthlessly to analyze his argument, and in the process to destroy its force effectually. The Protestant Press Association claims that of the great regiment of thieves, harlots, and drunkards, the majority are Catholics. Now what, asks Father Rickaby, does this prove? Nothing more than that our Lord's parables of the marriage supper, shared by bad and good, of the net cast into the sea gathering fish of every kind, of the cockle and the wheat, have been verified in fact. The Church numbers sinners as well as saints among its members. Catholic criminals are criminals, not because they are Catholics, but because they have practically Protestantized themselves by wilful violation of the Church's law. J. S. Mill's *logic* (I, 451) is brought to bear on the vicious argument that "Romanism is the cause of the crime," because in "an unusual number of instances" there is only "one circumstance in common," viz., religion; whereas, in fact, there is a "*second* circumstance in common" squalid poverty—far more likely to engender wrong-doing.

The note of modernity, which is characteristic of Father Rickaby's methods, is especially prominent in his choice of subjects for the Oxford undergraduates. We select three by way of illustration: "The Church and Liberal Catholicism;" "Do Catholics lead better lives than other men?" "The meaning of the word 'sectarian.'"

No one at all conversant with the lecturer's writings would accuse him of undue narrowness; and his treatment of a recent burning question, "The Church and Liberalism," leaves little to be desired for breadth, largeness of vision, insight, and charity. He shows the Church to be progressive, in the best sense of the term, and yet stationary—advancing with the times, but never forsaking the old un-

alterable paths, speaking to each successive age in the language of its peculiar thought without committing itself to any philosophy of men. Every organism that lives, progresses, and adapts itself to its environment. Thus there is a true sense in which from age to age the Church must adapt itself to the age, becoming *all things to all men*. There is that which the Church must always keep, gradually unfolded but not vitally changed; her dogmas, her Sacraments, her essential thought. This line of thought would bear fuller development, and it would not have come amiss if Father Rickaby had quoted a passage, like the following, by a member of the English Province of his own society: "In days," writes Father Tyrrell, S. J., "when all men spoke and thought with Aristotle, the Church refuted heresy in the same language in which it was formulated; if, using the philosophy of the schools, heterodoxy denied that soul was the substantial form of the human body, the Church, using the same language, asserted that it was."¹ And he goes on to show that the Church did not thereby commit herself to any philosophical theory *in itself*, out of all relation to the dogma which she safeguarded by her affirmation.²

Father Rickaby sums up his criticism of Liberal Catholicism, as recently condemned by the English Episcopate, under the three heads of worldliness, prematurity, and disobedience. "The Liberal Catholic, though expecting some day to be carried to his grave to the sound of the chant, *suscipiant te martyres*, is not of the stuff the martyrs are made of. He is eternally compromising, rearranging, adjusting, accommodating, giving away the properties of the faith." He cites Newman on the early heretics³ (the Gnostics, Monamists, Novatians, and Manicheans) in illustration of his second point—perhaps not altogether appositely, since he is constrained to deny that Liberal Catholics are heretics (p. 98)—and concludes by condemning the tone of Liberal Catholicism for its unconstitutionalism, not indeed amounting to "formal disobedience," but yet opposed to the "monarchical and aristocratic" form of Church government instituted by Christ.

¹ *Faith of the Millions*, I, p. 131.

² Cf. a striking passage by Mr. Wilfrid Ward: "A revelation of changeless truth had been made to restless, changeful man, whose media of apprehension were ever altering. No philosophy was revealed; no science was revealed. Yet the Christian message could only be handed on explicitly in terms which included both . . . It was not the divine revelation which changed. It was man with his equipment for its explication and expression who changed."—*Fortnightly Review*, April, 1900.

³ *Development*, Ch. VIII, §1; cf. *Apologia*, pp. 257-9.

In the discourse on "Do Catholics lead better lives than others?" the author confesses that he has no sufficient answer to his own question. In that case, it may be objected, why waste time in discussing a subject so unprofitable? Father Rickaby, nevertheless, justifies his action by analyzing the term "goodness" of Catholics and Protestants, and therein lies a deep lesson which calls for distinction in our judgments of others. *Natural* goodness, such as is portrayed in *Tom Brown's School Days*, with its element of courage, honesty, truthfulness, kindness, sobriety, faithfulness, may be found in its highest forms among the citizens of the world; *supernatural* goodness, founded on "faith in God as revealed in Christ and His Church," and consisting besides of "hope in God and predominant desire eternally to possess Him," belongs, at its best, to the Catholic alone. The canonized saint is the highest model of supernatural virtue; in him the natural virtues are "all taken up and supernaturalized."

In discussing the force of the word "sectarian," Father Rickaby disclaims the application to the Catholic Church. It is derived from the latin *secta* (*sequor*) "a following," and means "a school of thought," e.g., Stoic or Epicurean. Now the Church was never a school of thought among other schools, but a *universal* kingdom; "she was not a side-stream, but the main river." Yet she is dubbed "sectarian" by two classes of her foes—the indifferent and the intolerant. The one has graven for itself two new tables of the law: "Seek pleasure" and "You must somehow get money;" the other carries its anti-sectarian prejudice to a white heat of fury akin to that foretold by the Apostle in the "last days" (II Tim. 3: 1). The preacher presses home the practical lesson to cultivate a steady faith able to resist all the assaults of the unbeliever.

Another striking discourse is on the ever-interesting topic of Newman's conversion—that fateful event which, in Disraeli's words, gave the Church of England a blow from which it still reels. The sketch of the great Oratorian's career is short but full; his mental attitude to Catholicism before and after his conversion, and to that false Liberalism which he confesses in his old age he had been combating all his life, is fittingly allowed to manifest itself in lengthy extracts from his works; and the singular charm of his character is well and sympathetically drawn out.

The last eight conferences delivered at Cambridge are hardly so interesting to the general reader as the foregoing ones. They are more of the nature of moral lectures for seminarists as a preparation

for the study of moral theology than of instructions to undergraduates. The conference on "Canon Law in its application to Laymen" might, in particular, have been omitted. But the book as a whole is a valuable contribution to Catholic literature, and we wish it a wide circulation.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902). By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; (London: Kegan Paul, Trench, Trübner & Co.) Pp. 182.

Father McNabb's fine power of analysis is already known to most of our readers, from his frequent contributions to *THE ECCLESIASTICAL REVIEW* and *THE DOLPHIN*. In his *Conferences on Prayer* he does not confine himself to a study of the phases and psychology of devotional expression, but aims at inculcating practical lessons regarding the art of praying rightly and making the results of prayer tell upon the life of the individual. "I should be doing myself and you an ill turn, if at the end of the *Conferences* you knew whatever concerned prayer, yet did not know better how to pray." It is an old axiom among spiritual writers that he who knows how to pray well knows also how to live well; and there are few prayers recorded in the *S. Scriptures* of the Old and New Testaments which do not make plain the fact that a prayer which does not aim at reformation of life is an incomplete and half-hearted utterance of conscious misery.

To the student of the College or University this knowledge of prayer is therefore—if indeed we rightly appreciate the purpose of all higher education—an essential part of the curriculum of studies. This fact alone should dispose of the shallow assumption that there can ever be a correct system of education which does not pay due attention to disciplining the student in prayer. Of course an insistence on devotional exercises which has nothing but mechanical force or routine to support them is destructive of real piety. And Father McNabb gives us light in his *conferences* to avoid such mechanical training which leaves the soul's instincts within low domains. "We are looking forward to your becoming in God's day the men of thought and action who are to champion Catholic interests. No seeming humility will divorce you from your responsibilities. From the university of letters you will pass into the higher university of life. . . . If you are to be men of work and worth, you must be men of principle, that is, you must not merely act upon principles, but you must know the principles upon which you act." Now these principles are enunciated as

well as enforced and strengthened by the habit of prayer, which itself is a fundamental factor in the formation of character. From this standpoint our author enters into a study of prayer—its nature, its divisions, its theology, its psychology, the characteristics of vocal and mental prayer, liturgical prayer, the prayer of Christ, and, finally, the hindrances to prayer.

Literary Chat.

Father T. Slater, S. J., of St. Beuno's College, in Wales, whose authorship of the *Principia Theologiæ Moralīs* entitles him to speak with considerable authority on the subject of Dr. McDonald's recent book, *Principles of Moral Science*, places the latter work under a severe critique. He shows that the assumption, for which Dr. McDonald contends, namely, that our text-books on Human Acts, etc., are unsatisfactory, because they lay down general principles not in keeping with the particular conclusions formulated in the treatises on the special virtues, rests upon a misconception of the value attributed by him to what are called general principles. General principles, when applied to concrete cases, require adaptation. This adaptation demands a due consideration of special and particular phases in action, which assume the nature of exceptions or deviations from the formula in which a fundamental truth or principle is stated. This is as true of moral science as it is of mechanics or physics.

The caution which Father Slater's criticism of Dr. McDonald's book suggests, in judging it from the viewpoint of moral theology, is admirably sustained in Father Siegfried's review of the same volume, found in another part of this issue of the REVIEW, but regarded from the purely philosophical standard of the Catholic critic. In both cases, the writers maintain the scholarly temper, which alone befits controversy between theologians.

The Lamp is the title of a monthly, edited under Anglican auspices, but pleading for union with the Holy See. It is full of interesting items, touching such topics as England and the Holy See in the Middle Ages, the Pope and Anglican Orders, Misunderstandings of Catholic Doctrine, Devotion to our Lady in pre-Reformation Days, etc. To those among Anglicans who seek the truth but are kept from the Catholic Church through diffidence or prejudice, *The Lamp* is likely to prove a distinct help. Catholics, too, will gain something in the way of learning to take a charitable view of and interest in the condition in which many of our separated brethren find themselves, despite their honest desire to serve God.

The AMERICAN ECCLESIASTICAL REVIEW (Dolphin Press) is about to publish a *Manual for Teacher of Christian Doctrine*, which is based upon new pedagogical principles, and promises to solve the "Catechism problem," which has agitated Catholic educators in the religious instruction classes of the Church and in the school during the last decade or two.

The Manual will be in two parts, of regal quarto form, thus allowing full pages for maps and illustrations which bear the fine typographical character of THE DOLPHIN imprint, done in colors. The whole matter is arranged systematically, to include the information required to direct the teacher through the eight grades of our elementary schools. Not only will the pupil be led to a clear understanding of the doctrines and practices of the Catholic faith, but the instruction is shaped so as to interest the young mind in the task of acquiring the knowledge of truth, which, of course, demands consistent application. There is every likelihood that our teachers will receive this new Course with delight as a really efficient help in their work of catechetical instruction. It has been in actual preparation for over three years by teachers of different grades, under the direction of one of the leading principals of religious schools. What is more, the practical value of the method has been tested in each grade by a number of religious teachers, and found at once successful beyond all expectation. The AMERICAN ECCLESIASTICAL REVIEW issues this Manual as the first of a series of educational publications for teachers, by which it hopes to contribute to that uniformity in teaching Christian Doctrine, Catholic Church History, Apologetics, and Philosophy, which has been deemed one of the most essential requirements for educational progress among Catholics in America.

“To develop, perfect, and arm conscience,” says Lord Acton, in one of his letters to Mary Gladstone, edited recently by Herbert Paul (Macmillan), “is the greatest achievement of history, the chief business of every life; and the first agent therein is religion.”

Dr. Sanderson Christison, who has written on psychical relations and criminology, recently published a critique in form of a travesty of the evolutionary theory. Coming to the subject of “natural selection” he illustrates the process by the following story which the author tells in the local Irish dialect. A man went into a tavern and called for a glass of brandy. When the landlord brings it, the stranger asks him to exchange it for a glass of ale. The landlord, being an agreeable man, takes back the brandy and brings the ale. Then the guest seems to bethink himself that he isn’t thirsty and says: “Now, Sir, I hope you won’t be displeased, I don’t think it is good for me to drink; will you exchange the beer for some bread and cheese?” The landlord stares a bit, yet he does not lose his good humor but goes and gets the bread and cheese. The stranger eats heartily, and when done gets up to leave. Before he has gone beyond the threshold the landlord overtakes him and says: “Sir, you have not paid for your bread and cheese.”—The man looks astonished and replies: “Didn’t you exchange that for a glass of ale?”—“Yes, but you didn’t pay for the ale.”—“Well, I know, but you took the ale in exchange for the glass of brandy.”—“But you didn’t pay for the brandy either.”—“True enough,” answers the practical evolutionist, “but then you have got that, haven’t you?”—It is a case that proves how something substantial may be evolved from a first nothing, if one only attends to the process, which is: nothing—spirits—malt—bread and cheese—life. The book is entitled “*Farmer Kilroy on the Evolution of Microbes, Monkeys, and Great Men;—A Critique.*” (Chicago: The Meng Publishing Co.)

Books Received.

THEOLOGICAL AND ASCETICAL.

THE HOLY SACRIFICE OF THE MASS; Dogmatically, Liturgically, and Ascetically Explained. By Rev. Dr. Nicholas Gühr. Translated from the Sixth German Edition. Second Edition. St. Louis, Mo.: B. Herder. 1903. Pp. 778. Price, \$4.00 net.

INDULGENCES. By Most Rev. John J. Kain, D.D., Archbishop of St. Louis. PURGATORY. By Rev. Henry A. Brann, D.D., Rector of St. Agnes' Church, New York. Brooklyn, New York City: International Catholic Truth Society. Pp. 19. Price, \$0.05.

SERMONS ON THE SEVEN PENITENTIAL PSALMS. By Blessed John Fisher, Cardinal, Bishop of Rochester. Revised American Edition. New York: Christian Press Association. 1904. Pp. 386.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902.) By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pp. 182. Price, \$0.90 net.

A SHORT CUT TO HAPPINESS. By the author of *The Catholic Church from Within*. With Preface by Rev. B. W. Maturin. St. Louis, Mo.: B. Herder. London: Sands & Co. 1904. Pp. 108. Price, \$0.75 net.

THE PRINCIPLES OF MORAL SCIENCE. By the Rev. Walter MacDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. St. Louis, Mo.: B. Herder. 1904. Pp. 230. Price, \$1.60 net.

BREVES REFLEXIONES SOBRE LA PROPAGANDA CATÓLICA DE LAS SAGRADAS ESCRITURAS. Por El Presbítero Kenelm Vaughan. Santiago De Chile: Imprenta, Litografía y Encuadernación Barcelona. 1900. Pp. 113.

WHAT CATHOLICS DO NOT BELIEVE. A Lecture by the Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia. Third C. T. S. Edition. San Francisco: Catholic Truth Society. Brooklyn, N. Y.: International Catholic Truth Society. Pp. 36. Price, \$0.05.

TRAITÉ DU DÉCOURAGEMENT dans les Voies de la Piété; suivi du Traité des Tentations, ouvrage posthume du R. P. J. Michel de la Compagnie de Jésus. Revu et publié par un Père de la même Compagnie. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. 292. Prix, 2 francs.

CONFÉRENCES AUX JEUNES FILLES sur l'Apostolat Chrétien. Par l'abbé L. Mousard, Chanoine de la métropole de Besançon. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. 287. Prix, 2 francs.

ÉTUDE SUR L'IMMACULÉE CONCEPTION, par l'Abbé Henri Perreyve, précédée d'un Avant-Propos par S. Em. le Cardinal Perraud, évêque d'Autun, Membre de l'Académie Française. Paris: Ancienne Ch. Douniol (P. Téqui). 1904. Pp. 68.

DOCTRINA RUSSORUM DE STATU JUSTITIAE ORIGINALIS. Dr. Georgius B. Matulewicz. Cracoviae: W. L. Anczyc & Sociorum. 1903. Pp. 236.

ANGE ET APÔTRE. La Piété—Le Zèle. Abbé P. Feige, Chanoine Honoraire, Mission. Diocés. de Paris, Directeur de l'Œuvre de Marie-Immaculée. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. x—502. Prix, 3 fr. 75.

DE LA DIRECTION DES ENFANTS dans un Internat de Garçons. Par l'abbé Simon, Premier Aumônier de l'Établissement Saint-Nicolas. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. viii—184. Prix, 2 francs.

AUX JEUNES FILLES. VERS LE MARIAGE. Par Jean Charruau, S.J. Paris: Ancienne Maison Ch. Douniol (P. Téqui). 1904. Pp. ix—400. Prix, 3 fr. 50.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. Longmans, Green & Co. 1904. Pp. 293. Price, \$2.00.

HISTORICAL.

LIFE OF HIS HOLINESS POPE PIUS X. Together with a Sketch of the Life of His Venerable Predecessor, His Holiness Pope Leo XIII. Also a History of the Conclave, Giving a Full Account of the Rites and Ceremonies Connected with the Election of a Successor to the See of St. Peter. With a Preface by His Eminence James Cardinal Gibbons, Archbishop of Baltimore, the First American Cardinal to Take Part in the Election of a Pope. Profusely and Richly Illustrated. New York, Cincinnati, Chicago: Benziger Brothers, Printers to the Holy Apostolic See. 1904. Pp. 400. Price, \$2.00.

DESCUBRIMIENTO DE LOS RESTOS DEL VENERABLE P. JULIÁN DE LIZARDI (DE LA COMPAÑIA DE JESUS) Y SU TRASLACIÓN DE TARIJA A BUENOS AIRES. (Con 24 Ilustraciones). Por El Presbítero Kenelm Vaughan. Con La Vida Del Mártir. Por P. Pedro Lozano, S.J. Con Licencia Eclesiástica. Barcelona: Librería De Subirana. Pp. 278.

S.S. PIE X. Vie Populaire anecdotique. Enrico Martinelli. Traduite de l'Italien. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. viii—64. Prix, 50 centimes.

LA PAPAUTÉ. Son Origine au Moyen Age et son développement jusqu'en 1870. Par Ignace de Doellinger. Avec notes et documents de J. Friedrich, professeur à l'Université de Munich. Traduit de l'allemand par A. Girard-Teulon, Professeur honoraire à l'Université de Genève. Bibliothèque d'histoire contemporaine. Paris: Félix Alcan. 1904. Pp. xxiii—474. Prix, 7 francs.

LECTURES ON EUROPEAN HISTORY. By Willam Stubbs, D.D., formerly Bishop of Oxford and Regius Professor of Modern History in the University of Oxford. Edited by Arthur Hassall, M.A., Student, Tutor, and sometimes Censor of Christ Church, Oxford. New York, London and Bombay: Longmans, Green & Co. 1904. Pp. vii—424. Price \$4.00.

BELLES-LETTRES.

SHAKESPEARE'S ART. Studies on the Master Builder of Ideal Characters. By James H. Cotter, A.M. Cincinnati: The Robert Clarke Company. 1903. Pp. 183. Price, \$1.00.

THE ROCK OF ARRANMORE. A Narrative Dramatic Poem in Three Scenes, with Introduction. By John O'Neill. New York: O'Shea & Company; Dublin: M. H. Gill & Co. 1903. Pp. 155.

THOUGHT ECHOES. A Self-Thought Sequence. New Edition, with Appendix. Dublin: M. H. Gill and Son. 1904. Pp. 40—16. Price, Sixpence.

IN FIFTY YEARS. By Madame Belloc, author of "In a Walled Garden," etc. London and Edinburgh: Sands & Co.; St. Louis: B. Herder. 1904. Pp. 60. Price \$0.80.

ALLELUIA. An Easter Booklet. By the Rev. T. J. O'Mahony, D.D., D.C.L., All Hallows College, Dublin, Ireland. Dublin, Belfast, Cork: Browne & Nolan, Ltd. 1904. Pp. viii—47.

THE NORTH STAR. A Tale of Norway in the Tenth Century. By M. E. Henry-Ruffin. Illustrated by Wilbur Dean Hamilton. Boston: Little, Brown & Co. 1904. Pp. 356. Price \$1.50.

MISCELLANEOUS.

REPORT OF THE FIFTH ANNUAL MEETING OF THE INTERNATIONAL CATHOLIC TRUTH SOCIETY; Held at the Catholic Club, New York, March 24, 1904. Mr. Jesse Albert Locke, Presiding. I. C. T. S. Pp. 32.

MODERN SPIRITISM. A Critical Examination of its Phenomena, Character, and Teaching in the Light of the Known Facts. By J. Godfrey Raupert. St. Louis, Mo.: B. Herder; London: Sands & Co. 1904. Pp. 248. Price, \$1.35 net.

THE EPISCOPATE, THE PEOPLE, AND THE CATHOLIC UNIVERSITY OF AMERICA. First Response to the Appeal of Our Holy Father Pius the Tenth, and of the American Hierarchy. The Catholic University of America: Washington. 1904. Pp. vi—72.

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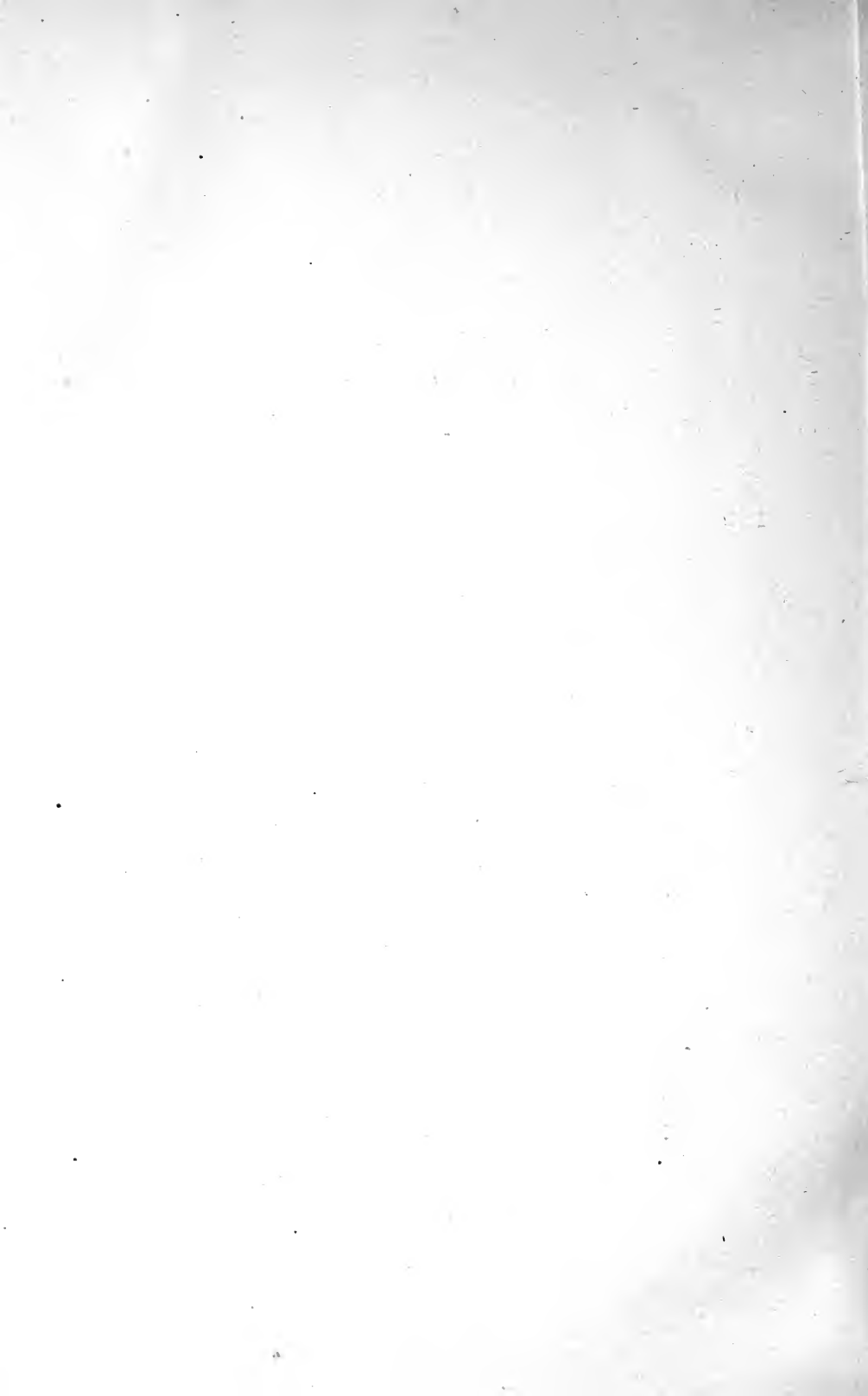
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